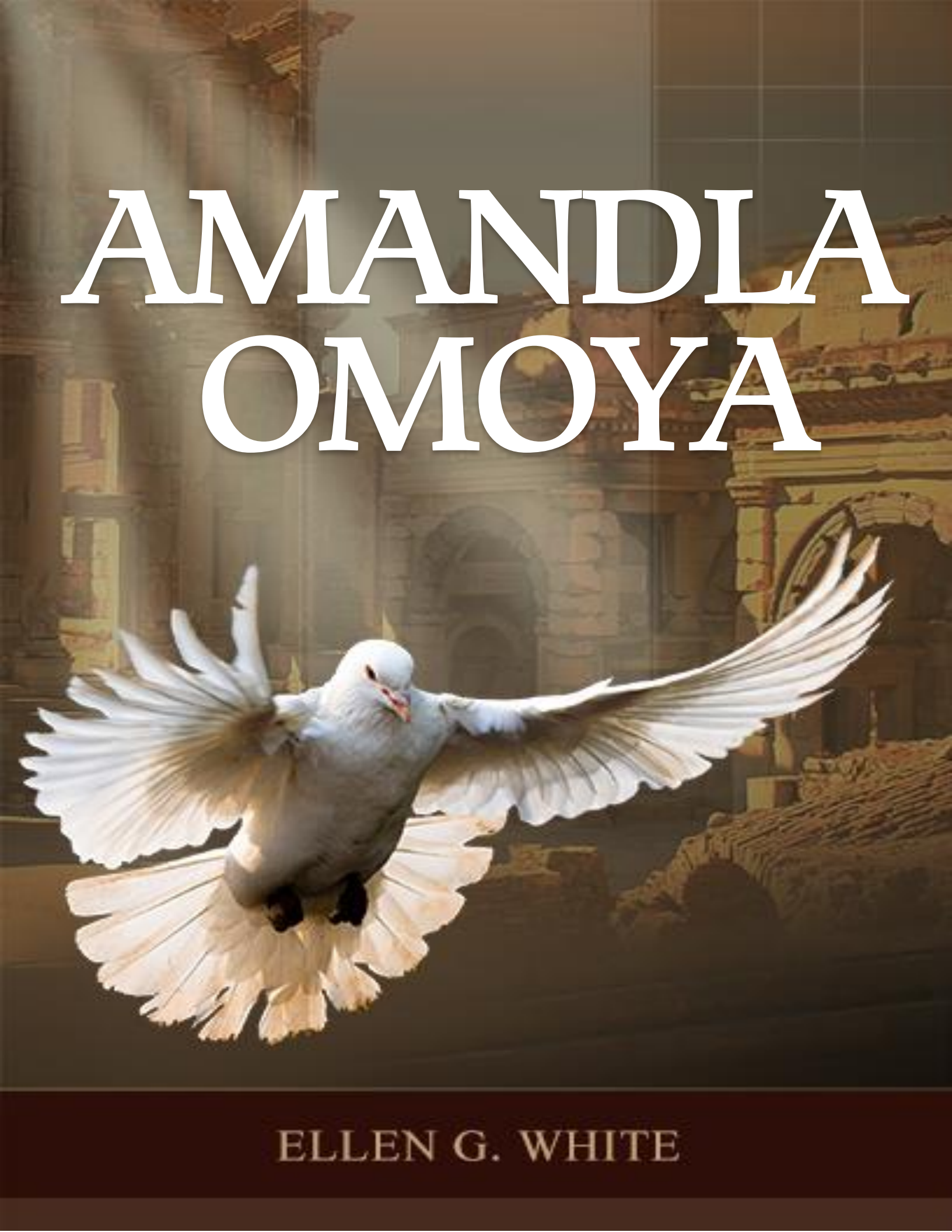
AMANDLA OMOYA



ELLEN G. WHITE

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Libi idabi eliphakathi kwemikhosi yokulungileyo neyobubi kwiindawo ezibalulekileyo apho babizelwa ukuba basebenze khona abathunywa benyaniso. “Ngokuba umzamo wethu asingowokuzamana negazi nenyama,” utsho uPawulos, “ngowokuzamana nazo izilawuli, nawo amagunya, nazo iziphatha-hlabathi zobumnyama balo eli phakade.” Kuya kude kuphele ixesha ihleli ikho imbambano phakathi kwebandla likaThixo kunye nabo baphantsi kolawulo lweengelosi ezikhohlakeleyo. AmaKristu okuqala ayekholisa ngokubizelwa ukuba aqubisane namagunya obumnyama ubuso ngobuso. Ngobuqhopholololo nangentshutshiso utshaba lwaluzama ukubajika kukholo lwenene. Nangoku, xa isiphelo sezinto zonke zehlabathi sivela ngokukhawuleza, uSathana usebenzisa onke amalinge akhe ukuba alibambise ihlabathi. Uzama amacebo amaninzi okuzixakekisa iingqondo nokutsala ingqwalasela ukuba imke kwiinyaniso ezifunekayo ekusindisweni. Kuzo zonke izixeko izithunywa zakhe ziyabaqokelela ukuba babe yimibutho abo bazaliswe lulangazelelo lwesiphithiphithi novukelo, baze abantu bazaliswe lulangazelelo olungaphumi elwazini. Inkohlakalo ifikelela kwinqanaba eliphezulu engazange yalifikelela ngaphambili...

Isahluko 21 - Kwizithili Ezikude

Izenzo Zabapostile

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Ukwamkelwa

Le ncwadi ibekelwe uThixo.

Isandulelo

Olu bulungiseleli, Inkampani yoPapasho lwaMazwe ngaMazwe yoMnqophiso oMtsha [New Covenant Publications International Ltd.] luyamkhanyisela umfundi nesicwangciso sobuthixo esidibanisa izulu nomhlaba kwaye kwaye yomeleza ubume banaphakade bomthetho wothando. Ilogo, iTyeya yoMnqophiso, imele ubuhlobo obusondeleyo phakathi kukaKristu uYesu nabantu bakhe kunye nokubaluleka komthetho kaThixo. Njengoko kubhaliwe, "Nguwo ke lo umnqophiso, endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: ndiya kuwubeka umyalelo wam embilinini yabo, ndiwubhale ezintliziyweni zabo, ndibe nguThixo wabo, babe ngabantu bam" (Ujeremiya 31:33; Kumahebhere 8:8-10). Ewe, umnqophiso omtsha ubungqina ngoluhlobo lusindiso, oluzalwa yimfazwe engapheliyo kwaye lwatywinwa ngegazi…

Kangangeenkulungwane ezininzi, abantu abaninzi baye bafumana intlungu kunye nokuxhatshazwa okungaqondakaliyo, okuqulunqwe ngenjongo yokutshabalalisa inyaniso. Ingakumbi kumaXesha Amnyama, eli khanya laye lacuthwa kakhulu kwaye latshikinywa yimicimbi yesintu kunye nokungazi jikelele, ngenxa yokuba abemi behlabathi babedela ubulumko kwaye bephula umnqophiso. Umonakalo wokonakala kunye nobubi obukhulayo wabangela ukunyuka kokungahlambuluki kunye nokuziphatha kakubi, kangangokuba ubomi obuninzi banikelwa, bengafuni ukunikezela ngenkululeko yesazela. Kodwa ke, ulwazi olulahlekileyo lwaphinda lwavuselelwa.

Imbali ingakumbi ngexesha loHlaziyo lwenkulungwane yeshumi elinesithandathu iphawula umzuzu obalaseleyo wenyaniso, utshintsho olusisiseko kunye nesiphithiphithi esisisiphumo, njengoko sibonakala kwintshukumo yokuLwa noHlaziyo. Nangona kunjalo, ngale ncwadi, umntu unokuphinda afumane ukubaluleka okungenakuphikiswa kwalo guquko luthile ngokwembono yabaHlaziyi kunye nabanye abangamagorha abavulindlela. Kwiingxelo zabo, umntu unokuqonda iintlungu eziqatha, izizathu zokumelana okungummangaliso kunye nokungenelela okungokwamandla angaphezulu.

Isaci sethu esithi: "Iincwadi Zohlaziyo, Iingcamango Ezintsha" silugxininisa uhlobo olukhethekileyo loncwadi, oluqulunqwe ngexesha elithile nempembelelo yalo. Iphinda ibonakalise ukuba kubaluleke kakhulu ukuguqulwa komntu siqu, ukuzalwa kwakhona kunye nokutshintsha ngokupheleleyo. Njengokuba umatshini wokushicilela kaGutenberg kunye noguqulelo lwathi lwashumayela ukholo oluhlaziyiweyo, malunga neminyaka engama-500 edlulileyo, ushicilelo lwedijithali, amathala eencwadi akwi-intanethi kunye nemidiya yoluntu baya kwenza okufanayo nanamhlanje...

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Isahluko 1—Injongo Kathixo Yebandla Lakhe

Ibandla liliziko likaThixo labathunywa abanyuliweyo khon' ukuze kusindiswe abantu. Laqulunqelwa umsebenzi, kwaye umsebenzi walo kukusa iindaba ezilungileyo kulo lonke ihlabathi. Kususela kwasekuqaleni, yaye ilicebo likaThixo ukuba, ngebandla laKhe, kubonakaliswe ehlabathini ukugqibelela nokuba nakho kwaKhe (ukusindisa). Amalungu ebandla, abantu ababize ukuba baphume ebumnyameni baze ekukhanyeni kwaKhe okumangalisayo, bamele ukuba babonise uzuko lwaKhe. Ibandla lisisisele sobutyebi bobabalo lukaKristu; kwaye, ngalo ibandla, kuya kubonakaliswa ukutyhilwa kothando lukaThixo na"koozilawuli noomagunya abakwezasemazulwini iindawo," okokugqibela nangokupheleleyo.

Maninzi, emangalisa amadinga aseziBhalweni ngebandla. "Indlu yam kuya kuthiwa yindlu yokuthandaza ezizweni zonke," Isaya 56:7. "Ndowenza wona, kwaneendawo ezingeenxa zonke endulini yam, ube yintsikelelo; ndihlise imvula ngexesha elililo; iya kuba yimvula yentsikelelo." "Ndobavelisela isityalo sokuba ludumo, bangabi sasuswa yindlala ezweni, bangabi sathwala hlazo leentlanga. Baya kwazi ukuba mna Yehova Thixo wabo ndinabo, bangabantu bam bona, indlu kaIsrayeli; itsho iNkosi uYehova. Nina ke ningumhlambi wam, umhlambi wedlelo lam; nisisintu, ndinguThixo wenu; itsho iNkosi uYehova," Hezekile 34:26, 29-31.

"Ningamangqina am, utsho uYehova, nina ningumkhonzi wam endimnyulileyo; ukuze nazi, nikholwe ndim, niqonde ukuba ndim; phambi kwam akubunjwanga thixo, nasemva kwam akuyi kubakho namnye. Mna ke, mna ndinguYehova, akukho msindisi ingendim. Mna ndixelile, ndasindisa, ndabonisa, kungekho thixo wumbi kuni; ningamangqina am." "Mna Yehova, ndikubizile ngokobulungisa, ndakubamba ngesandla; ndiya kukulondoloza, ndikwenzeumnqophiso umnqophiso wabantu, isikhanyiselo seentlanga; ukuba uvule amehlo eemfama, ukuba ukhuphe abakhonkxiweyo ekuvalelweni, abahleli ebumnyameni ubakhuphe entolongweni." Isaya 43:10-12; 42:6, 7.

"Ngexesha elamkelekileyo ndikuphendule, ndakunceda ngemini yosindiso. Ndiya kukubumba, ndikunike ukuba ube ngumnqophiso wabantu, ukuba ulimise ilizwe, ukuba uwabe amafa angamanxuwa; uthi kubabanjwa, Phumani; Kwabasebumnyameni, Velani. Baya kudla ngokomhlambi ezindleleni, amadlelo abo abekho naseluqayini lonke. Abayikulamba,abayikunxanwa, abayi kubethwa sisanga nalilanga; ngokuba onemfesane kubo uya, kubaqhuba, abathundezele emanzini ampompozayo. Ndiya kuzenza zonke iintaba zam zibe ziindlela, uphakame umendo wam. . . .

"Memelelani mazulu; gcoba hlabathi; gqabhukani nimemelele zintaba; ngokuba uYehova ubathuthuzele abantu bakhe, unemfesane kwabaziintsizana zakhe. Ke yathi iZiyon, uYehova undishiyile, iNkosi yandilibala. Umfazi angalulibala yini na usana lwakhe, ukuba angabi namfesane kunyana wesizalo sakhe? Nokuba oonina abo bathe

balibala, andiyi kukulibala mna. Uyabona, ndikuvambile ezintendeni zezandla zam iindonga zakho zihlala zimi phambi kwam.” Isaya 49:8-16.

Ibandla liyinqaba kaThixo, isixeko saKhe sokubalekela, anaso kwihlabathi elivukeleyo. Konke ukungcatsha ibandla kukungcatsha Yena, owaluthengayo uluntu ngegazi loNyana waKhe ekuphela kwamzeleyo. Kususela kwasekuqaleni, abantu abanyanisekileyo babe yinxalenye yebandla laKhe emhlabeni. Kuzo zonke izizukulwana, uYehova ube nabo abalindi, abaye bathwalela ubungqina obuthembekileyo kwisizukulwana abaphila kuso. Aba balindi banika isigidimi sesilumkiso; bathi xa bezibeka phantsi izixhobo, umsebenzi wathathwa ngabanye. UThixo wawazisa la mangqina kumnqophiso wobudlelwane naYe, ehlanganisa ibandla elisemhlabeni kunye nebandla elisezulwini. Uthume iingelosi zaKhe ukuba zilungiselele ebandleni laKhe, kwaye amasango esihogo awasayi kubeyisa abantu baKhe.

UThixo walixhasa ibandla laKhe kuzo zonke iintshutshiso zeenkulungwane, kungquzulwano nobumnyama. Akukho lifu lakha lawa Phezu kwalo engalilungiselelanga;kungekho nanye inkcasoeyakha yabakho ukuze isebenze ngokuchasene nomsebenzi waKhe, engayibonanga kwangaphambili. Konke kwenzeka njengoko wayekuxele ngaphambili. Akalishiyangaenyanyeniibandla laKhe, kodwawazoba ngeziprofeto konke okwakuya kwenzeka, noko wathi waphefumlela abaprofeti ukuba bakuxele ngenx’ engaphambili nako kwenzeka. Zonke iinjongo zaKhe zafezekiswa. Umthetho wakhe uhlangene netrone yaKhe, ngoko akukho gunya lobubi elinokuwutshabalalisa. Inyaniso iphefumlelwe, yaye yaluswe nguThixo; iya koyisa konke okuchasayo.

Ngexesha lobumnyama basemoyeni, ibandla likaThixo libe kukukhanya okusentabeni. Ukusuka kwisizukulwana ukuya kwesinye, ngokulandelelana kwazo, iimfundiso ezinyulu zezulu bezityhileka ngaphakathi kwemida yalo (ibandla). Nangana libonakala libuthathaka, lineziphako, ibandla kuphela kwento uThixo ayixabise kakhulu ngendlela eyodwa. Liliqonga lobabalo lwaKhe, apho akonwabelayo ukutyhila amandla aKhe okuguqula iintliziyo.

UKristu wabuza wathi, “Siya kubufanekisa nantoni na ubukumkani bukaThixo? Siya kubuzekelisa ngamzekeliso mni na? “Marko 4:30. Wayengenakho ukwenza ufaniso ngezikumkani zehlabathi. Ekuhlaleni akazange afumane nto anokuzekelisa ngayo. Izikumkani zasemhlabeni zilawula ngogonyamelo lwamandla enyama; kodwa kobukaKristu ubukumkani, kugxothelwe kude zonke izixhobo zenyama nezokunyanzelisa. Obu bukumkani (behlabathi) buphakamisa buzukise abantu. Ibandla likaThixo liyinkundla yobomi obungcwele, lizaliswe zizipho ezahlukeneyo elizithiwe jize nguMoya Oyingcwele. Amalungu kufuneka afumane ulonwabo kulonwabo lwabo abancedayo abasikelele.

Uyamangalisa umsebenzi iNkosi elungiselele ukuwenza ngebandla laYo, ukuze igama laYo lizukiswe. Umfanekiso walo msebenzi unikwe kumbono kaHezekile womlambo wempiliso: “La manzi aphuma aye kummandla wasempumalanga, ehle aye eArabha, aye elwandle, athi ele elwandle, aphiliswe amanzi alo. Kuye kuthi ke, yonke imiphefumlo ephilileyo, enyakazelayo ezindaweni zonke othe wafika kuzo umlambokazi lowo, iphile; . . . Kophuma phezu komlambo, phezu kodini lwawo,ngapha nangapha, imithi yonke edliwayo. Amagqabi ayo akayi kubuna, zingapheli iziqhamo zayo; iya kuvuthwa iziqhamo ezitsha ngeenyanga zonke; ngokuba amanzi awo wona aphuma engcweleni. Iziqhamo zayo ziya kuba zezokudliwa, namagqabi ayo abe ngawokuphilisa.” Hezekile 47:8-12.

Kususela kwasekuqaleni, uThixo waceba ukuzisa intsikelelo ehlabathini ngabantu baKhe. Kuhlanga lweYiphutha yakudala, uThixo wenza uYosefu umthombo wobomi. Ngokunyaniseka kukaYosefu bonke abo bantu bagcinwa. NgoDaniyeli, uThixo wasindisa ubomi bazo zonke izilumko zaseBhabheli. Konke oku kuhlangulwa, kuzizifundo eziphathekayo; zibonisa intsikelelo uThixo awayinika ihlabathi ngokunxulumana kukaThixo owayenqulwa nguYosefu noDaniyeli. Wonke umntu ontliziyo ahleli kuyo uKristu, nawuphina oya kutyhila uthando lwaKhe (uKristu) ehlabathini usisisebenzi kunye noThixo ukuze kusikelelwe uluntu. Njengoko ezuza ubabalo kuMsindisi ukuze aludlulisele kwabanye, kuwo wonke umzimba wakhe kumpompoza umsinga wobomi basemoyeni.

UThixo wanyula UIsrayeli ukuba atyhile isimilo saKhe (Thixo) ebantwini. Wayelangazelela ukuba babe ngamaqula osindiso ehlabathini. Kwanikelwa kubo izihlabo zezulu, isityhilelo sentando kaThixo. Kwimihla yobutsha bukaIsrayeli iintlanga zehlabathi, ngezenzo ezigwenxa, zalahlekana nokumazi uThixo. Zazikhe zamazi; kodwa ngenxa yokuba “abamzukisa ngokoThixo, ababulela kuye; basuka bazizinto ezingento ezicamangweni zabo, . . . intliziyo yabo engenakuqonda yenziwa mnyama.” Roma 1:21. Sekunjalo, uThixo, ngenxa yenceba yaKhe, akazange abatshabalalise. Wagqiba ukuba abanike ithuba kwakhona ukuba baqhelane naYe ngokusebenzisa abantu baKhe abanyulileyo. Ngeemfundiso zeenkonzo zemibingelelo, uKristu wayeza kuphakanyiswa phambi kweentlanga zonke, baze bonke abakhangele kuYe baphile. UKristu wayesisiseko sempilo yobuYuda. Zonke iinkqubo zemizekelo nemifuziselo zazisisiqhuma esibotshiweyo sesiprofeto seendaba ezilungileyo, isipho esasiqulathe izithembiso zokuhlangulwa.

Noko kunjalo, abantu bakwaIsrayeli balahlekwa ngumbono wamalungeloabo aphezuluokubababe ngabameli bakaThixo. Bamlibala uThixo baza basilela ekuzalisekiseni ubizo nothumo olungcwele. Iintsikelelo abazizuzayo azizange zize nentsikelelo ehlabathini. Konke abanako bakusebenzisela okwabo ukuzukiswa. Bazivalela kude nehlabathi ukuze basinde esilingweni. Imiqathango abayibekelwa nguThixo xa behlangana nabakhonzi bezithixo ukuze bakhuseleke ekuzifumaneni besenza izinto ezazisenziwa

ngabahedeni,bayisebenzisaekwakheni udonga phakathi kwabo nazo zonke ezinye iintlanga. Bamalela uThixo umsebenzi awayelindele ukuba bawenze, babavimba nabanye abantu inkokhelo yasenkolweni nomzekelo ongcwele.

Ababingeleli nabalawuli babebanjwe sisiqhelo ekukhonzeni. Babanelisiwe yinkolo yokubamba umthetho, kwaye kunzima kubo ukunika abanye iinyaniso zezulu. Babecinga ukuba obona bulungisa bububo bobabo, abaze balangazelela ukuba kuziswe into entsha kwinkolo yabo. Ukuthanda okulungileyo kukaThixo ebantwini, baye bengakwamkeli njengento abangangeni ndawo kuyo bona, koko babe kuhlanganisa nelabo igalelo ngenxa yemisebenzi yabo emihle. Ukholo olusebenza ngothando, luhlambulule umphefumlo lwalungakwazi ukumanyana nenkolo yabaFarisi, eyayakhiwe ziinkonzo zonqulo nemiyalelo yabantu.

“UThixo wathi ngoIsrayeli: “Mna ke ndakutyala ungumdiliya wohlobo, wonke uphela uyimbewu yenyaniso; utheni na ke ukujika ube ngamasebe angcakacileyo omdiliya ongenguwo kum?” Yeremiya 2:21. “UIsrayeli ngumdiliya onabileyo; wazixakathela iziqhamo.” Hoseya 10:1. “Kaloku ke, bemi baseYerusalem, nani madoda akwaYuda, khanahlule phakathi kwam nesidiliya sam. Kube kusekho ntoni na eyenziwayo esidiliyeni sam, endingayenzanga ke kuso? Kube kungani na ukuba ndikulinde ukuba sivelise iidiliya ezizizo, sisuke sivelise ezingezizo?

“Kaloku ke makhe ndinazise into endiya kusenza yona isidiliya sam. Ndiza kususa uthango lwaso, sibe lidlelo; ndiya kuluchitha udonga lwaso sibe yingqushu; ndisijece kuphele. Asiyi kuthenwa, asiyi kuhlakulwa; siya

kumila ubobo namakhakakhaka; ndiwawisele umthetho amafu, ukuba angani mvula phezu kwaso. ndiwawisele umthetho amafu, ukuba angani mvula phezu kwaso. Kuba isidiliiiya sikaYehova wemikhosi yindlu kaIsrayeli; namadoda akwaYuda sisityalo sokumyolisa. Walinda ukuba kubekho okusesikweni, nanku ikukudywida; walinda ukuba kubekho ubulungisa, nanko ikukukhalisa.” Isaya 5:3-7. “Ezityhafileyo anizomelezi, ezifayo aniziphilisi, ezaphukileyo anizibophi, eziziintsali anizibuyisi, ezidakileyo anizifuni; nizinyathela ngamandla kalukhuni.” Hezekile 34:4.

Iinkokeli zobuYuda zazizicingela ukuba zilumke kakhulu ukuba zingadinga ukululekwa, zilumke kakhulu ukuba zidinge usindiso, zihlonitshwe kakhulu ukuba zidinge imbeko evela kuKristu. UMsindisi wazishiya wanika abanye amalungelo ezawaphatha kakubi nomsebenzi ezawutshikilelayo. Uzuko lukaThixo lumele ukutyhilwa, ilizwi laKhe limiselwe. Ubukumkani bukaKristu bumele ukumiswa ehlabathini. Usindiso lukaThixo kumele lwaziwe kwizixeko zentlango; abafundi babizelwa ukuba benze umsebenzi ezasilelayo ukuwenza iinkokeli zobuYuda.

Isahluko 2—Ukuqeqeshwa Kwabalishumi Elinambini

Ukuhambisela phambili umsebenzi waKhe, uYesu akazange anyule imfundo okanye ubuciko besigqeba (iSanhedrin) sobuYuda okanye igunya laseRoma. Edlula abafundisi bobuYuda ababe nobulungisa babo, uMsebenzi oyiNtloko wanyula amadoda athobekileyo, angafundanga ukuba avakalise iinyaniso ezaziya kulishukumisa ihlabathi. Wazimisela ukuba la madoda uya kuwaqeqesha awafundise njengeenkokeli zebandla laKhe. Nabo babeya kubuya bafundise abanye baze babathume emsebenzini wabo, kanti nabo babeya kunikwa amandla kaMoya Oyingcwele. Igospile yayingayi kuvakaliswa ngobukroti okanye ngobulumko bomntu, kodwa ngamandla kaThixo.

Iminyaka emithathu enesiqingatha abafundi babephantsi koqeqesho lweyona Titshala inkulu eyakha yakho emhlabeni. Ngokwayamana nokuhlala bekunye (naYe), uKristu wabaqeqeshela umsebenzi waKhe. Imihla ngemihla babehamba bethetha naYe, bephulaphula amazwi enkuthazokwabadiniweyonabasindwayimithwalo,bekubona Ukubonakaliswa kwamandlaaKhe kwabagulayo nakwabo babandezelekileyo. Maxa wambi wayebafundisa, ahlale phakathi kwabo ngasentabeni; mhlawumbi ngaselwandle okanye ngasendleleni. Ngalo lonke ixesha iintliziyo zikulungele ukwamkela isigidimi esingcwele, wayezityhila iinyaniso zendlela yosindiso. Wayengabayaleli abafundi ukuba benze oku nokuya, kodwa wathi, “Ndilandeleni.” Kwiihambo zaKhe, etyhutyha ilizwe enqumla izixeko, wayehamba nabo, ukuze babone indlela abafundisa ngayo abantu. Bamondela kuzo zonke izigaba zobomi.

Kwakungexesha lokubekwa izandlakweshumi elinambini apho kwathathwa khona inyathelo lokuqala ekuqulunqweni kwebandla elaliza kuhambisela phambili umsebenzi ehlabathini emva kokuhamba kukaKristu. Ngokwengxelo, kolu beko zandla, “uthi ke anyuke intaba, abizele kuye abo abethanda ukubabiza yena ngokwakhe; besuka beza kuye. Wadala balishumi elinababini, ukuze babe naye, nokuze abathume baye kuvakalisa ubukumkani bukaThixo.” Marko 3:13, 14.

Khangela le mibono ichukumisayo. Yiba nombono weNgangalala yezulu irhangqwe ngabalishumi elinambini ebanyulileyo. Sele eza kubabekela bucala kumsebenzi wabo. Ngezi zixhobo zibuthathaka, ngelizwi laKhe noMoya waKhe, uceba ukwenza ukuba usindiso lufikeleleke kubantu bonke.

Ngemivuyo nemigcobo, uThixo neengelosi babukela lo mbono. UBawo wayesazi ukuba, kulamadoda,ukukhanya kwezulukuyakubheka kubheka phambili; aze athi amazwi awathethileyo, xa engqina ngoNyana waKhe, ankenteze kuzo zonke izizukulwana kude kuphele ixesha.

Abafundi babeza kuhamba njengamangqina kaYesu, bavakalise kulo lonke ilizwe konke abakubonayo nabakuvayo ngaYe. Umsebenzi wabo nguwona wakha wabaluleka

abakha babizelwa kuwo abantu, ulandela kuphela lowo kaKristu ngokwaKhe. Babeza kuba ngabasebenzi kunye noThixo ekusindiseni abantu. NjengakwiTestamente eNdala, amanyange alishumi elinambini ema njengabameli bakaIsrayeli, ngokunjalo abapostile abalishumi elinambini bemi njengabameli bebandla legospile.

Ngexesha lolungiselelo lwaKhe esemhlabeni, uKristu waqala ukuwisa udonga olwalusahlula umYuda koweNtlanga, nokushumayela usindiso kubantu bonke. Nangona wayengumYuda, wazixuba ngenkululeko namaSamari, esingela phantsi izithethe zobuFarisi bamaYuda ngokubhekisele kwaba bantu babejongelwe phantsi. Wayelala phantsi kwamaphahla abo, esitya ezitafileni zabo, ekwafundisa kwizitrato zabo.

UMsindisi wayefuna ukubatyhilela abafundi baKhe inyaniso engokuchitha “udonga lothango oluphakathi” olwahlula uIsrayeli kwezinye iintlanga — inyaniso yokuba, iintlanga “zingamahlulelana nathi ngedinga lakhe . . . uKristu ngazo iindaba ezilungileyo.” Efese 2:14; 3:6. Inxalenye yale nyaniso yatyhilwa ngexeshawayevuza ukholo lomthetheli-khulu eKapernahum, nangexesha wayeshumayela kubemi baseSayikha [Sychar]. Yabuya yatyhilwa ngakumbi ngesiganeko sotyelelo lwaKhe eFoneshiya [Phoenecia], xa wayephilisa intwazana yenkosikazi engumKanana. La mavaabanceda abafundiukubabaqondeukuba, Phakathi kwabo babejongwe ngabaninzi ngathi babengalufanelanga usindiso, yayikho imiphefumlo eyayilambele ukukhanya kwenyaniso.

Ngoko ke uKristu wayefuna ukufundisa abafundi inyaniso yokuba ebukumkanini bukaThixo akukho mida yokuhlala, akukho ludidi lwankolo luphantsi, akukho zihandiba; ngoko kufuneka baye kuzo zonke iintlanga, bethwele isigidimi sothando loMsindisi. Bayiqonda kamva into yokuba ngokwenene uThixo “wazenza ngagazi-nye zonke iintlanga zabantu, ukuba zime phezu kwawo wonke umhlaba, emisa amaxesha abekwe ngenxa engaphambili, nemida yokuma kwazo; ukuze bayifune iNkosi, ukuba kambe bangaphuthaphutha bayifumane, nakuba ingekude kuthi sonke ngabanye.” Zenzo 17:26, 27.

Kwaba bafundi bokuqala kwakukho ukwahluka (okanye ukungafani) okucacileyo. Babeza kuba ziititshala ehlabathini, baye bemele iindidi zezimilo ezahlukene kakhulu. Ukuze bakwazi ukuwuhambisela phambili ngempumelelo umsebenzi ababebizelwe kuwo, la madoda, ehlukene enjalo ngempawu zemveli kunye nemikhwa yobomi, kwafuneka amanyane ngemvakalelo, ngeengcinga nangezenzo. Yayiyinjongo kaKristu ukubuzuza obu bunye. Ukuze oku kube nokwenzeka, uKristu wazama ukuba bamanyane naYe. Umthwalo wokubasebenzela uvakala kumthandazo waKhe kuYise. “Ukuze bonke babe banye; njengokuba wena, Bawo, ukum, mna ndikuwe, ukuze nabo babe banye kuthi;” “ukuze liqonde ihlabathi ukuba wena undithumile, wabathanda, njengokuba wandithandayo nam.” Yohane 17:21, 23. Umthandazo awayebathandazela wona rhoqo yayingowokokuba bangcwaliswe ngenyaniso; ethandazaeqinisekile,esaziukubaumyalelo

walowo Onamandla onke wanikezwa phambi kokusekwa kwehlabathi. Wayesazi ukuba iindaba ezilungileyo zobukumkani ziya kushunyayelwa kuzo zonke iintlanga zibe bubungqina; wayesazi ukuba inyaniso exhotyiswe ngamandla onke kaMoya Oyingcwele, iya koyisa edabini nobubi, nokuba ibhanile etshizwe ligazi, ngenye imini, iya kuphakanyiswa phezu kwabalandeli baKhe.

Njengoko umsebenzi kaKristu emhlabeni wawusondela esiphelweni, waqonda ukuba kukufuphi ukuba abashiye abafundi baKhe ukuze baqhubeke nomsebenzi ngaphandle kokukhokelwa nguYe buqu, wazama ukubakhuthaza nokubalungiselela ixesha elizayo. Akabakhohlisanga ngamathemba angeyiyo inyaniso. Wafana nencwadi evuliweyo ngokuzixela izinto njengoko zaziya kuba njalo. Wayesazi ukuba uza kususwa kubo kungekudala, abashiye njengezimvu phakathi kweeengcuka. Wayesazi ukuba baya kutshutshiswa, nokuba baya kugxothwa ezindlwini zezikhungu, bagityiselewe nasezintolongweni. Wayesazi ukuba ngokungqina ngaye ukuba unguMesiya, abanye babeya kubulawa. Oku wakutsho kubo. Ekuthetheni ngexesha abajongene nalo, wayecacile ethe ngqo, ukuze kwintshutshiso ephambi kwabo, bawakhumbule amazwi aKhe baze bomelezwe kukukholelwa kuYe njengoMhlawuleli (wabo).

Wathetha nabo amazwi ethemba nenkuthazo. Wathi, “Intliziyo yenu mayingakhathazeki; kholwani kuThixo, nikholwe nakum. Endlwini kaBawo zininzi iindawo zokuhlala; ukuba bekungenjalo, ngendanixelelayo. Ndiyemka, ndiya kunilungisela indawo; ukuba ke ndimkile ndaya kunilungisela indawo, ndiya kubuya ndize, ndinamkelele kum ngokwam; ukuze apho ndikhona mna, nibe khona nani. Apho ke ndiya khona mna niyakwazi, nendlela niyayazi.” Yohane 14:1-4. Ndeza emhlabeni ngenxa yenu; ndaye ndisebenzela nina. Naxa ndisuka kuni, ndiya kuhlala ndinisebenzela ngenene. Ndeza ehlabathini ukuze ndizityhile kuni, ukuze nikholwe. Ndiya kuBawo wam kunye nani ukuze ndisebenzisane naYe ngenxa yenu.“Inene, inene, ndithi kuni, Lowo ukholwayo kum, imisebenzi endiyenzayo mna, uya kuyenza naye yena; nemikhulu kunale uya kuyenza, ngokuba mna ndisiya kuye uBawo.” Yohane 14:12. Ngokuthetha ngolu hlobo, uKristu wayengathi abafundi baya kubanegalelo elidlula elaKhe, kodwa umsebenzi wabo uya kuba nendili enkulu. Wayengabhekisi kuphela ekwenzeni imimangaliso, kodwa kuko konke okuya kwenzeka phantsi kokusebenza kukaMoya Oyingcwele. “Xa athe wafika uMthetheleli, endiya kumthuma mna kuni evela kuBawo, uMoya wenyaniso ophuma kuBawo, yena wongqina ngam. Nani ke niyangqina, ngokuba beninam kwasekuqaleni.” Yohane 15:26, 27.

Azaliseka ngendlela emangalisayo la mazwi. Emva kokuba ehlile uMoya Oyingcwele, abafundi bazaliswa kukumthanda (uKristu) Yena kunye nabo wabafelayo, zaza iintliziyo zanyibilika ngenxa yamazwi abawathethayo, nemithandazo abayenzayo. Bathetha ngamandla kaMoya; kwaza kwathi phantsi kwempembelelo yalo mandla, kwaguquka amawaka.

Njengabameli bakaKristu, abafundi baba nempembelelo enkulu ehlabathini. Into yokuba babengabantu abathobekileyo, ayizange iyihlise impembelelo yabo, kodwa yayikhulisa; kuba iingqondo zabaphulaphuli zasukazayakuMsindisi,owathi nangonaengabonwa, waqhubeka esebenza nabo. Imfundiso emangalisayo yabapostile, amazwi abo enkuthazo nokuthemba kwabo, kwabaqinisekisa ukuba babengasebenzi ngawabo amandla, kodwa ngamandla kaKristu. Ngokuzithoba, babewaxelela amaYuda ukuba, Lowo amaYuda ambethelelayo wayeliTshawe lobomi, uNyana kaThixo ophilayo, nokuba, ngegama laKhe, benza imisebenzi awayenzayo.

Kwincoko yaKhe nabafundi baKhe ngobusuku obuphambi kokubethelelwa, uMsindisi akazange athethe nto ngokubulaleka awakuthwalayo naseza kubuthwala. Akazange athethe ngokugculelwa okwakuphambi kwaKhe, kodwa wathanda ukuba iingqondo azinike oko kwakuza kubomeleza elukholweni, kubakhokelele ekubeni bakhangele phambili kuvuyo olulindele oweyisayo. Wavuyiswa kukuqonda ukuba unakho, kwaye eza kubenzela okukhulu kunokuba ebathembisile abalandeli baKhe; nokuba kuYe kumpompoza uthando nemfesane, ukuhlambulula itempile yomphefumlo, nokwenza ukuba abantu bafane naYe esimilweni; nokuba inyaniso yaKhe, ixhotyiswe ngamandla kaMoya, iya kubheka phambili isoyisa ngokoyisa.

“Ezi zinto ndizithethile kuni, ukuze nibe noxolo kum. Ehlabathini niya kuba nembandezelo, yomelelani, mna ndiloyisile ihlabathi.” Yohane 16:33. UKristu akazange asilele, engazange watyhafiswa; nabafundi ke, kwakufuneka babonise ukholo olukumila kunje ngale ndalo ingaguqukiyo kaKristu. Kwakufuneka baqinise ukusebenza njengoko wenzayo, baxhomekeke kuYe ngamandla. Nangonaindlelayaboyayizakubanezithintelo ezingaphaya kwabo, ngobabalo lwaKhe kwakuza kufuneka babheke phambili, bangatyhafiswa nto koko balindele konke bethembile.

UKristu wawugqiba umsebenzi awayewunikiwe ukuba awenze. Wayebahlanganisile abo babeza kuqhubeka nomsebenzi waKhe phakathi kwabantu. Wathi ke ngoko, “Ndizukisekile ke kubo. Andisekhona ehlabathini, ke bona basesehlabathini; mna ndiza kuwe. Bawo Oyingcwele, balondolozele egameni lakho abo undinike bona, ukuze babe banye njengathi.” “Andiceleli ke aba bodwa, ndicelela nabo baya kukholwa kum ngelizwi labo; ukuze bonke babe banye; mna ndikubo, wena ukum, ukuze babe ngabazalisekileyo ntweni-nye; ukuze liqonde ihlabathi ukuba wena undithumile, wabathanda, njengokuba wandithandayo nam.” Yohane 17:10, 11, 20-23.

Isahluko 3—Umsebenzi Omkhulu

Emva kokufa kukaKristu, abafundi baphantsa bagqitywa kukutyhafa. INkosi yabo yalahlwa, yagwetywa, yabethelelwa. Ababingeleli nabalawuli bahlekisa besithi, “Abanye wabasindisa; yena ngokwakhe akanakuzisindisa. Ukuba unguKumkani kaIsrayeli, makehle kalokunje emnqamlezweni; sokholwa nguye.” Mateyu 27:42. Ilanga lokholo latshona kubafundi, kwafika ubusuku ezintliziyweni zabo. Bamana bewaphinda amazwi athi, “Ke kaloku, thina besithembe ukuba nguye oza kukhulula UIsrayeli, ngentlawulelo.” Luka 24:21. Besele bodwa, bedandathekile, bakhumbula amazwi aKhe, “Ukuba benza ezi zinto komanzi umthi, kuya kuba njani na kowomileyo?” Luka 23:31.

Amaxesha amaninzi, uYesu wazama ukulityhila ixesha elizayo kubafundi baKhe, kodwa abazange bakhathalele kuyicinga into awayeyithetha. Oku kwenza ukuba ukufa kwaKhe kubamangalise kakhulu; kwathi emva koko, xabecingisisangokwadlulayo, basibona isiphumo sokungakholwa kwabo, bazaliswa yintlungu. Akubethelelwa uKristu, abazange bakholwe ukuba uya kuvuka. Wayeyibeke yacaca into yokuba uya kuvuka ngosuku lwesithathu, kodwa kwabadida ukuba bayazi intsingiselo yento ayithethayo. Oku kuswela ukuqonda, kwabashiya bengenathemba lanto ngexesha lokufa kwaKhe. Badaniswa ngokukhulu. Ukholo lwabo aluzange lukwazi ukugqobhoza ngaphaya kwethunzi uSathana awayelunqumlezile ekupheleni kokubona kwamehlo abo. Konke kwaba yinto nje emfiliba, efihlakeleyo kubo. Ukuba nje babewakholelwe amazwi oMsindisi, ibiya kuba nkulu kangakanani intlungu ababeya kusinda kuyo!

Bathi bethe khunubembe, benentlungu, bephelelwe nalithemba, abafundi bahlangana kwigumbi eliphezulu, bazivala baziqamangela iingcango, besoyika ngelithi, into ehlele uTitshala wabo abebemthanda ingabahlela nabo. Kulapha apho uMsindisi wabonakala khona kubo emva kokuvuka kwaKhe.

UKristu wahlala emhlabeni iintsuku ezimashumi mane ebalungiselela umsebenzi owawuphambi kwabo abafundi, ebachazela konke ababengazange bakuqonde ukuza kufika kwelo xesha. Wathetha ngeziprofeto zokufika kwaKhe, ukwaliwa kwaKhe ngamaYuda, ukufa kwaKhe, ebonisa ukuba okwakuthethwe sisiprofeto kwazaliseka. Wabaxelela ukuba oku kuzaliseka kweziprofeto kufuneka bakuthabathe njengesiqinisekiso samandla abaza kuba nawo ekusebenzeni kwabo kwixesha elizayo. EsiBhalweni kuthiwa, “Wandula wayivula ingqiqo yabo, ukuze baziqonde iziBhalo, wathi kubo, Kubhaliwe ngokunjalo, umelwe ngokunjalo uKristu kukuthi eve ubunzima, abuye avuke kwabafileyo ngomhla wesithathu; nokuba kuvakaliswe egameni lakhe inguquko noxolelo lwezono kuzo zonkeiintlanga, kuqalelwa eYerusalem.” Wongeza wathi, “Nina ke ningamangqina ezi zinto.” Luka 24:45-48.

Ngezi ntsuku uKristu azichithe nabafundi baKhe, bafumana amava amatsha. Ngexesha bemamele iNkosi yabo icacisa iziBhalo ngako konke okwenzekayo, lwaya

lumila ngokupheleleyo ukholo lwabo kuYe. Bafikelela kwindawo apho babenokuthi, “Ndiyamazi endikholiweyo nguye.” 2 Timoti 1:12. Baqala ukubuqonda ubunjani nobubanzi bomsebenzi wabo, nokubona ukuba bamele ukuvakalisa emhlabeni wonke iinyaniso abathwaliswe zona. Iziganeko ebomini bukaKristu, ukufa nokuvuka kwaKhe, iziprofeto ezalatha kwezi ziganeko, iimfihlelo zecebo losindiso, igunya likaYesu lokuxolela izono — izinto zonke ababengamangqina azo, zizinto abamele ukwazisa ihlabathi ngazo. Bamele ukuvakalisa igospile yoxolo nosindiso ngenguquko kunye namandla oMsindisi.

Phambi kokuba anyukele ezulwini, uKristu wabanika umsebenzi abafundi baKhe. Wabaxelela ukuba baya kuba ngababi belifa alibekele ihlabathi, iindyebo zobomi obungunaphakade. Nibe ningamangqina obomi bam bombingelelo ngenxa yehlabathi, watsho njalo kubo. Nikubonile ukusebenzela nzima kwam UIsrayeli. Nangona abantu bam bengezanga kum ukuze babe nobomi, nangona ababingeleli nabalawuli benza intando yabo kum, nangona bandala, basenalo elinye ithuba lokumamkelauNyanakaThixo.Nibonileukubabonkeabeza kum Bevuma izono zabo, ndibamkele ngokukhululekileyo. Lowo uza kum andisayi kumlahla. Kuni, bafundi bam, ndinikela esi sigidimi senceba. Kufuneka sinikwe bonke, amaYuda nabeeNtlanga — kuIsrayeli, kuqala, nakuzo zonke iintlanga, neelwimi nabantu. Bonke abakholwayo baya kuhlanganiselwa ebandleni elinye.

Umsebenzi weendaba ezilungileyo usisikhokelo esikhulu sovangelo kubukumkani bukaKristu. Abafundi kwakuza kufuneka ukuba bayisebenzele ngokunyameka imiphefumlo, banike wonke umntu isimemo senceba. Kwakungafuneki ukuba balindele ukuba abantu beze kubo; kwakufuneka ukuba bona baye ebantwini nesigidimi sabo.

Abafundi babeza kuhambisela phambili umsebenzi wabo ngegama likaKristu. Lonke ilizwi labo nesenzo sabo kwakufuneka zigxile egameni laKhe, njengelinamandla empiliso abasindiswa ngalo aboni. Ukholo lwabo kwakufuneka lumile kuYe olithende lenceba namandla. Ngegama laKhe babeza kunyusela kuBawo izicelo zelo xesha, baze bafumane impendulo. Babeza kubhaptiza egameni loYise, eloNyana, nelikaMoya Oyingcwele. Igama likaKristu laliza kuba njengomlindi, imbasa yokubahlula, ityathanga lokubabumba, igunya lendlela abasebenza ngayo, nethende lempumelelo yabo. Akukhonto yayiya kwamkeleka ebukumkanini baKhe engenalo igama laKhe nombhalo walo ngaphezu kwayo.

Xa uKristu wayesithi kubafundi, Bhekani phambili ngegama lam nibaqokelelele ebandleni abakholwayo, wababekela ngokucacileyo ukubaluleka kokugcina ukufikeleleka. Okona kucutheke ubuqheleqhele nobumbetshembetshe, kokona iya kuba nkulu impembelelo yokulungileyo. Abafundi babeza kuthetha ngokucacileyo njengoko noKristu

wayethetha. Babeza kubethelela kubaphulaphuli babo iimfundiso uKristu awabafundisa zona.

UKristu akathanga kubafundi baKhe umsebenzi uya kuba lula. Wababonisa umkhosi omkhulu okhohlakeleyo owawuza kuchasana nabo. Babeza kulwa “nazo izilawuli, nawo amagunya, nazo iziphatha-hlabathi zobumnyama balo eliphakade, nayo imikhosi yomoya abakhohlakeleyo kwezasezulwini iindawo.” Efese 6:12. Sekunjalo, bebengayi kuyekwa balwe bebodwa. Wabaqinisekisa ukuba uya kuba nabo; nokuba, ukuba bathe babheka phambili ngokholo, baya kuhamba phantsi kwekhaka likaSomandla. Wabayalela ukuba bakhaliphe bomelele; kuba Onamandla ngaphezu kweengelosi woba phakathi kwabo--iNjengele yemikhosi yasezulwini. Wenza umsindleko omkhulu wokwenziwa komsebenzi wabo, waluthathela kuye uxanduva lokuphumelela kwawo (umsebenzi). Lo gama besalithobela ilizwi laKhe, besebenza bexhumene naYe, babengasayi kuze basilele. Yiyani kuzo zonke iintlanga, wabayalela njalo. Yiyani kweyona ndawo ikude kweli limiweyo, niqiniseke ukuba ubukho bam buya kuba nani nalapho. Sebenzani ngokholo nangesibindi; kuba alisayi kuze libekho ixesha endiya kuze ndinishiye ngalo. Ndiya kuba nani lonke ixesha, ndininceda ukuba niwenze umsebenzi wam, ndinikhokela, ndinithuthuzela, ndiningcwalisa, ndinixhasa, ndiniphumelelisa ekuthetheni amazwi aya kutsalela umdla wabanye ezulwini.

Umbingelelo kaKristu endaweni yomntu wawuphelele, ugqibelele. Imeko yocamagushelo yayizalisekile. Umsebenzi awayewuzele kweli hlabathi wawugqityiwe. Wabuzuza ubukumkani. WabuhluthakuSathana wazawayindlalifa yazo zonke izinto. Wayesendleleni yaKhe eya kwitrone kaThixo, ukuze azukiswe sisihlwele sasezulwini. Embathiswe ngegunya elingenamida, wabanika abafundi baKhe umsebenzi wabo, “Hambani ngoko niye kuzenza abafundi zonke iintlanga, nibabhaptizela egameni loYise, loNyana, loMoya Oyingcwele; nibafundisa ukuba bazigcine zonke izinto endiniwisele umthetho ngazo. Niyabona, mna ndinani yonke imihla, kude kube sekupheliswen kwephakade eli.” Mateyu 28:19, 20.

Kanye phambi kokuba abashiye abafundi baKhe, uKristu waphinda wababekela ngokucacileyo ubume bobukumkani baKhe. Wabakhumbuza izinto awayebaxelele ngaphambili ngokubhekisele kubo (ubukumkani). Wayibabaza into yokuba, yayingeyiyo injongo yaKhe ukumisa kweli hlabathi ubukumkani bethutyana. Wayenganyulelwanga ukuba alawule ebukhosini basemhlabeni kwitrone kaDavide. Bathi bakubuza abafundi besithi, “Nkosi, wobubuyisela ngeli xesha na ubukumkani kUIsrayeli?” waphendula wathi, “Asikokwenu ukwazi amaxesha nokuba ngamathuba, awamise ngelakhe igunya uBawo.” Zenzo 1:6, 7. Kwakungabafanelanga ukuba babone kude kwixesha elizayo ngaphaya koko wakutyhilayo waza wenza ukuba bakubone. Umsebenzi wabo yayikukushumayela isigidimi seendaba ezilungileyo.

Ubukho obubonakalayo bukaKristu babusele buza kususwa kubafundi, kodwa babeza kuthiwa jize ngamandla ngendlela entsha. UMoya Oyingcwele babeza kumnikwa ngokupheleleyo, eza kubatywinela umsebenzi wabo. UMsindisi wathi, “Yabonani, mna ndilithumela kuni idinga likaBawo; ke nina hlalani kuwo umzi oyiYerusalem, nide nambathiswe amandla aphumaenyangweni.” Luka 24:49. ” Ngokuba uYohane okunene wabhaptiza ngamanzi; kodwa nina niya kubhaptizwa ngoMoya Oyingcwele, kungekabi kade emva kwezi ntsuku.” “Niya kwamkela ke amandla, akubon’ ukuba uMoya Oyingcwele uhlile phezu kwenu; nibe ngamangqina am eYerusalem, kwanakulo lonke elwakwaYuda nelaseSamariya kude kuse nasekupheleni komhlaba.” Zenzo 1:5, 8.

UMsindisi wayesazi ukuba akukho ngxoxo, nokuba ivakala kangakanani, eyayinokunyibilikisa iintliziyo ezilukhuni okanye iqhekeze uqweqwe lokuthanda ilizwe nokuzidla. Wayesazi ukuba abafundi baKhe bamele ukuzuza ukuxhotyiswa kwasezulwini; nokuba igospile iya kuba negalelo eliphathekayo kuphela xa ivakaliswa ziintliziyo ezenziwe shushu, nemilebe enikwe ubuciko lulwazi oluphilayo lwalowo uyindlela, inyaniso nobomi. Umsebenzi owawunikelwe kubafundi wawuza kudinga ubuchule obukhulu, kaloku umsinga wenkohlakalo owawuza kumelana nawo wawunzulu waye ukwamkhulu. Inkokeli ephaphamileyo, nezimiseleyo yayingumphathi wemikhosi yobumnyama, ngoko ke abalandeli bakaKristu babenokulwa kuphela ngoncedo uThixo, ngoMoya waKhe, awayeza kubanika.

UKristu wabaxelela abafundi baKhe ukuba bawuqale umsebenzi wabo eYerusalem. Eso sixeko sasiyindawo yombingelelo waKhe oncamisileyo wohlanga loluntu. Apho, enxibe ingubo yobuntu, wayehamba ethetha nabantu, abanye balibona izulu lihlile leza emhlabeni. Khona apho, wagwetywa, wabethelelwa. Apho eYerusalem, baninzi abathi bakholelwa ngokusemfihlakalweni ukuba uYesu waseNazarete unguye uMesiya, kanti baninzi nabakhohliswa ngababingeleli nabalawuli. Kwakufuneka zishunyayelwe kwaba bantu iindaba ezilungileyo. Kwakufuneka babizelwe enguqukweni.Inyanisoemangalisayo, le yokuba, kungoKristu kuphela ekunokuzuzwa ukuxolelwa kwezono, kwakufuneka icacisiwe. Ukushumayela kwabafundi kwakuya kuba nentsingiselo enkulu kanye ngeli xesha, kuba iYerusalem yayixokozela ngenxa yeziganeko zeeveki ezimbalwa ezazidlulile.

Ngexesha lokusebenza kwaKhe, uYesu wabeka phambi kwabafundi baKhe into ethi, kufuneka babe banye kunye naYe kumsebenzi wokuhlangula ihlabathi kubukhoboka besono. Ukuthuma kwaKhe abaliShumi elinabaBini, kamva yangamaShumi asiXhenxe, ukuba bavakalise ubukumkani bukaThixo, wayebafundisa umsebenzi wabo wokudlulisela kwabanye oko wayebaxelele ngako. Kuwo wonke umsebenzi waKhe, wayebaqeqeshela ukuba umntu asebenze yedwa, baze baye besanda ngokwanda kwamanani, ukuze ekugqibeleni bafikelele eziphelweni zomhlaba. Isifundo sokugqibela awasinika abafundi baKhe, sesokuba bagcinele ihlabathi iindaba zovuyo zosindiso njengelifa.

Lathi lakufika ixesha lokuba uYesu anyukele kuYise, wabakhokela abafundi basinga ngaseBhetani. Wafika khona apho wema baza abafundi bamngqonga. Wathi, ezivulile izandla ukuba abasikelele, engathi ubaqinisekisa ngokubakhathalela okukhuselekileyo, wasuka waya enyuka esimka phakathi kwabo. “Kwathi, ekubasikeleleni kwakhe, wahluka kubo, wenyuswa wasiwa emazulwini.” Luka 24:51.

Bathe abafundi besaqwalasele phezulu ukuba bayibone okokugqibela iNkosi yabo enyukayo, wamkelelwa kwisihlwele esinovuyo seengelosi zasezulwini. Ngelixa zihamba naye zimxhagile ukuya kungenakwiinkundlazaphezulu,zazivumaingoma yoloyiso, “Culelan’uThixo, zizwe zehlabathi; memelelani nimbonge uMhlekazi; kulowo ucanda amazulu, nditsho amazulu amandulo. . . . Wancomeni amandla kaThixo obungangamsha, Mnikeni amandla uThixo obungangamsha buphezu koIsrayeli, omagunya akhe asesibhakabhakeni.” Ndumiso 68:32-34, IBHAYIBHILE.

Abafundi babesaqwalesele ezulwini ngelixa, “kwabonakala kumi ngakubo amadoda amabini eneengubo ezimhlophe, awatshoyo ukuthi, Madoda, maGalili, nimeleni na nondele ezulwini? Kwayena lo Yesu unyusiweyo kuni, wasiwa emazulwini, uya kuza ngolu hlobo nimbone esiya ngalo emazulwini.” Zenzo 1:10, 11.

Idinga lokubuya kukaKristu kwesibini kwakufuneka ligcinwe lilitsha ezingqondweni zabafundi. Kwayena lo Yesu bambone enyuka esiya ezulwini, wayeza kubuya kwakhona, azokuthatha abo bathe bazinikela emsebenzini waKhe apha ezantsi emhlabeni. Kwalona elo lizwi lathi kubo, “Yabonani ndinani kude kuse ekupheleni,” laliza kubamkelela apho akhoyo kubukumkani basezulwini.

Ngokuba kwakunjalo kwinkonzo eyayingumfuziselo, umbingeleli omkhulu wayeyibeka bucala ingubo yakhe yobubingeleli aze asebenze enxibe ezimhlophe zombingeleli ongezantsi; ngokunjalo uKristu wabeka bucala iingubo zaKhe zobukhosi, wanxiba ingubo yobuntu wanikela idini, Yena ngokwaKhe engumbingeleli, Yena ngokwaKhe elixhoba. Njengombingeleli omkhulu, emva kokuba ewenzile umsebenzi wakhe kwingcwele kangcwele, ube ephuma eze kwisihlwele esilindileyo enxibe iingubo zakhe zobubingeleli; ngokunjalo uKristu uya kuza okwesibini, evathe iingubo ezimhlophe, “ekungekho mchazi wangubo emhlabeni apha unako ukuzenza mhlophe kangako” Marko 9:3. Uya kuza ekobaKhe ubuqaqawuli, nakubuqaqawuli bukaYise, nawo wonke umkhosi weengelosi umkhapha endleleni yaKhe.

Ngelo xesha liya kuzalisekiswa idinga likaKristu kubafundi baKhe elithi, “Ndiya kubuya ndize, ndinamkelele kum ngokwam.” Yohane 14:3. Abo baye bamthanda, bamlindela, uya kubabeka isithsaba sozuko nembeko nokungabi nakufa. Abangamalungisa abafileyo baya kuphuma emangcwabeni abo, baze abo baphilileyo baxwilelwe kunye nabo [abo babefile bavuka] bayihlangabeze iNkosi esibhakabhakeni. Baya kuliva ilizwi likaYesu, limyoli ngaphezu komculo owakha wafika kwiindlebe zomntu onokufa, lisithi

kubo, Imfazwe yenu iphelile. “Yizani, nina nisikelelweyo nguBawo, nibudle ilifa ubukumkani obalungiselwa nina kwasekusekweni kwehlabathi.” Mateyu 25:34.

Kungoko ke, abafundi baya kulonwabela ithemba lokubuya kweNkosi yabo.

Isahluko 4—Ipentekoste

[Esi sahluko sisekwe kwiZenzo 2:1-39]

Ngexesha abafundi babebuya kwintaba yeMinquma besiya eYerusalem, abantu babakhangela, belindele ukubona ubuhlungu, ukuphazamiseka, nokoyiswa; kodwa babona ulonwabo nokoyisa. Ngeli xesha abafundi babengakhali ngenxa yokudaniswa kwamathemba abo. Babembonile uMsindisi owavukayo, aye amazwi edinga lokuhamba kwaKhe enkenteza njalo ezindlebeni zabo.

Ngokuthobela umyalelo kaKristu, balindela eYerusalem idinga likaYise — ukuthululwa kukaMoya. Abazange balinde bengenzi nto. Ingxelo ithi bamana “behleli etempileni, bedumisa, bebonga uThixo.” Luka 24:53. Babekwahlangana ukuba banyusele kuBawo izicelo zabo ngegama likaYesu. Babesazi ukuba banoMmeli ezulwini, iGqwetha elikhulu lenkundla etroneni kaThixo. Ngentlonelo nesidima bathoba bathandaza, bephinda-phinda isiqinisekiso esithi, “Zonke izinto enithe nazicela kuBawo egameni lam; woninika. Kude kwaba ngokunje, anikaceli nto egameni lam; celani, niya kwamkela, ukuze uvuyo lwenu luzaliseke.” Yohane16:23, 24.

Basiphakamisela phezulu ngakumbi nangakumbi isandla sokholo benkqangaza bethetha ngoKristu owafayo, “ngaphezu koko ke, wabuya wavuka; ongasekunene kukaThixo, osithethelelayo” Roma 8:34.

Ngexesha abafundi babelindele ukuzaliseka kwesithembiso, bazithoba iintliziyo zabo benenguquko yenene nokuvuma ukungakholwa kwabo. Baya bawakhumbula amazwi awawathethayo uKristu ngaphambi kokufa kwaKhe, bayiqonda ngokupheleleyo intsingiselo yawo. Iinyaniso ezazidlula zemka kwiinkumbulo zabo, zabuyela kwakhona ezingqondweni zabo, baza bakhumbuzana ezo zinto. Bathethisana ngokungamqondi kakuhle kwabo uMsindisi. Baba ngumngcelele, umbono emva kombono, ukudlula phambi kwabo ubomi baKhe obumangalisayo. Bathi xa becamngca ngobomi baKhe obunyulu nobungcwele, baqonda ukuba awukho umsebenzi onokuba nzima kakhulu, kungekho mbingelelo unokuba mkhulu kakhulu, ukuba nje bebenokungqina ngobomi babo kubuhle besimilo sikaKristu. Bacinga bathi, ukubanje bebenokuphinda baphile iminyaka emithathu edlulileyo, ingaba bebeya kwenza ntoni! Ukuba bebengayibona kwakhona iNkosi yabo, bebenganyaniseka kangakanani ukubonisa indlela abayithanda ngayo, nokuba babuhlungu kangakanani ngokuyenza buhlungu ngelizwi okanye ngesenzo sokungakholwa! Into eyabathuthuzelayo yeyokuba babesazi ukuba baxolelwa. Baya bazimisela ukuba baya kukubuyekeza ukungakholwa kwabo ngokumvuma ngesibindi phambi kwehlabathi.

Abafundi bathandaza ngokuzimisela okukhulu ukuba bakulungele ukuhlangana nabantu nokuba, ekuthetheni kwabo nabo (abantu) imihla ngemihla, bathethe amazwi aya kukhokelela aboni kuKristu. Bathi bakuba bekubeke kude ukungavani phakathi kwabo,

nako konke ukufuna izikhundla eziphezulu, basondelelana kubudlelwane bobuKristu. Basondela ngakumbi nangakumbi kuThixo, baza bathi ekwenzeni kwabo oku, baliqonda ilungelo ababenalo ngokuvunyelwa ukuba babe nonxulumano olukhulu noKristu. Bazaliswa bubuhlungu ezintliziyweni bakucinga ukuba bamenza buhlungu kangakanani ngokuthatha kwabo ithuba ukuqonda, nokusilela kwabo ukuziqonda izifundo zokulungelwa kwabo, awayezama ukubafundisa zona.

Le mihla yokulungiselela yayiyimihla yokuhlolisisa okunzulu kwentliziyo. Abafundi bayiva imfuno yabo yasemoyeni baza bakhala eNkosini befuna uMoya Oyingcwele owayeza kubenza bawufanele umsebenzi wokusindisa umphefumlo. Abazange banele kukucelela iziqu zabo iintsikelelo. Babesiva ubunzima bomthwalo wokusindiswa kwemiphefumlo. Baqaphela ukuba igospile kufuneka isiwe ehlabathini, baza bawabanga amandla awawathembisayo uKristu.

Ngexesha lamanyange impembelelo kaMoya Oyingcwele yayityhilwa ngendlela ebonakalayo, kodwa ingeyiyo indlela epheleleyo. Ngoku, ngokuthobela ilizwi loMsindisi, abafundi basithandazela esi sipho, waza wathi esezulwini, uKristu wongeza okwaKhe ukubamela. Wasibanga isipho sikaMoya, ukuze asithulule phezu kwabantu baKhe.

“Ke kaloku, ekuzalisekeni kwawo umhla wePentekoste, baye bonke bemxhelo mnye ndaweni nye. Kwaza ngequbuliso kwaphuma ezulwini isandi esinjengesomoya ovuthuza ngamandla sayizalisa indlu yonke ababehleli kuyo.”

UMoya wehla phezu kwabafundi abalindileyo nabathandazayo ngamandla awafikelela kuyo yonke intliziyo. Lowo ongunaphakade wazityhila esemandleni ebandleni laKhe. Kwakhangeleka ngathi kudala kakhulu yabanjwayo le mpembelelo, kodwa ngoku izulu lavuya kukukwazi ukuthulula phezu kwebandla ubutyebi bobabalo lukaMoya. Phantsi kwempembelelo kaMoya, kwathi kwahlangana amazwi okuguquka nokuvunywa kwezono. Kwavakala amazwi okubonga nawokuprofeta. Izulu lonke lathoba ukuba libone libabaze ubulumko obungenamlinganiselo, nothando olungenakuqondwa. Bathi bemangalisiwe abafundi, badanduluka besithi, “Lulo olu uthando!” Basibamba isipho abasinikwayo. Yintoni eyalandelayo? Ikrele likaMoya, lilolwe ngokutsha ngamandla, lambathiswe ngemibane yasezulwini, lakuhlabanisela ukungakholwa. Kwaguqulwa amawaka ngemini enye.

“Kunilungele ukuba ndimke,” wayetshilo uYesu kubafundi baKhe; “kuba, ndingemkanga, uMthetheleli akayi kuza kuni; ke, ndithe ndemka, ndiya kumthumela kuni.” “Xa ke athe wafika yena uMoya wenyaniso, uya kunikhokelela kuyo yonke inyaniso; kuba engayi kuthetha okuphuma kuye, uya kuthetha izinto athe waziva, anibikele izinto ezizayo.” Yohane 16:7, 13.

Ukunyukela kukaYesu ezulwini, kwakusalatha ukuba abalandeli baKhe baya kuyamkela intsikelelo ethenjisiweyo. Yinto le ekwakufuneka bayilindele phambi kokuba bangene emsebenzini wabo. Wathi akungena kumasango ezulu, uKristu wahlaliswa etroneni phakathi kweengelosi ezazimdumisa. Wathi wakugqitywa lo msitho, uMoya Oyingcwele wehla phezu kwabafundi ngemisinga emikhulu, wazukiswa ngokwenene uKristu ngozuko awayenalo noYise kususela ephakadeni. Ukuthululwa kwePentekoste yayiyindlela yokwazisa ngokufezwa komsebenzi wokubekwa koMsindisi. Wamthumela uMoya Oyingcwele kubalandeli baKhe ngokwesithembiso saKhe, ephuma ezulwini njengophawu lokuba, njengombingeleli nokumkani, ulinikiwe lonke igunya ezulwini nasemhlabeni, nokuba Othunyiweyo wathanjiswa ukuba abe phezu kwabantu baKhe.

“Kwabonakala kubo iilwimi ezabekayo, ngathi zezomlilo, lwa-olo lwahlala phezu kwabo bonke ngabanye. Bazaliswa bonke nguMoya Oyingcwele, baqala ukuthetha ngalwimi zimbi, njengoko uMoya wayebanika ukuba bathethe baphimisele.” UMoya Oyingcwele, ekwimo yeelwimi zomlilo, wahlala phezu kwabo babehlangene. Olu yayiluphawu lwesipho esasinikwa abafundi, esenza ukuba bakwazi ukuthetha ngokulula iilwimi ababengazange baqhelana nazo. Ukubonakala komlilo kwakubonakalisa ubushushu ababeza kusebenza ngabo abapostile kunye namandla ababeza kuba nawo awayeza kubakhapha emsebenzini wabo.

“Ke kaloku kwakumi eYerusalem apho amaYuda, amadoda awoyika uThixo, evela kuzo zonke iintlanga eziphantsi kwezulu.” Ngexesha lenkcithakalo, amaYuda asasazeka phantse kulo lonke elimiweyo, aza ekuphambukeleni kwawo emazweni anyanzeleka ukuba afunde ukuthetha iilwimi ezahlukeneyo. Amaninzi kula maYuda ayeseYerusalem ngexesha lesi siganeko, kuba ayeze kwimisitho yenkolo eyayiqhubeka. Abo babehlangene babephuma kuzo zonke iilwimi ezaziwayo. Oku kwahlukana kweelwimi kwakuya kuba yingxaki ekuvakalisweni kwegospile; uThixo, ke ngoko, waba necebo elimangalisayo ukwanelisa le ntswelo kubapostile. UMoya Oyingcwele wabenzela oko babengenako ukukwenza bonke ubomi babo. Ngoku bakwazi ukuzivakalisa iinyaniso zegospile ngaphandle kwemida yabo, bethetha ngokuthe gca iilwimi zabo bantu babe basebenzela. Esi sipho singummangaliso sasibubungqina obubambekayo ehlabathini bokuba, oko bakuthunyiweyo, kwakunetywina leZulu. Ukususela ngeli xesha, ulwimi lwabafundi lwalunyulu, luqondakala, lungenasiphako, nokuba lolokuzalwa okanye lulolwasemzini.

“Sithe ke sakubakho esi sandi, yabuthelana inkitha, yadanduluka, ngokuba bonke ngabanye babebeva bona bethetha ngezakomawabo iintetho. Bathi nqa ke bonke, bamangaliswa, wathi omnye komnye, Kanene aba bonke bathethayo asingamaGalili na? Kutheni na ke ukuba sibeve nje sonke ngabanye bethetha ngezakomawethu iintetho, esazalelwa kuzo?

Ababingeleli nabalawuli bacaphuka kakhulu sesi sibonakaliso singummangaliso, kodwa abazange bafune ukuyibonakalisa ingqumbo yabo, kuba babesoyika ukuba sesichengeni sokuhlaselwa ngabantu. Babembulele umNazarete; kodwa ngoku bajongene nabakhonzi baKhe, amadoda angamaGalili angafundanga, ebalisa ngazo zonke iilwimi ezithethwayo ibali lobomi kunye nomsebenzi waKhe. Ababingeleli bazama ukuwachaza amandla abafundi ngendlela elula ewasingela phantsi, besithi abafundi banxilile kuba besele kakhulu iwayini eyayilungiselwe isidlo. Abanye babantu abangenalwazi bakwamkela oku njengenyaniso, kodwa bona abanobulumko baqonda kakuhle ukuba bubuxoki; kanti bona abaziqondayo iilwimi ezahlukeneyo babungqina ubuchule beelwimi ezazisetyenziswa ngabafundi.

Ukuphendula kwisityholo sababingeleli, uPetros waveza ukuba esi sibonakaliso sasikukuzaliseka okutsolileyo kwesiprofeto sikaYoweli, apho waxela ngenx' engaphambili ukuba amandla anjalo aya kufika ebantwini ukuze balungele ukwenza umsebenzi okhethekileyo. "Madoda, maYuda, nani nonke nimiyo eYerusalem," watsho, "makwazeke oku kuni, niwabekele iindlebe amazwi am. Aba abanxilile, njengoko nina niba kunjalo, kuba kuselilixa lesithathu lemini. Oku koko kuthethiweyo ngomprofeti uYoweli, kwathiwa: Kuya kuthi ngayo imihla yokugqibela, utsho uThixo, ndimthulule uMoya wam phezu kwayo yonke inyama, baprofete oonyana benu neentombi zenu, athi amadodana enu abone imibono, namadoda enu amakhulu aphuphe amaphupha; Ewe ndaye, phezu kwabakhonzi bam, naphezu kwabakhonzazana bam, ngaloo mihla ndiya kumthulula uMoya wam, baprofete."

UPetros wathi ngokuphandle nangamandla wangqina ngokufa nokuvuka kukaKristu: "Madoda, maIsrayeli, waveni la mazwi: UYesu waseNazarete, indoda eqondakalisiweyo nguThixo kuni ngemisebenzi yamandla, nangezimanga, nangemiqondiso, awayenzayo uThixo ngayo phakathi kwenu, njengokuba nisazi nani ngokwenu: yena lowo . . . namthabatha ngezandla zabachasene nomthetho, nambethelela emnqamlezweni, namsika; athe uThixo wamvusa, eyikhulule inimba yokufa; ngokokuba ebengenako ukubanjwa kuko."

UPetros akazange abhekise kwiimfundiso zikaKristu ukuqinisekisa into ayithethayo, kuba wayesazi ukuba ikratshi labo bamphulaphuleyo laliphakame kangangokuba amazwi akhe kulo mba awangeze abe negalelo. Endaweni yoko wathetha nabo ngoDavide, owayethathwa njengomnye wamanyange ohlanga lwabo. Wathi, "Kuba uDavide uthi, esingisele kuye, ndahlala ndiyibona iNkosi phambi kwamehlo am, ngokuba ingasekunene kwam, ukuze ndingashukunyiswa. Ngenxa yoko intliziyo yam yaba nemihlali, lwagcoba ulwimi lwam; ngaphezu koko ke nenyama yam iya kuphumla inethemba; ngokuba akuyi kuwushiya umphefumlo wam kwelabafileyo. Kananjalo akuyi kumnikela Oyingcwele wakho ekuboneni ukubola. . . .

“Madoda, bazalwana, mandivunyelwe ndithethe kuni ngokuphandle ngomawokhulu uDavide, ukuba wafa wangcwatywa; nengcwaba lakhe likho phakathi kwethu unanamhla. . . . Wathetha ngako ukuvuka kukaKristu, ukuba umphefumlo wakhe ungashiywanga kwelabafileyo nenyama yakhe ingabonanga kubola. UThixo wamvusa lo Yesu, esingamangqina ako oko thina sonke.”

Umboniso wawungonomdla kakhulu. Yiba nombono wabantu bevela kwiinkalo zonke bezokuphulaphula abafundi bengqina inyaniso njengoko injalo kuYesu. Bayagxalathelana bexinanisana etempileni. Balapha ababingeleli nabalawuli, ukujama kwabo okutyhila ubumnyama benkohlakalo busabhalwe ebusweni babo, iintliziyo zabo zisazaliswe yintiyo ngakuKristu, izandla zabo zisaxhaphe igazi elaphalala xa babe bethelela emnqamlezweni umHlawuleli wehlabathi. Babelindele ukubafumana abapostile begobe iminqonqo besindwa luloyiko phantsi kwesandla esomeleleyo sengcinezelo nokubulawa, kodwa basuka babafumana bengaphaya kwako konke ukoyika, bezaliswe nguMoya, bevakalisa ngamandla ubungcwele bukaYesu waseNazarete. Babeva bevakalisa ngokungafihlisi ukuba Lowo ebegculelwe, wahlaziswa, watyakatywa ngezandla ezikhohlakeleyo, uliTshawe lobomi, ngoku elihleli ngasekunene kukaThixo.

Abanye babo babebaphulaphule abapostile babenenxaxheba ekugwetyweni nasekufeni kukaKristu. Amazwi abo ayephakathi kwendimbane eyayisithi makabethelelwe. Ngexesha uYesu noBharabhas babemi phambi kwabo enkundleni yamatyala, uPilato ebuza esithi, “Nithanda ukuba ndinikhululele wuphi na?” bakhwaza besithi, “Mayingabi ngulo, mayibe nguBharabhas!” Mateyu 27:17; Yohane 18:40. Wathi uPilato akumnikela kubo esithi, “Mthabatheni nina, nimbethelele emnqamlezweni; kuba mna andifumani tyala kuye;” “Andinatyala egazini lalo mntu ulilungisa,” bankqangaza besithi, “Igazi lakhe malibe phezu kwethu, naphezu kwabantwana bethu.” Yohane 19:6; Mateyu 27:24, 25.

Ngoku babeva abafundi besithi lo yayinguNyana kaThixo owabethelelwayo. Ababingeleli nabalawuli bangcangcazela. Ukoyisakala nobuhlungu kwabathi hlasi abantu. “Bahlabeka entliziyweni, bathi kuPetros nakwabanye abapostile, Madoda, bazalwana sithini na?” Phakathi kwabo babephulaphule abafundi kwakukho amaYuda amthandayo uThixo, awayenyanisekile enkolweni yawo. Amandla awayekhapha amazwi othethayo awoyisela ekuthini, ngokwenene uYesu wayenguMesiya.

“Uthe ke uPetros kubo, Guqukani nibhaptizwe nonke ngabanye egameni likaYesu Kristu, ukuze nixolelwe izono, namkele isipho soMoya Oyingcwele. Kuba idinga likuni, nakubantwana benu, nakubo bonke abakude, esukuba iNkosi uThixo wethu iya kubabiza.”

UPetros wayibethelela yazika ezingqondweni zabamameleyo ukuba bamala uKristu kuba babekhohliswe ngababingeleli nabalawuli; nokuthi, ukuba bangaqhubeka bekhangele icebo kwaba bantu, baze balindele ukuba bamvume uKristu ngaphambi kokuba bona

bakwenze oko, abasayi kuze bamamkele uKristu. La madoda anamandla, nangona athi anobuThixo, ayebawela ubutyebi basemhlabeni nokuzukiswa lihlabathi. Ayengenayo intumekelelo yokuza kuKristu ukuze amkele ukukhanya.

Phantsi kwempembelelo yoku kukhanya kwasezulwini, iziBhalo ezazichazwa nguYesu kubafundi zema phambi kwabo zinokubengezela kwenyaniso efezekileyo. Isigqubuthelo esasibasithile ukuba bangasiboni isiphelo soko kwabhangiswayo sasisusiwe baza bayiqonda ngokukhanya okugqibeleleyo injongo yomsebenzi kaKristu kunye nobume bobukumkani baKhe. Bakwazi ukuthetha ngegunya ngoMsindisi; bathi naxa becombululela abaphulaphuli babo icebo losindiso, baba baninzi aboyiswayo bakholwa. Izithethe neenkolo ezazifakwe ngababingeleli zatshayelwa zaphela ezingqondwaeni zabo, kwaza kwamkelwa iimfundiso zoMsindisi.

“Bathe ke ngoko, abalamkele ilizwi lakhe ngovuyo, babhaptizwa; kongezelelwa ngaloo mini imiphefumlo engathi imawaka mathathu.”

Iinkokeli zamaYuda zazicinga ukuba umsebenzi kaKristu uya kuphela ngokufa kwaKhe; kodwa endaweni yoko zabona imimangaliso yomhla wePentekoste. Zabeva abafundi, bezaliswe ngamandla angazange aziwa anjalo kude kube lelo xesha, beshumayela uKristu, amazwi abo eqinisekiswa yimiqondiso nezimanga. EYerusalem, elona ziko lobuYuda, amawaka aluvuma ekuhleni ukholo lwawo kuYesu waseNazarete njengoMesiya.

Abafundi bothuka, bazaliswa luvuyo bubukhulu besivuno semiphefumlo. Abazange basithathe esi sivuno simangalisayo njengesiphumosemizamoyabo;baqonda ukuba bakhele kwimisebenzi yabanye abantu. Kususela ekuweni kuka-Adam, uKristu ube enika abakhonzi abakhethiweyo imbewu yeLizwi laKhe, ukuba ihlwayelwe ezintliziyweni zabantu. Ngexesha lokuphila kwaKhe emhlabeni, wayehlwayele imbewu yenyaniso wankcenkceshela ngegazi laKhe. Ukuguquka kwabaninzi ngomhla wePentekoste kwakusisiphumo soku kuhlwayela, isivuno somsebenzi kaKristu, sityhila amandla emfundiso yaKhe.

Iingxoxo zabapostile, nangona zazicacile ziqinisekile, zazingenakho ukulisusa ikratshi elaxhathisa kubungqina obungako. UMoya Oyingcwele yena, wazibethelela ezo ngxoxo ezintliziyweni ngamandla asezulwini. Amazwi abapostile abukhali ngokweentolo zikaSomandla, abafumana abantu benetyala elikhulu ngokwala nokubethelela emnqamlezweni iNkosi yozuko.

Phantsi koqeqesho lukaKristu, abafundi barholelwa ekubeni bakuqonde ukuswela kwabo uMoya. Phantsi kwemfundiso kaMoya, bakufumana ukuqatyeliswa kokugqibela, baza baphuma baya kwenza umsebenzi wabo bonke ubomi babo. Babengasengabo abantu abangafundanga nabangaqeqeshekanga kakuhle. Babengaseyiyo ingqokelela yabantu

abazimele geqe elowo eyedwa okanye bengahlangani, bephixana. Babengasenawo amathemba ajongene nobukhulu basemhlabeni. Baye “bemxhelo mnye,” be“ntliziyo-nye [be]mphefumlo mnye” Zenzo 2:46; 4:32. Iingcinga zabo zazizaliswe nguKristu; eyona njongo yabo ikukuhambisela phambili ubukumkani baKhe. Ngengqondo nesimilo sabo bafana neseNkosi yabo, nabantu “babaqonda ukuba babenaye uYesu.” Zenzo 4:13.

IPentekoste yabaphathela ukukhanya kwasezulwini. Iinyaniso ababengaziqondi ngexesha uKristu wayenabo ngoku zatyhileka. Ngokholo nengqiniseko abangazange baba nayo ngaphambili, bazamkela iimfundiso zeLizwi eliNgcwele. Kubo, kwakungasekuko ukukholwa nje ukuba uKristu wayengunyana kaThixo. Babesazi ukuba, nangona wayenxibe ingubo yobuntu, wayenguMesiya ngokwenene, baza bawaxela amava abo ehlabathini ngesibindi esabonisa ukuba uThixo wayenabo.

Bathetha ngegama likaYesu beqinisekile; asithi kaloku wayenguMhlobo noMkhuluwa wabo? Bathi ngokusoloko bethetha naYe uKristu, bahlala naYe kwezasezulwini iindawo. Athi ubushushu bolwimi lwabo xa bebeka iingcamango zabo bengqina ngaYe! Iintliziyo zabo zazingxashwe zagcwala kukwenza okulungileyo ngokupheleleyo, ngokunzulu nokufikelela kude, kangangokuba kwabanyanzela ukuba baye eziphelweni zomhlaba, bengqina ngamandla kaKristu. Babezaliswe lulangazelelo olunzulu lokuhambisela phambili umsebenzi awawuqalayo. Babuqaphela ubukhulu betyala labo ezulwini, noxanduva lomsebenzi wabo. Bathi bomelele kukuzaliswa nguMoya Oyingcwele, baphuma, bezele kukutshiseka, balusasaza udaba loloyiso lomnqamlezo. UMoya wabavuselela wathetha ngabo. Uxolo lukaKristu lwabonakala ebusweni babo. Ubomi babo babe bunikele ekumsebenzeleni, yaza nembonakalo yeempawu zabo yakungqina ukuzinikela abakwenzayo.

Isahluko 5—Isipho Sikamoya

Ngexesha uKristu enika abafundi bakhe isithembiso sikaMoya, wayesondele ekupheleni komsebenzi wakhe emhlabeni. Wayemi esithunzini somnqamlezo, ewuqonda ngokupheleleyo umthwalo wobutyala owawuza kuhlala phezu kwaKhe njengoMthwali weSono. Phambi kokuba azinikele njengexhoba lombingelelo, wabafundisa abafundi baKhe ngesona sipho sidingekayo nesipheleleyo awayeza kusinika abalandeli baKhe--isipho esasiza kwenza ukuba kube lula ukufikelela kwabo kwizixhobo ezingenamda zobabalo lwaKhe. Wathi, “Mna ndiya kucela kuBawo, aze aninike omnye uMthetheleli, ukuze ahlale nani ngonaphakade: umoya wenyaniso, lowo lungenako ihlabathi ukumamkela, ngokuba lingamboni, lingamazi nokumazi. Nina ke niyamazi; ngokuba uhleli nani, kanjalo uya kuba kuni.” Yohane 14:16, 17. UMsindisi wayesalatha phambili kwixesha uMoya Oyingcwele awayeza kuza ukuba enze umsebenzi onamandla wokuba ngummeli waKhe. Ububi Obabukhululula iinkulungwane ngeenkulungwane kwakufuneka buchaswe ngamandla kaMoya Oyingcwele.

Saba yintoni isiphumo sokuthululwa kukaMoya ngemini yePentekoste? Iindaba zovuyo ezingoMsindisi ovukileyo sathwalelwa kuzo zonke iindawo zelimiweyo. Bathi abafundi bakuvakalisa isigidimi sobabalo olusindisayo, abantu bazinikela emandleni esi sigidimi. Ibandla lababona abaguqukayo beyimihlambi ukuza kulo, bephuma kwiinkalo zonke. Ababehlehlile baphinda baguquka. Aboni bahlangana nabakholwayo ukufuna iperile yexabiso elikhulu. Abanye ababezintshaba ezinkulu zegospile, bajika bazintshatsheli zayo. Isiprofeto sazaliseka, “nelona bhetyebhetye phakathi kwabo lomelele njengoDavide. Isizukulwana sendlu kaDavide . . . sifane nesithunywa sikaNdikhoyo.” Zekariya 12:8, IBHAYIBHILE. Wonke umKristu wabona kumzalwana wakhe isityhilelo sothando olungcwele nokulungileyo. Kwaphephezela umdla omnye; umbandela wokwenza okufanayo wahamba phambili kweminye iphela. Umnqweno wamakholwa waba kukubonakalisa isimilo esifana nesikaKristu nokusebenzela ukwandisa ubukumkani baKhe.

“Baye abapostile bekungqinela ngamandla amakhulu ukuvuka kweNkosi uYesu; kwaye kukho ukubabalwa okukhulu kubo bonke.” Zenzo 4:33. Ngokusebenza kwabo, kongezwa ebandleni amadoda akhethekileyo, awathi, ngokulamkela ilizwi lenyaniso, abunikela ubomi bawo emsebenzini wokunika abanye ithemba elazalisa iintliziyo zabo ngoxolo novuyo. Kwaye kungekho nto inokuwabamba okanye iwothuse ngezoyikiso. INkosi yathetha ngawo, aza athi, ngokuya kwawo kwiindawo ngeendawo, amahlwempu aziva iindaba ezilungileyo zishunyayelwa kuwo, kwaye kusenziwa nemimangaliso yobabalo olungcwele. [48]

UThixo unokusebenza ngamandla ngolo hlobo ngabantu abazinikele ukuba balawulwe nguMoya waKhe.

Isithembiso sikaMoya Oyingcwele asiphelelanga kwixesha elithile okanye kuhlanga oluthile. UKristu wathi, impembelelo yezulu kaMoya Oyingcwele yayiyakuba nabalandeli baKhe kude kube sekupheleni. Kususela kuMhla wePentekoste kude kube ngoku, uMthuthuzeli uthunyelwa kubo bonke abazinikele ngokupheleleyo eNkosini nasemsebenzini waYo. Kubo bonke abamkele uKristu njengoMsindisi wabo, uMoya Oyingcwele uza njengomcebisi, umngcwalisi, umkhokeli, kunye nengqina. Okona amakholwa ehamba eyame kuThixo, kokona angqina ngamandla nangokucacileyo ngothando loMhlawuleli kunye nobabalo lwaKhe olusindisayo. Amadoda nabafazi abathe kwiinkulungwane ezinde zentshutshiso nokulingwa baxhamla ubukho bukaMoya ebomini babo, baya bema njengezibonelo nemimangaliso ehlabathini. Phambi kwezithunywa kunye nabantu, baye batyhila amandla aguqulayo othando olusindisayo.

Abo baya bathiwa jize ngelungelo lamandla aphezulu ngePentekoste, babengasindanga ekuhendweni nasekulingweni. Ngeli xesha bengqinela inyaniso nobulungisa, babehlaselwa lutshaba lwayo yonke into eyinyaniso, olwalufuna ukubahlutha onke amava obuKristu. Babenyanzelekile ukuba balwe ngawo onke amandla abawaphiwe nguThixo ukuba bafikelele kumgangatho opheleleyo wokuba ngamadoda nabafazi kaYesu Kristu. Yonke imihla babethandazela isabelo esitsha sobabalo, ukuze bafikelele kumanqanaba angaphezulu ngakumbi nangakumbi ekugqibeleleni. Phantsi kokusebenza kukaMoya Oyingcwele, Noyena ubuthathaka, ngokukholelwa kuThixo, wafunda ukuwakhulisa amandla anikwe wona ukuze abe ngongcwalisekileyo, ontetho iphucukileyo, nophakanyisiweyo. Njengoko bathi, ngokuzithoba kwabo, baziyekela phantsi kwempembelelo yokuxonxwa nguMoya Oyingcwele, bazuza okupheleleyo kuThixo baza benziwa ngokwemfano kaThixo.

Ukudlula kwexesha akuzisanga nguquko kwisithembiso uKristu awasenza xa esimka sokuthumela uMoya Oyingcwele njengoMmeli waKhe. Akungenxa yesithintelo ngakuThixo ukuba ubutyebi bobabalo lwaKhe bungehli buze ebantwini emhlabeni. Ukuba ukuzaliseka kwesithembiso akubonwa njengoko bekumelwe ukubonwa, kungokuba isithembiso asixatyiswanga njengoko besimelwe ukuxatyiswa. Ukuba bonke bebenentumekelelo, bonke bebeya kuzaliswa ngoMoya. Naphina apho isidingo sikaMoya Oyingcwele siyinto ekucingwa kancinane ngayo, kubakho imbalela kaMoya, ubumnyama basemoyeni, ukuhla kwasemoyeni kunye nokufa (emoyeni). Naphina apho ingqwalasela inikwa izinto ezincinane, amandla kaThixo afunekayo ekukhuleni nasekuphumeleliseni ibandla, naza kuza ethwele zonke ezinye iintsikelelo, awabikho nangona enikwa ngobuninzi obungenawo umlinganiselo.

Xa ke iyindlela le esingathi ngayo sizuze amandla, kungani ukuba singalambi sinxanelwe isipho sikaMoya? INkosi inentumekelelo yokupha ngoMoya Oyingcwele kwabo bayisebenzelayo ngaphezu kokuba benjalo abazali ukupha izipho abantwana babo. Umsebenzi ngamnye kufuneka acele kuThixo ubhaptizo lukaMoya lwemihla yonke.

Amaqela abasebenzi abangamaKristu kufuneka ahlangane ukuba acele uncedo olulodwa, lobulumko bezulu, ukuze bazi icebo lokwenza oku kunye nendlela yokukwenza ngokulumkileyo. Bameleukubabathandazelengakumbi ukuba uThixo abhaptize abameli baKhe abakhethiweyo emasimini ovangelo ngomlinganiselo omhle kaMoya Oyingcwele. Ukubakho kukaMoya kaThixo kubasebenzi kuya kunika ukuvakaliswa kwenyaniso ngamandla angenakunikwa yimbeko nozuko lwehlabathi, zizonke.

UMoya Oyingcwele uhlala kumsebenzi ozinikeleyo kaThixo nokuba uphina. Amazwi ayethethwe kubafundi athethwa nakuthi. UMthuthuzeli ngowethu, njengoko waye ngowabo. UMoya unika amandla, axhasa imiphefumlo exhathisayo nelwayo kuzo zonke iimeko ezingalindelekanga phakathi kwentiyo yehlabathi, nekuqondayo ukusilela kwayo kunye neempazamo zayo. Entlungwini nasekungcungcuthekeni, xa kungathi kumnyama wakukhangela, nekamva lizisa intandabuzo, sizive singenaluncedo simi sedwa, la ngamaxesha ekuthi, ekuphendulweni komthandazo wokholo, uMoya Oyingcwele azise ngawo intuthuzelo entliziyweni.

Asibubo ubungqina obupheleleyo into yokuba umntu ungumKristu, kuba ebonakalisa uchulumanco phantsi kweemeko ezimbi. Ubungcwele asiyonto esuka ithi vumbululu nje (ibonwe seyikho): kukuzinikela ngokupheleleyo kwintando kaThixo; kukuphila ngalo lonke ilizwi eliphuma emlonyeni kaThixo; kukwenza intando kaBawo wethu osezulwini; kukuthembela kuThixo ezilingweni, ebumnyameni nasekukhanyeni; kukuhamba ngokholo, kungekuko ukubona; kukuxhomekeka kuThixo ngokuthembela okungenantandabuzo, nokuphumla eluthandweni lwaKhe.

Akudingeki ukuba sikwazi ukuchaza ukuba uyintoni na uMoya Oyingcwele. UKristu usixelela ukuba uMoya unguMthuthuzeli; “uMoya wenyaniso ophuma kuBawo.” Kubekwa ngokucacileyo ukuba, kumsebenzi waKhe wokukhokelela abantu kuyo yonke inyaniso, akayi “kuthetha okuphuma kuYe.” Yohane 15:26; 16:13.

Indalo kaMoya Oyingcwele iyimfihlelo. Abantu abanako ukuyichaza, kuba iNkosi ayiyityhilanga kubo. Abantu baza kuthi, ngeembono zabo abazikha engqondweni, baqokelele izicatshulwa zeziBhalo, bazobe umfanekiso womntu ngazo, kodwa ukwamkeleka kwezi mbono akusayi kulomeleza ibandla. Ngokweemfihlelo ezinjalo, ezinzulu kakhulu ukuba zingafikelelwa yingqondo yomntu, bubuchule ukuthula.

Indawo yokusebenza kukaMoya Oyingcwele ibekwe yacaca ngamazwi kaKristu: “Efikile ke, uya kulohlwaya ihlabathi lidane, ngenxa yesono, nangenxa yobulungisa, nangenxa yomgwebo.” Yohane 16:8. NguMoya Oyingcwele ogweba isono. Ukuba umoni uyasabela kwimpembelelo evuselelayo kaMoya, uya kuziswa enguqukweni akhuliselwe ekubalulekeni kokuthobela izinto ezifunwa nguThixo.

Kumoni oguqukayo, alambele anxanelwe ubulungisa, uMoya Oyingcwele utyhila iMvana kaThixo ethwala isuse isono sehlabathi. “Uya kwamkela kokukokwam, aze anibikele ke,” watsho uYesu. “Uya kunifundisa zonke izinto, anikhumbuze zonke izinto endizithethe kuni.” Yohane 16:14: 14:26.

UMoya unikelwe njengesithunywa esihlaziyayo, ukwenzela ukuba kube nempumelelo usindiso oluze ngokufa koMhlawuleli wethu. UMoya uthe rhoqo efuna ukutsalela ingqalelo yabantu kumnikelo omkhulu owenziwa emnqamlezweni eKhalvari, nokutyhilela ihlabathi uthando lukaThixo, nokwandlala phambi komphefumlo ogwetyiweyo izinto ezinexabiso zeziBhalo.

Njengoko uzise ukugwetywa esonweni, wabeka phambi kwengqondo yomntu umgangatho wobulungisa, uMoya Oyingcwele uyakukhupha ukuxatyiswa kwezinto zeli hlabathi azalise umphefumlo ngokulangazelela ubungcwele. “Uya kunikhokelela kuyo yonke inyaniso” (Yohane 16:13), watsho uMsindisi. Ukuba abantu bayakuthakazelela ukwakhiwa, kuya kuziswa ukungcwaliswa komntu ephelele. UMoya uya kuthabatha izinto zikaThixo azimilisele emphefumlweni. Ngamandla aKhe, indlela yobomi iya kwenziwa icace kangangokuba kungabikho bani ukhubekayo kuyo.

Kususela ekuqaleni, uThixo ube esebenza ngoMoya waKhe Oyingcwele ngezixhobo ezingabantu ukufezekisa injongo yaKhe yokumela uhlanga oluwileyo. Oku kwabonakala ebomini bamanyange. Kwibandla elisentlango, ngexesha likaMoses, uThixo wanika “umoya waKhe olungileyo ukuba ubafundise.” Nehemiya 9:20. Ngemihla yabapostile wenzela ibandla laKhe okukhulu ngesithunywa esinguMoya Oyingcwele. Igunya elaxhasa amanyange, lanika uKhalebhi noYoshuwa ukholo nesibindi, laza lenza ukuba umsebenzi webandla labapostile ube nempumelelo, ikwalilo eliphakamisele phezulu abantwana abanyanisekileyo bakaThixo kuzo zonke izizukulwana ezalandelayo. Bekungamandla kaMoya Oyingcwele ekwathi, ngexesha lobuMnyama, amaKristu amaWaldensi ancedwa ukuba alungiselele uHlaziyo indlela. Ibikwa ngaloo mandla awanika impumelelo amalinge amadoda nabafazi abahloniphekileyo abavula indlela yokuba kwakhiwe amaziko ovangelo eli xesha kunye nokuguqulelwa kweBhayibhile kwiilwimi neentetho zazo zonke iintlanga nabantu.

Namhlanje uThixo usasebenzisa ibandla laKhe ukuba kwaziswe injongo yaKhe emhlabeni. Namhla abasasazi bodaba lomnqamlezo baya kwimizi ngemizi, kumazwe ngamazwe belungisa indlela yokubuya kwesibini kukaKristu. Umgangatho womthetho kaThixo uyaphakanyiswa. UMoya kaSomandla uyashukuma ezintliziyweni zabantu, baye abo basabelayo kwimpembelelo yaKhe baba ngamangqina kaThixo nenyaniso. Kwindawo ezininzi amadoda nabafazi abazinikeleyo babonwa bedlulisela kwabanye ukukhanya okubacacisela indlela yosindiso ngoKristu. Njengoko beqhubeka nokuvumela ukukhanya kwabo ukuba kukhanye, ngohlobo abenza ngalo abo babebhaptizwe ngoMoya ngemini

yePentekoste, bamkela amandla kaMoya aphindwe ngakumbi nangakumbi. Uya kuthi umhlaba wonke ukhanyiselwe luzuko lukaThixo.

Kwelinye icala, bakho aba bathi, endaweni yokuba bawaphuhlise ngobulumko amathuba abo angoku, basuke, belovile, balindele ithuba elilodwa lemvula kamoya ehlaziyayo eza kwandisa isakhono sabo sokukhanyisela abanye. Batyeshela amathuba namalungelo angoku, bavumele ukuba ukukhanya kwabo kube luzizi, babe bekhangele phambili kwixesha ekuya kuthi, ingekho eyabo imizamo, basuke bazuze intsikelelo ekhethekileyo, abaya kuthi ngayo baguqulwe benziwe ukuba bafanele umsebenzi.

Kuyinyaniso ukuba, ngexesha lesiphelo, xa umsebenzi kaThixo emhlabeni uza kuvalwa, amalinge anyanisekileyo awenziwa ngamakholwa azinikeleyo phantsi kwenkokhelo kaMoya Oyingcwele aya kukhatshwa yimiqondiso eyodwa yokwamkelwa nguThixo. Phantsi komlinganiso wemvula yokuqala kunye nemvula yamva, ena kwimihlaba yaseMpuma ngexesha lokuhlwayela nexesha lokuvuna, umprofeti womHebhere wakuxela ngenx' engaphambili ukuthululwa kobabalo lukamoya ngemilinganiselo engaphakokucingaphezukwebandlalikaThixo. Ukuthululwa kukaMoya ngemihla yabapostilekwakusisiqalo semvula yokuqala [okanye imvula yangaphambili], saye sisiba sikhulu isivuno. Ukuya ekupheleni kwexesha, ubukho bukaMoya buya kuhlala ebandleni lenene.

Kuthenjiswe ukuba, kuya kuthi kufuphi nesiphelo sokuvuna emhlabeni, kubekho ukuthululwa okukodwa kobabalo lukamoya ukuze ibandla lilungiselelwe ukubuya kukaNyana woMntu. Oku kuthululwa kukaMoya kufaniswa nokuwa kwemvula yamva; kwaye kungenxa yala mandla ongeziweyo ekufuneka amaKristu athumele izicengo eNkosini yesivuno "ngexesha lemvula evuthisayo." Ukubaphendula kwayo, iNkosi iya kwenza amafu aqaqambileyo, ibathululele imvula. Iya kwenza ukuba ihle imvula; imvula yokuqala, nemvula yamva. (Zekariya 10:1; Yoweli 2:23).

Ngaphandle kokuba amalungu ebandla likaThixo namhlanje abe anoqhagamshelwano oluphilileyo neThende lako konke ukukhula kwasemoyeni, awasayi kulilungela ixesha lokuvuna. Ukuba awazigcinanga izibane zawo zilungile zivutha, awayi kuluzuza ubabalo olongeziweyo ngexesha elilodwa lokufuneka kwalo.

Kuphela ngabo bahlala bezuza isabelo sobabalo, abaya kuba namandla anele iintswelo zabo zemihla ngemihla kwanokukwazi ukuwasebenzisa loo mandla. Endaweni yokukhangela phambili kwixesha elizayo, apho kuya kuthi, ngokuthiwa jize ngesipho esisodwa samandla kamoya babe nokulungela ngendlela engummangaliso okomlingo ukuzuza imiphefumlo, basuka bona bazinikela yonke imihla kuThixo, ukuze abenze izitya ezifanele ukusetyenziswa nguYe. Yonke imihla bayawaphuhlisa amathuba omsebenzi ophambi kwabo abanokuwufikelela. Yonke imihla bayangqina ngeNkosi kuyo yonke

indawo abakuyo, nokuba kungendlela ethobekileyo yomsebenzi ekhaya, okanye kumsebenzi omkhulu kawonke-wonke apho banokuba luncedo khona. [55]

Kumntu ongumsebenzi ozinikeleyo kukho intuthuzelo emangalisayo ekwazini ukuba noKristu ngexesha wayephila emhlabeni wafuna kuYise izabelo ezitsha zobabalo oludingekayo; kwaza kolu thetha-thethwano noThixo, wahambela phambili ekomelezeni nasekusikeleleni abanye. Mbone uNyana kaThixo ethobe kuYise ethandaza! Nangona enguNyana kaThixo, walomeleza ukholo lwaKhe ngokuthandaza, nangokuxhumana nezulu, wahlanganisela kuYe amandla okumelana nobubi nokusebenzela izidingo zabantu. NjengoMkhuluwa wohlanga lwethu uyazazi iintswelo zabo bathi, nangona berhangqwe bubuthakathaka nokuphila kwilizwe lesono nesilingo, kodwa balangazelele ukumsebenzela. Uyazi ukuba abathuywa ababona befanelekile ukuba angabathuma babuthakathaka, bengabantu abonayo; kodwa kubo bonke abazinikela ngokupheleleyo kumsebenzi waKhe uthembisa uncedo lwezulu. Umzekelo waKhe usisiqinisekiso sokuba ukucela okunyanisekileyo, nokuzingisileyo ngokholo — ukholo olukhokelela ekuxhomekekeni ngokupheleleyo kuThixo, nokuzinikela ngokuzibhakaxa emsebenzini waKhe — kuya kwenza ukuba kuze ebantwini uncedo lukaMoya Oyingcwele kwidabi nesono.

Wonke umsebenzi olandela umzekelo kaKristu uya kulungela ukuzuza nokusebenzisa amandla uThixo awathembise ibandla laKhe okuvuthiswa kwesivuno somhlaba. Imiso ngemiso, xa abasasazi bendaba ezilungileyo beguqa phambi kweNkosi behlaziya izifungo zokuzinikela kuYo, iya kubanika ubukho bukaMoya waYo, namandla aKhe (uMoya) avuselelayo nangcwalisayo. Xa bephuma besiya kwimisebenzi yabo yemini, banesiqinisekiso sokuba isithunywa esinguMoya Oyingcwele sibenza ukuba babe “ngabasebenzi kunye noThixo.”

Isahluko 6—Esangweni Letempile

[Esi sahluko sisekwe kwiZenzo 3; 4:1-31]

Abafundi bakaKristu babezaliswe kukuzibona bengafanelekanga, baza bathi, ngokuzithoba nangokuthandaza babuhlanganisa ubuthakathaka babo namandla aKhe, ukungazi kwabo nobulumko baKhe, ukungafaneleki kwabo nobulungisa bakhe, ubuhlwempu babo nobutyebi baKhe obungenakuze buphele. Bathi bakomelezwa baxhotyiswa, abalibazisa ukubheka phambili emsebenzini weNkosi.

Kancinane nje emva kokuhla kukaMoya Oyingcwele, kamsinyane emva kokuba bethandaze ngokuzimisela, uPetros noYohane benyuka baya etempileni besiya kukhonza, apho babona esangweni eliHle indoda esisiqhwala, imashumi mane eminyaka ubudala, ebomi bayo kususela ekuzalweni baye bubuhlungu ingumlwelwe. Le ndoda iseshweni, kwaye kukudala ilangazelela ukubona uYesu, ukuze iphiliswe; kodwa yayingenaluncedo, ikude kwindawo apho wayesebenza khona uGqirha omkhulu. Ukucenga kwayokwenza ukubaabanyebabahlobo bayo Bayithwalele kwisango letempile, kodwa ekufikeni kwayo apho, yafumanisa ukuba Lowo ayelele kuYe amathemba ayo, wayebulewe ngendlela ekhohlakeleyo.

Ukudana kwale ndoda kwavuselela uvelwano kwabo babesazi ukuba kwakunini ihleli ethembeni lokuphiliswa nguYesu, baye beyizisa etempileni yonke imihla, ukuze abadlulayo babethwe lusizi babe nento abayiphosayo ukuze ifumane umnyinyiva kwiintswelo zayo. Bathi xa bedlula uPetros noYohane, yacela kubo amalizo. Abafundi babanemfesane kuyo waza wathi uPetros, “Khangela kuthi apha. Yabagqala ke, ilinde ukwamkela into kubo. Wathi ke uPetros, Isilivere negolide andinayo.” Wathi akubabaza ubuhlwempu bakhe uPetros, yabonakalisa udano le ndoda isisiqhwala; kodwa yathi phaka lithemba akuqhubeka umpostile, “kodwa endinako ndikunika kona: egameni likaYesu Kristu umNazarete, vuka uhambe.

“Wayibamba ngesandla sokunene, wayivusa; zomelezeka ke kwalapho iinyawo zayo namaqatha ayo. Yesuka umtsi, yema, yahambahamba, yangena nabo etempileni, ihambahamba itsiba, imdumisa uThixo. Baza bonke abantu bayibona ihambahamba, idumisa uThixo; bayazi nokuyazi, ukuba ingulowa ebehlalela amalizo eMnyango oMhle wetempile, bathi qhiphu umbilini, bathi nqa yiloo nto ihlileyo kuyo.”

“Ke kaloku, sakubon’ ukuba isiqhwala esiphilisiweyo sibabambe ngesandla ooPetros noYohane, bonke abantu babalekela kubo evarandeni ekuthiwa yekaSolomon, beqhiphuke umbilini kakubi.” Bamangaliswa kuba abafundi benze ummangaliso ofana naleyo yayisenziwa nguYesu. Yiyo ke le ndoda, iminyaka emashumi mane isisiqhwala esingenalo uncedo, ngoku inovuyo ikwazi ukuyisebenzisa yonke imilenze yayo, ingenazintlungu, ivuya ngenxa yokukholwa kuYesu.

Bathi abafundi bakubona ukumangaliswa kwabantu, wabuza uPetros, “Yini na ukuba nimangaliswe yile nto? Kanjalo yini na ukuba nisijonge, ngathi simenze wahamba ngawethu amandla, nangokwethu ukuhlonela uThixo?” Wabaqinisekisa ukuba ukuphiliswa kubekho ngegama nangamandla kaYesu waseNazarete, athe uThixo wamvusa kwabafileyo. Kungokukholwa kwigama laKhe. Wathi umpostile, “lo nimbonayo, nimaziyo, limomelezile igama layo; lwathi ukholo olungayo lwamnika oku kuphila kupheleleyo phambi kwenu nonke.”

Abapostile bathetha ngokungafihlisi ngesono esikhulu samaYuda sokwala nokubulala iTshawe lobomi; kodwa babekulumkele ukubatyhafisa abo babephulaphule. “Ke nina namkhanyela Oyingcwele, oliLungisa,” watsho uPetros, “nacela ukuba ninikwe indoda engumbulali. Ke yona iMbangi yobomi nayibulala; awayivusayo uThixo kwabafileyo, esingamangqina ako oko thina.” “Nangoku, bazalwana, ndiyazi ukuba nenze ngokungazi, njengabo nabo abaphathi benu. Ke uThixo, izinto awazixela ngenxa engaphambili ngomlomo wabo bonke abaprofeti bakhe, zokuba uKristu eve ubunzima, uzizalisile.” Wavakalisa ukuba uMoya Oyingcwele uyababiza ukuba babuye ezonweni baguquke, wabaqinisekisa ukuba alikho ithemba losindiso ngaphandle kwenceba yaLowo bambethelelayo. Kungokukholwa kuYe kuphela ezinokuthi zixolelwe izono zabo.

“Guqukani ke ngoko, nibuye,” wadanduluka watsho, “ukuze zicinywe izono zenu; ngokokuze afike amathuba okuphumza, evela ebusweni beNkosi.”

“Nina ningoonyana babo abaprofeti, nabomnqophiso awanqophisana ngawo noobawo bethu uThixo, esithi kuAbraham, Yaye iya kusikeleleka embewini yakho yonke imizalwane yehlabathi. Uthe uThixo, akuba emvusile umkhonzi wakhe uYesu, wamthuma kuni kuqala, ukuba anisikelele ngokuniguqula nonke ngabanye kwiinkohlakalo zenu.”

Benjenjalo abafundi ukushumayela ukuvuka kukaKristu. Abaninzi kwabo babebaphulaphule babelindele obu bungqina, bathi bakubuva bakholwa. [Obu bungqina] bazisa ezingqondweni zabo amazwi ayethethwa nguKristu, baza bavuma bazibandakanya nabo bazamkelayo iindaba ezilungileyo. Imbewu awayihlwayelayo uMsindisi, yahluma yathwala isiqhamo.

Bathi abafundi besathetha nabo abantu, “kwafika ababingeleli nentloko yabalindi bendlu kaThixo kunye nabaSadusi. Babekhathazekile kuba aba bathunywa babefundisa abantu ngokuvuka . . . ekufeni.”

Emva kokuvuka kukaKristu, ababingeleli basasaza kuyo yonke indawo, kude nakufuphi, udaba oluthi umzimba kaKristu wabiwa ngabafundi ngexesha abalindi bamaRoma belele. Akumangalisi,ke ngoko, ukungaxoli kwabo xa besiva uPetros noYohane beshumayela uvuko lwaLowo babembulele. Bakhubeka ngendlela eyodwa

abaSadusi. Kubo yabonakala imfundiso abayithanda kakhulu isengozini, nodumo lwabo lusengozini.

Baya besanda abaguqukelakwinkoloentsha,bazaabaFarisi nabaSadusibavumelanangelithi, ukubaezi titshala zintsha ziyekiwe azanqandwa, impembelelo yabo (abaFarisi nabaSadusi) iya kuba sengozini enkulu kunokuba bekunjalo ngexesha uYesu wayesemhlabeni. Ngeso sizathu, umphathi wetempile, ngoncedo lweqela labaSadusi, babababamba uPetros noYohane, babafaka entolongweni, kuba elaloo mini ixesha seliphelile ukubabangavela enkundleni.

Iintshaba zabafundi azizange zibe nakho ukungakholwa zoyiseke ukuba uKristu wavuka kwabafileyo. Ubungqina babucace kakhulu ukuba bungathandabuzwa. Sekunjalo, bazenza lukhuni iintliziyo zabo, bala ukuguquka kwisenzo esibi abasenzayo sokubulala uYesu. Abaphathi bamaYuda banikwa ubungqina obuninzi obabuthethwa nobabusenziwa ngabapostile phantsi kwempefumlelo engcwele, kodwa baqina basala isigidimi senyaniso. UKristu akazange eze ngendlela ababeyilindele, bathi naxa ngamanye amaxesha boyisakele ukuba unguye uNyana kaThixo, bakufuthanisela ukugwetywa kwabo (nguMoya) bambethelela. Ngenceba, uThixo wabanika obunye ubungqina, waza wabanika elinye ithuba lokuba babheke kuYe. Wathuma abafundi ukuba babaxelele ukuba babulala iTshawe lobomi, nokuba (uKristu) ubanike olunye ubizo ukuba baguquke kwesi simangalo sibi kangaka. Zathi, kuba ziziva zikhuselekile kubulungisa bazo, iititshala zamaYuda zala ukuvuma ukuba amadoda azimangalelayo ayethetha phantsi kwenkokhelo kaMoya Oyingcwele.

Ngokuzinikela kwazo kumsebenzi wokuchasa uKristu, sonke isenzo sokuxhathisa saba yinkuthazo eyongeziweyo kubabingeleli eyenza ukuba nabo balandele elo khondo. Iinkani zabo zaya ziqina ngokuqina. Kwakungekuba babengenakhoukuvuma; babenakho, kodwa babengafuni. Kwakungekuko kuphela kuba benetyala, ngoko befanele ukufa; kungaphelelanga ekubeni bebulele uNyana kaThixo, nto leyo eyenza ukuba basuswe elusindisweni; kwakungenxa yokuba bazixhobisa ngokumchasa uThixo. Bathi rhoqo bekwala ukukhanya, bakufuthanisela ukugwetywa kwabo nguMoya. Impembelelo elawula abantwana bokungathobeli yasebenza ngaphakathi kwabo, ibakhokelela ekubaphatheni kakubi abo bantu uThixo wayesebenza ngabo. Ububi bovukelo lwabo baya buqina ngesenzo esilandelayo sokungamamkeli uThixo kunye nesigidimi asinike abakhonzi baKhe ukuba basivakalise. Yonke imihla, ekwaleni kwazo ukuguquka, iinkokeli zamaYuda zaziluhlaziya uvukelo lwazo, zilungiselela ukuvuna oko zikuhlwayeleyo.

Ingqumbo kaThixo ayikhankanywa kubhekiswa kuboni abangaguqukanga ngenxa yezono abaya bazenza kodwa kuba bathe bakubizwa ukuba baguquke, bakhetha ukuqhubeka nokuxhathisa, bephinda izono zexesha elidlulileyo, bedelela ukukhanya abakunikwayo. Ukuba iinkokeli zobuYuda zaziziyekele kumandla azigwebayo kaMoya

Oyingcwele, ngezazixolelwe; kodwa zazizimisele ukunganikezeli. Ngokunjalo, umoni ngokuqhubeka nokulandula, uzibeka apho uMoya Oyingcwele angenakho ukuba nempembelelo kuye.

Ngemini elandela eyokuphiliswa kwesiqhwala, u-Anase noKayafa, bezinye izikhulu zetempile, bahlanganela ityala, aza amabanjwa aziswa phambi kwabo. Kanye kwelo gumbi, naphambi kwaloo madoda kanye, uPetros wayikhanyela iNkosi yakhe ngokuzintloni. Ngoku wayenethuba lokuhlangula ubugwala bakhe.

Abo babekho, beyikhumbula indima eyadlalwa nguPetros etyaleni leNkosi yakhe, baziqhatha ngokucinga ukuba ngoku uza kothuswa kukoyikiswa ngokuvalelwa entolongweni okanye ngokufa. UPetros, owamkhanyelayo uKristu ngexesha kanye awayedinga ngalo [ukuxhaswa], wayefutha ezithembile [ngoko], engafani konke nalo Petros owayeziswe phambi kweQumrhu lolawulo, iSanhedrin, ukuba aphendule imibuzo. Emva kokuba wayewile, wabuya waguquka. Wayengasenalo ikratshi nokuzigwagwisa, kodwa elulamile engenako ukuzithemba. Wayezaliswe nguMoya Oyingcwele, wathi, ngoncedo lwala mandla, wagqiba ekubeni alisuse ibala lokreqo lwakhe ngokulizukisa igama awayekhe walikhanyela.

Ukuza kuthi ga ngoku, ababingeleli babekuphepha ukukhankanya ukubethelelwa okanye ukuvuka kukaYesu. Kuthe ngoku, ekuzalisekiseni injongo yabo, banyanzeleka ukuba babuze kubatyholwa ukuba ukuphiliswa kwendoda engumlwelwe kwenzeke njani na. “Le nto nina niyenze ngamandla mani na, nangagama lini na?” Babuza.

Ngesibindi esingcwele nangamandla kaMoya, waphendula uPetros engenaloyiko wathi: “Makwazeke kuni nonke, nakubo bonke abantu bakwaIsrayeli, ukuba kusegameni likaYesu Kristu waseNazarete, enambethelelayo emnqamlezweni nina, athe uThixo wamvusa kwabafileyo; kungaye lowo, ukuba lo mntu eme apha phambi kwenu ephilile. Nguye lo ilitye elenziwa into engento nini bakhi, elisuke laba yintloko yembombo. Kananjalo usindiso alukho kuwumbi; kuba akukho gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.”

Oku kuzikhusela ngesibindi, kwazimangalisa iinkokeli zamaYuda. Zazicingaukubaabafundibaya kuzaliswaluloyikonokudubekaxa beziswe phambi kweSanhedrin. Endaweni yoko, la mangqina athetha njengoko uYesu wayethetha, ngamandla aweyisayo abetha bathi cwaka abachasayo. Kwakungekho nomda woloyiko elizwini likaPetros ngexesha ethetha esithi ngoKristu, “Nguye lo ilitye elenziwa into engento nini bakhi, elisuke laba yintloko yembombo.”

Apha, uPetros wasebenzisa intetho esisafobe eqhelekileyo kubabingeleli. Abaprofeti babethethile ngelitye elacekiswayo; noKristu ngokwaKhe, ethetha nababingeleli nabadala kwesinye isiganeko, wathi: “Anizanga nilese na ezibhalweni ukuthi, ilitye abalicekisayo

abakhi, lelona laba yintloko yembombo; kwavela eNkosini oku, kungummangaliso emehlweni ethu? Ngenxa yoko ndithi kuni, Ubukumkani bukaThixo buya kususwa kuni, bunikwe uhlanga oluzivelisayo iziqhamo zabo. Kanjalo lowo uwe phezu kweli litye uya kutyumka, ke lowo lithe lamwela liya kumcola." Mateyu 22:42-44.

Bakuba ababingeleli bephulaphule amazwi abapostile anokungoyiki, "babaqonda ukuba babenaye uYesu."

Xa kuthethwa ngabafundi emva kokwenziwa kumila kumbi kukaKristu, kubhalwe kwathiwa, ekupheleni kwaloo mbono umangalisayo "ababona mntu, yanguYesu yedwa." U-"Yesu yedwa," kula mazwi kukho imfihlelo yobomi namandla aphawula imbali yebandla lokuqala. Ukuva kwabafundi okokuqala amazwi kaKristu, bakuva ukumdinga kwabo. Bamfuna, bamfumana, bamlandela. BabenaYe etempileni, etafileni, ecaleni lentaba, nasemasimini. Babenjengabantwana abangabafundi abanotitshala wabo, yonke imihla besamkela kuYe izifundo zenyaniso engunaphakade.

Emva kokunyuka koMsindisi, ukuvakala kobukho bobuthixo, buzele luthando nokukhanya, kwakusahleli kubo [abafundi]. Yayibubukho besiqu. UYesu, uMsindisi owayehamba, wathetha, wathandaza kunye nabo, wabathethela ithemba nentuthuzelo ezintliziyweni zabo, wathi, ilizwi loxolo lisesemilebeni yaKhe, wasuswa kubo wasiwa ezulwini. Ngexesha inqwelo yeengelosi imamkela, amazwi aKhe afika kubo, "Niyabona, mna ndinani yonke imihla, kude kube sekupheliswen kwephakade." Mateyu 28:20. Wayenyukele ezulwini ekwimo yomntu. Babesazi ukuba uphambi kwetrone kaThixo, esenguMhlobo noMsindisi wabo; nokuba iimfesane zaKhe aziguqukanga; nokuba uya kuhlala ngonaphakade ebalelwa kuluntu oluhluphekileyo. Babesazi ukuba ubeka phambi kukaThixo amandla egazi laKhe, ebonisa izandla neenyawo ezisisikhumbuzo sexabiso awalihlawulayo ngabathengwa baKhe; yaza le ngcamango yabomeleza ukuba bakunyamezele ukungcikivwa ngenxa yaKhe. Ubunye babo kunye naye babuqinile ngoku kunaxa waye kunye nabo ubuqu. Ukukhanya nothando namandla kaKristu ohleli ngaphakathi, konke kwakhanya ngabo, kangangokuba bathi abantu, bakukhangela, bamangaliswa.

UKristu wabeka itywina kumazwi awathethwa nguPetros ekumkhuseleni [uKristu]. Kufuphi ecaleni lomfundi, njengengqina eliqinisekileyo, kwakumi indoda yayiphiliswe ngommangaliso. Imbonakalo yale ndoda eyaye kwiiyure ezimbalwa ngaphambi koko iyeyesiqhwala esinganakuzinceda, kodwa ngoku seyibuyiselwe empilweni epheleleyo, yongeza kwisisindo sobungqina bamazwi kaPetros. Babengakwazi ukuphikisana nentetho kaPetros, kodwa, sekunjalo, bazimisela ukukunqanda ukufundisa kwabafundi.

Ummangaliso kaKristu owaba sisikhonkwane sokugqibela — ukuvuswa kukaLazaro — wakuvala tu ukuzimisela kwababingeleli ukumcima elizweni uYesu nemisebenzi yaKhe emangalisayo, izinto ezaziyitshabalalisa ngokukhawuleza impembelelo yabo

ebantwini. Babembethelele; kodwa ngoku bajongene nobungqina obuphathekayo bokuba abakuphelisanga ukwenziwa kwemimangaliso egameni laKhe, kwanokuvakaliswa kwenyaniso awayifundisayo. Ukuphiliswa kwesiqhwala nokushumayela kwabapostile kwakuse kuzalise iYerusalem ngemincili.

Ukuze babe nokufihla ukubhideka kwabo, ababingeleli nabaphathi bayalela ukuba abapostile bakhe basuswe, ukuze bakwazi ukufakana imilomo bebodwa. Bavumelana bebonke ukuba akungekhe kuncede nto ukukhanyela ukuba la ndoda yaphiliswa. Babe nokuvuya ukuba babe nokuwusitha ummangaliso lowo ngobuxoki; kodwa yayingakwazi ukwenzeka loo nto, kuba yayenziwe ilanga lihlabe umhlaba, phambi kwentlaninge yabantu, yaye seyisaziwa ngamawaka. Babenayo into ethi, umsebenzi wabafundi kunyanzelekile ukuba upheliswe, kungenjalo uYesu uya kuba nabalandeli abaninzi. Elona hlazo labo laliza kulandela, kuba babe bekwa ityala lokubulala uNyana kaThixo.

Ababingeleli bathi, nangona bengayekanga ukulangazelela ukubatshabalalisa abafundi, abakwazi ukwenza okungaphaya kokuboyikisa ngokubathembisa ngesona siqatha isohlwayo ukuba baqhubeka nokuthetha nokusebenza egameni likaYesu. Bakuba bebabizele kwakhona phambi kweSanhedrin, babayalela ukuba bangabuye bathethe okanye bafundise egameni likaYesu. Kulapho ke, uPetros noYohane baphendula bathi, “Yahlulani nina, ukuba bubulungisa na emehlweni kaThixo ukuva nina, kunokuva uThixo; kuba singenako thina ukuthi singathethi izinto esazibonayo, esazivayo.”[66]

Babenokuvuya kakhulu ababingeleli ukuba babe nokuwohlwaya la madoda ngenxa yokunyaniseka okungagungqiyo kubizo lwawo olungcwele, kodwa babesoyika abantu; “ngokuba bonke babemzukisa uThixo ngoko kwakuhlile.” Ngenxa yako konke oko, abapostile bakhululwa phantsi kwezoyikiso nemiqathango engqongqo.

Ngeli xesha uPetros noYohane babe ngamabanjwa, abanye abafundi, ngokwazi ububi bamaYuda, babathandazela bengayeki abazalwana babo, benoloyiko hleze inkohlakalo eyabonakaliswa kuKristu ingaphindwa. Ngako nje ukuba abapostile bakhululwe, bakhangela abanye abafundi babanika ingxelo ngokuhlolwa kwabo. Lwaba lukhulu uvuyo lwamakholwa. “Baphakamisa izwi kuThixo ngamxhelo mnye, bathi, Mnini-nto-zonke nomhlaba nolwandle, neento zonke ezikwezo nto; owathi ngomlomo wakho, Zazibhavumelani na iintlanga, zaza izizwe zacamanga izinto ezingento? Bazimisa ookumkani behlabathi, nabaphathi bahlanganisana ndawonye ngokuyichasa iNkosi, naye uKristu wayo. Kuba, inyaniso, ngaye uMkhonzi wakho Oyingcwele onguYesu, owamthambisayo, kwahlanganisana uHerode, kwanoPontiyo Pilato, ndawonye neentlanga nabantu bakwaIsrayeli, ukuba benze izinto zonke ezamiswayo ngenxa engaphambili sisandla sakho nalicebo lakho, ukuba zibekho.

“Okwangoku ke, Nkosi, zikhangele izisongelo zabo, ubanike abakhonzi bakho ukuba balithethe ilizwi lakho ngako konke ukungafihlisi, ekusoluleni isandla sakho ukuba

uphilise, nokuba kubekho imiqondiso nezimanga ngegama loMkhonzi wakho Oyingcwele, uYesu.”

Abafundibathandazela ukuba banikwe amandla amakhulu emsebenzini wabo wokulungiselela; kuba babebona ukuba baza kuhlangana nenkcaso ekwanje ngaleyo wayifumanayo uKristu eselapha emhlabeni. Ithe imithandazo yabo isenyuka ngokholo isiya ezulwini, yafika impendulo. Indawo ababe kuyo yazanyazanyiswa, baza bathiwa jize ngokutsha ngoMoya Oyingcwele. Iintliziyo zabo zazaliswa sisibindi, baphinda baphuma baya kuvakalisa ilizwi likaThixo eYerusalem. “Baya abapostile bekungqinela ngamandla amakhulu ukuvuka kweNkosi uYesu,” waza uThixo wayisikelela imizamo yabo ngendlela emangalisayo.

Umthetho-siseko abathi bema kuwo abafundi ngaphandle koloyiko xa, ekuphenduleni kumyalelo wokuba bangaphindi bathethe ngegama likaYesu, bathi, “Ukuba bubulungisa na emehlweni kaThixo ukuva nina, kunokuva uThixo, yahlulani nina,” yayikwanguwo lo abo bazimanya nedabi lendaba ezilungileyo bazama ukuwubamba ngexesha loHlaziyo. Xa amakhosana amaJamani ayehlangene eSpires ngowe-1529, kwakhutshwa umthetho womphathi owalela inkululeko yenkolo, usalela konke ukuhanjiswa kweemfundiso zohlaziyo. Kwakhangeleka ngathi ithemba lehlabathi liza kutyunyuzwa liphele. Ingaba la makhosana ayeza kuwamkela lo mthetho? Ingaba ukukhanya kwegospile kwakuza kucinywa ngoku iinkulungwane zisesebumnyameni? Imiba emikhulu yehlabathi yayisesichengeni. Abo babamkele inkolo yohlaziyo bahlangana kunye, saza isigqibo sabo samxhelo-mnye sathi, “Masiwale lo mthetho. Kwimiba yesazela isininzi asinagunya.” — Merle d’Aubigne, History of the Reformation, incwadi 13, isahluko 5.

Lo mthetho-siseko kufuneka siwubambe ngokuqinileyo kule mihlayethu. Ibhanile yenyanisoneyenkululekoyonquloezaphakanyiswa ngabaseki bebandla levangeli nangamangqina kaThixo ngexesha leenkulungwane ezadlulayo, ithe, kule mbambano yokugqibela, yanikelwa ezandleni zethu. Uxanduva lwesi sipho sikhulu lulele kwabo uThixo abasikelele ngolwazi lwelizwi laKhe. Kufuneka silamkele eli lizwi njengelona gunya liphezulu. Kufuneka sibamkele uburhulumente bomntu njengomthetho wokunyulwa lizulu, sikufundise ukubuthobela njengomsebenzi ongcwele, ngokwegunya lolawulo lwalo. Xa athe amabango abo angqubana namabango kaThixo, kufuneka sithobele uThixo endaweni yomntu. Ilizwi likaThixo kufuneka lihlonitshwe njengelingaphezu kwayo yonke imimiselo yomntu. U-“Itsho iNkosi” akufuneki abekwe bucala kumiswe u-“Litsho ibandla” okanye u-“Sitsho isizwe.” Isithsaba sikaKristu kufuneka siphakanyiswe ngaphezu kwezithsaba zamagunya ehlabathi.

Asilindekanga ukuba siwadele amagunya. Amazwi ethu, nokuba ayathethwa okanye ayabhalwa, kufuneka aqatshelisiswe kakuhle, hleze sizifake kwingxelo yabantu abathetha ngokuchasene nomthetho nocwangco. Akufuneki senze okanye sithethe nantoni na eya

kuthi, ngokungafanelekanga, iyivale indlela yethu. Simele ukubheka phambili egameni likaKristu, sivakalisa iinyaniso azinikele kuthi. Ukuba siyalelwa ngabantu ukuba siwenze lo msebenzi, njengabapostile, sesingathi, “Yahlulani nina, ukuba bubulungisa na emehlweni kaThixo ukuva nina, kunokuva uThixo; kuba singenako thina ukuthi singathethi izinto esazibonayo, esazivayo.”

Isahluko 7—Isilumkiso Ngohanahaniso

[Esi sahluko sisekwe kwiZenzo 4:32 ukuya kwi-5:11]

Ngexesha abafundi babevakalisa iinyaniso zegospile eYerusalem, uThixo wayebangqinela elizwini labo, kwaza kwakholwa inkitha yabantu. Amaninzi kumakholwa okuqala agxothwa ziintsapho nangabahlobo ngenxa yeenkani zamaYuda, kwaza kwafuneka ukuba banikwe ukutya nendawo yokhuseleko.

Ingxelo ithi, “Kwakungekho namnye phakathi kwabo, wayeswele,” itsho ixele ukuba intswelo yahlangatyezwa njani. Abo babe nemali nezinto phakathi kwamakholwa bazibingelela ngovuyo ezo zinto ukuze zihlangabezane nengxaki. Bathengisa ngezindlu okanye imihlaba, bayizisa imali bayibeka ezinyaweni zabapostile, “waye ke elowo esabelwa njengoko ebesukuba eswele ngako.”

Oku kunikela ngokukhululekileyo kwabantu abangamakholwa, kwakusisiphumo sokuthululwa kukaMoya. Abo baguqukayo kwigospilebabe“ntliziyonyebemoya mnye.” Baye belawulwa yinjongo enye— impumelelo yomsebenzi obekwe kubo; kwaye ukubawa kungenayo indawo ebomini babo. Uthando lwabo kubazalwana nakubizo ababelubambile, lwalulukhulu kunothando lwabo lwemali kunye nezinto. Imisebenzi yabo yayingqinelana nokuba imiphefumlo yabantu bayixabisa ngaphezu kobutyebi bomhlaba.

Kuya kuba njalo xa uMoya kaThixo ethabatha indawo ebomini. Abo bantliziyo zabo zizaliswe luthando lukaKristu, baya kulandela umzekelo waLowo wathi, ngenxa yethu, waba lihlwempu, ukuze ngobuhlwempu baKhe senziwe izityebi. Imali, ixesha, impembelelo — zonke izipho ezamkelwa esandleni sikaThixo, ziya kuxatyiswa kuphela njengezixhobo zokuhambisela phambili umsebenzi wendaba ezilungileyo. Kwakunjalo kwibandla lokuqala; kanti ke nakwibandla lanamhlanje, xa kuthe kwabonakala ukuba, ngamandla kaMoya, amalungu alususile uthando lwawo kwizinto zehlabathi, aye enentumekelelo yokubingelela ukuze abazalwana bawo bayive igospile, iinyaniso ezivakaliswayo ziya kuba nempembelelo enamandla kwabo bazivayo.

Into eyaphikisana kakhulu nomzekelo wobubele owabonakaliswa ngamakholwa, yayisisimilo sikaHananiya noSafira, abamava abo, xa ebaliswa yiMpefumlelo, ashiya ibala elimnyama embalini yebandla lokuqala. Aba babezibiza ngokuba bangabafundi, bathi benabanye babelana ngelungelo lokuva indaba ezilungileyo zishunyayelwa ngabapostile. Babekho bonke kunye nabanye xa, emva kokuba abapostile bethandazile, “yazanyazanyiswa indawo ababehlanganisene kuyo, bazaliswa bonke nguMoya Oyingcwele.” Zenzo 4:31.Bonkeababekhobathimbekangokukhulu, bathi, bephantsikwempembelelo kaMoya kaThixo, uHananiya noSafira benza umnqophiso wokunikela eNkosini yonke inzuzo ababeya kuyifumana ekuthengiseni kwabo umhlaba othile.

Emva koko uHananiya noSafira bamenza buhlungu uMoya Oyingcwele ngokuziyekela kwimizwa yokubawa. Baqala ukuzisola ngesithembiso sabo baza ngokukhawuleza balahlekana nempembelelo emnandi yentsikelelo eyayifudumeze iintliziyo ngolangazelelo lokwenza izinto ezinkulu emsebenzini kaKristu. Bacinga ukuba baya bangxama kakhulu, nokuba bafanele ukusicinga kwakhona isigqibo sabo. Babonisana ngalo mcimbi, bagqiba kwelokuba bangasizalisi isithembiso sabo. Bababona kodwa abo bathe bahlukana nezinto zabo ukuze kuphiwe abazalwana abahluphekileyo kunabo ukuba bahlonitshiwe phakathi kwamakholwa; baza bathi, beneentloni ukuba abazalwana babo bazi ukuba imiphefumlo yabo iyakrokra ngento abathembise ngokuyinikela kuThixo, bagqiba ekubeni bawuthengise umhlaba, babengathi baze nayo yonke inzuzo engxoweni yemali, nangona besazi ukuba baza kuzigcinela isixa esikhulu. Babeya kuzuza kwingxowa kawonke-wonke, baze ngelo xesha linye baphakanyiselwe phezulu ngabazalwana babo.

Ke Yena uThixo ukuthiyile ukuhanahanisa nobuxoki. UHananiya noSafira benza amaqhinga ekusebenzeni kwabo noThixo; baxoka kuMoya Oyingcwele; saza isono sabo sandwendwelwa ngesigwebo esikhawulezileyo nesibi. Wathi uHananiya akuza nomnikelo wakhe, uPetros wathi, “Hananiya, kungani na ukuba uSathana azalise intliziyo yakho, ukuba umxokise uMoya Oyingcwele, ushinte kulo ixabiso lomhlaba? Oko ube uhleli, ubungahleli kuwe na? Kanjalo uthengisiwe, ubungekhona na egunyeni lakho? Yini na ukuba uyibeke le nto entliziyweni yakho? Akuxoke kubantu, uxoke kuThixo.”

“Ewavile ke uHananiya la mazwi, wawa, waphuma umphefumlo; kwabakho ukoyika okukhulu kubo bonke ababezivile ezi zinto.”

“Oko ube uhleli, ubungahleli kuwe na?” wabuza uPetros. Kwakungekho mpembelelo igwenxa eyanyanzelisa ukuba uHananiya abingelele ngezinto zakhe kokulungileyo. Wenza ngokuzikhethela. Eyona nto, wathi ngokuzama ukukhohlisa abafundi, kwafuneka axoke kuSomandla.

“Kwaba mzuzwana ke, ngathi ngowamaxa amathathu, wathi umkakhe, engayazi loo nto ihlileyo, wangena. Umphendule ke uPetros wathi, Ndixelele, umhlaba lo wakhutshelwa inani elingaka na? Wathi ke yena, Ewe, elingako. Uthe ke uPetros kuye, Yini na ukuba nivumelane ngokumlinga uMoya weNkosi? Uyabona, iinyawo zabo bangcwabe indoda yakho sezisemnyango; baya kukuthwalela phandle. Wawa ke kwalapho ezinyaweni zakhe, waphuma umphefumlo; bangena ke abafana, bamfumana efile, bamthwalela phandle, bamngcwabela ngasendodeni yakhe. Kwabakho ukoyika kulo lonke ibandla, nakubo bonke abazivayo ezi zinto.”

Ubulumko Obungenasiphelo babona ukuba lo mqondiso usisibonakaliso sengqumbo kaThixo uyadingeka ukwalusa ibandla elitsha ukuba lingonakali. Amanani ayekhula ngokukhawuleza. Ibandla laliya kuba sengozini ukuba, ekunyukeni ngokukhawuleza kwabaguqukayo, bekuya kongezeka amadoda nabafazi abathi, nangona bezibiza

ngoThixo, kanti bakhonza uthixo wokurhala. Esi sigwebo sangqinisisa ukuba umntu akanakho ukumqhatha uThixo, nokuba uThixo uyasiqaphela isono sentliziyo,kwanokuba akangowokuhlekisa. Sayekelwa njengesilumkiso ebandleni, ukuze abantu bakuphephe ukunyhwalaza nokuhanahanisa, bakulumkele ukuqhatha uThixo.

Akuphelelanga kwibandla lakuqala kuphela, kodwa kuzo zonke izizukulwana zexesha elizayo, lo mzekelo wokuthiya kukaThixo ukubawa, ukuqhatha, nokunyhwalaza, wanikwa njengesalathiso sengozi. UHananiya noSafira baqala ngokuxabisa ukubawa. Ulangazelelo lokuzigcinela inxalenye yoko bebethembise ngako eNkosini, lwabakhokelela ekubeni babe nobumenemene nokunyhwalaza.

UThixo wayekwenze ukuvakaliswa kwendaba ezilungileyo ukuba kuxhomekeke kwimisebenzi kunye nezipho zabantu baKhe. Iminikelo yokuzithandela kunye nezishumi zenza indyebo yomsebenzi weNkosi. Kwindyebo ephathiswe abantu, uThixo unenxalenye ayibangayo kuyo — isinye eshumini. Uyekela ebantwini bonke ukuba bakhululeke ukuba banikele okanye banganikeli ngaphezulu koku [akubangayo]. Xa ke ithe intliziyo yasetyenzwa nguMoya Oyingcwele, kwaza kwenziwa isifungo sokunikela isixa esithile, lowo wenze isifungo, akasenalo ibango kweso sixa singcwalisiweyo. Izithembiso ezenziwa ngolu hlobo ebantwini, zikhangeleka njengeziqamangelayo; aziqamangeli ukudlulisa na ezenziwe kuThixo? Ingaba izithembiso ezicikidwa kwinkundla yesazela ziqamangela ndyengelele kunezivumelwano zabantu ezibhaliweyo na?

Xa ukukhanya okungcwele kubengezela entliziyweni ngokucacileyo nangendlela yamandla angaqhelekanga, ukubawa kwesiqhelo kuya yekelela ekubambeni ixhoba kutsho kubekho ukufuna ukunikela emsebenzini kaThixo. Akufuneki, ke ngoko, ukuba umntu lo ulixhoba acinge ukuba uya kuvunyelwa ukuba azizalise izithembiso azenze ngelo xesha ingakhange ibekho imigudu yokunqanda ephuma kuSathana. Akaneliswa [uSathana] kukubona ubukumkani boMhlawuleli emhlabeni busakheka. Uye acebise ukuba isithembiso esenziweyo sikhulu kakhulu, kangangokuba abo basenzayo siya kubalimaza kwimizamo yabo yokuzuza umhlaba [okanye izinto] okanye ukwanelisa iimfuno zeentsapho zabo.

NguThixo osikelela abantu ngezinto, kwaye ukwenza oku ukuze bakwazi ukunikela ekuhambiseleni phambili umsebenzi waKhe. Usithumela ukukhanya kwelanga nemvula. Wenza ukuba kukhule utyani bube buhle. Usipha impilo nezakhono zokuzuza ubutyebi. Zonke iintsikelelo zethu ziphuma kwisandla saKhe esishushu. Uthi, ke ngoko, alindele ukuba amadoda nabafazi babonise umbulelo ngokubuyisela kuYe inxenye ngezishumi neminikelo — iminikelo yokubulela, iminikelo yokuqhutywa yintliziyo, iminikelo yokungxengxeza ngenxa yezikreqo. Xa imali ingumthombo ongena kwindyebo [kaThixo] ngokweli cebo limiswe lizulu — isishumi sayo yonke ingeniso, iminikelo emininzi ephuma ngokukhululekileyo, - iya kubakho indyebo yokuhambisela phambili umsebenzi weNkosi.

Xa iintliziyo zabantu zisenziwa lukhuni ngenxa yobu“hlohl’ esakhe,” njengoHananiya noSafira, baya lingeka ukuba bayibambe inxenye yexabiso, babe benika ingqondo yokuba bazifezekisile iimfuno zikaThixo. Abaninzi bayichitha kakubi imali ngokuzonwabisa. Amadoda nabafazi bakhangela ulonwabo lwabo, banelise ilithe labo, babe ngelo xesha bezisa kuThixo umnikelo obonisa ukuvimba, noko bekwenza ngentliziyo engakhululekanga. Bayalibala ukuba, ngenye imini uThixo uza kufuna ingxelo ezeleyo yokuba izinto zaKhe sisetyenziswe njani, nokuba akayi kubuya amkele isuntswana abalizisa kuvimba, njengoko engazange amkele umnikelo kaHananiya noSafira.

Kwisohlwayo esiqatha esanikwa abo babefunge ubuxoki, uThixo ebefuna ukuba sifunde indlela enzulu akuthiye nakunyembenya ngayo konke ukuhanahanisa nenkohliso. Ekwenzeni ngathi banikele ngako konke, uHananiya noSafira baxoka kuMoya Oyingcwele, saza isiphumo soko yakukulahlekana nobu bomi kunye nobomi obuzayo. Kwa lo Thixo wabohlwayayo, namhla ugweba bonke ubuxoki. Imilebe exokayo ingamasikizi kuYe. Uthi, eMzini oNgcwele “akusayi kungena kuwo nanye into eyenza inqambi, eyenza isikizi, nobuxoki.” IsiTyhilelo 21:27. Ukuthetha inyaniso makungabanjwa ngezandla ezityokololo okanye kucutshwe ukubanjwa. Makube yinxalenye yobomi. Ukubanjwa kuyekwa inyaniso, nokuyichiza ukulungiselela iimeko ezithile, oko kuthetha ukuqhekeka komkhombe wokholo. “Misani ke ngoko, nibhinqe inyaniso esinqeni senu,” Efese 6:14. Lowo uthetha izinto ezingeyiyo inyaniso uthengisa ngomphefumlo wakhe kwintengiso engenaxabiso. Ubuxoki bakhe bungakhangeleka ngathi bunento obuyincedayo kwiingxaki ezikhawulezileyo zexeshana; angaba ngathi uqhubela phambili nasemashishinini, into ebingenakho ukwenzeka xa ebesebenza ngendlela elungileyo; kodwa ekugqibeleni uya kufikelela apho angasathembi mntu. Njengokuba yena elixoki, akasalithembi nelizwi labanye.

Kumcimbi kaHananiya noSafira, isono samaqhinga ngakuThixo sohlwaywa ngokukhawuleza. Kwa eso sono, sasoloko siphindwa njalo embalini yebandla, kwaye senziwa ngabaninzi kweli xesha lethu. Sekunjalo, nangona singenanto ibonakalayo etyhila ukungasithandi kukaThixo, sona asikho nganeno ngobubi emehlweni aKhe kunokuba sasinjalo ngexesha labapostile. Isilumkiso sinikiwe; baye bonke abazinikele ekuhanahaniseni nasekubaweni mabaqiniseke ukuba bayayitshabalalisa eyabo imiphefumlo.

Isahluko 8—Phambi Kwesanhedrin

[IQumrhu lamaYuda elalilawula eYerusalem]

[Esi sakhluko sisekwe kwiZenzo 5:12-42]

Yayingumnqamlezo, isixhobo sehlazo nokungcungcuthekiswa, owazisa ithemba nosindiso ehlabathini. Abafundi babengabantu abathobekileyo, bengenabutyebi, bengenasixhobo ngaphandle kwelizwi likaThixo; kanti, ngamandla kaKristu, baya kuthetha ngebali elimangalisayo lesitali kunye nomnqamlezo, kunye noloyiso kuyo yonke inkcaso. Ngaphandle kokuphakanyiswa okanye ukwaziwa lihlabathi, babangamagorha okholo. Emilebeni yabo kwaphuma amazwi obuciko obungcwele obashukumisa ilizwe.

EYerusalem apho ubunzulu bokungxama ngokugweba kwakuzinze khona, nalapho kwakugquba khona eyona mpixano inkulu yeengcamango ngaLowo wayebethelelwe njengesela, abafundi baqhubeka bethetha ngesibindi amazwi obomi, bebeka phambi kwamaYuda umsebenzi nenjongo kaKristu, ukubethelelwa kwaKhe, ukuvuka, nokunyuka. Ababingeleli nabalawuli beva bemangalisiwebubungqinaobucacileyobabapostile. Amandla oMsindisi ovukileyo, ngokwenene ayewile phezu kwabafundi, waye umsebenzi wabo ukhatshwa yimiqondiso nezimanga aza akhula yonke imihla amanani abakholwayo. Emacaleni ezitrato apho abafundi babeza kudlula khona, abantu bayibeka imilwelwe yabo ilaliswe “ezingqengqelweni nasezinkukhweni, ukuze kuthi, akubon’ ukuba uPetros uyeza, kubekho kuyo ethi isityekelwe sisithunzi sakhe.” Kwaziswa kwalapha abo babexhwalwe yimimoya emdaka. Bangqongwa zizihlwele, bathi nabo babephilisiwe badanduluka bedumisa uThixo belizukisa igama loMkhululi.

Ababingeleli nabalawuli babona ukuba uKristu uphakanyiselwe phezulu ngaphezu kwabo. Bathi abaSadusi, ababengakholelwa eluvukweni, bakubeva abafundi bevakalisa ukuba uKristu uvukile kwabafileyo, banengqumbo, beqonda ukuthi, ukuba abapostile bayekiwe ukuba bashumayele uMsindisi ovukileyo, benze nemimangaliso egameni laKhe, imfundiso yokuba akusayi kubakho luvuko iya kwaliwa ngabantu bonke, kuze kuthi, kungekudala, liphele ihlelo labaSadusi. AbaFarisi babanomsindo bakuphawula ukuba abafundi basoloko bekekelele ekufundiseni ngendlela ewajongela phantsi amadini amaYuda, ize yenze ukuba iminikelo yemibingelelo ingabi lulutho.

Ukuza kuthi ga ngoku, onke amalinge awenziwayo okunyhasha le mfundiso intsha ayelilize; kodwa ngoku bebonke, abaSadusi nabaFarisi, bezimisela ukuba mawumiswe umsebenzi wabafundi, kuba wawubagweba ngetyala lokubulala uYesu. Bathi bezaliswe yingqumbo, ababingeleli babasa izandla kakubi uPetros noYohane, babafaka entolongweni yabantu bonke.

Iinkokeli kuhlanga lwamaYudazawaphantsikakhuluukuzalisekisa injongo kaThixo ngabantu baKhe abanyuliweyo. Abo iNkosi yayibenze amagosa enyaniso babonakalisa

ukunganyaniseki kwinto abaphathiswe yona, waza uThixo wanyula abanye ukuba benze umsebenzi waKhe. Ebumfameni bazo, ezinkokeli zavumela ukulawulwa yinto eziyibiza ngokuthi, yingqumbo yobulungisa, ukuchasana nabo bazibeka bucala iimfundiso ezazithandwa kakhulu. Azizange zivume mpela ukuba kunokuthi kanti zona azizange ziliqonde kakuhle ilizwi, okanye zazicacisa okanye zazisebenzisa ngendlela engeyiyo iziBhalo. Zaziphatha njengabantu abalahlekwe kukucingisisa. Zinalungelo lini ezi titshala, batsho, abanye bazo zingabalobi nje bentlanzi, ukuba zibeke iingcamango ezichasene neemfundiso esizifundise abantu? Bathi bezimisele ukuyinyhasha imfundiso yezi ngcamango, babavalela entolongweni abo babezifundisa.

Abafundi abazange bothuswe okanye badakumbe yile mpatho. UMoya Oyingcwele wazisa ezingqondweni zabo amazwi awayethethwe nguKristu: “Akukho mkhonzi umkhulu kunenkosi yakhe. Ukuba banditshutshisa mna, bonitshutshisa nani; ukuba ilizwi lam baligcina, nelenu boligcina. Ke ezi zinto zonke baya kuzenza kuni ngenxa yegama lam, ngokuba bengamazi owandithumayo.” “Baya kunigxotha esikhungwini; ewe, kuza ilixa lokuba bonke abanibulalayo, babe bona bakhonza uThixo.” “Ezi zinto ndizithethile kuni, ukuze, xa lithe lafika ilixa, nizikhumbule ukuba mna ndandinixelele.” Yohane 15:20, 21; 16:2, 4.

UThixo wamazulu, uMlawuli oligorha wezulu lonke nomhlaba wonke, wawuthabathela kwezaKhe izandla umcimbi wokuvalelwa entolongweni kwabafundi, kuba abantu babesilwanomsebenziwaKhe. Ngobusuku isithunywa sikaYehova sazivula iingcango zentolongo sathi kubafundi, “Hambani, niye kuma nithethe etempileni kubo abantu onke amazwi obu bomi.” Lo myalelo wawuchasene mpela nowawunikwe ziinkokeli zamaYuda; kodwa, ingaba abapostile bathi, asinakukwenza oku singathanga kuqala sihlangane noomantyi sifumane imvume kubo? Hayi; uThixo wayethe, “Hambani!” bathobela. “Bangena kwangesifingo etempileni, bafundisa.”

Bakuba uPetros noYohane bevelile phambi kwamakholwa, bayinika ingxelo yendlela ingelosi ebakhokele ngayo ukuphuma phakathi kwebutho lamadindala awayejonge intolongo, yabathuma ukuba baqale kwakhona umsebenzi owawuphazanyisiwe, abazalwana bazaliswa kukumangaliswa naluvuyo.

Ngelo xesha, umbingeleli omkhulu, ekunye nabo, “wayibizela ndawonye intlanganiso yamatyala, nawo onke amadoda amakhulu akoonyana bakaIsrayeli.” Ababingeleli nabalawuli babegqibe kwelokuba abafundi babamangalele ngokuvukela, bababeke ityala ngokubulala uHananiya noSafira, kunye nokuceba ukuhlutha ababingeleli igunya labo. Babethembe ukuba baya kudala umsindo kwisihlwele ukuze siwuthabathele kuso lo mcimbi sisebenzane nabafundi njengoko senzayo kuYesu. Babeqonda ukuba baninzi abangazamkelanga iimfundiso zikaKristu kanti babekwadiniwe nalulawulo olugwenxa lwamagunya obuYuda ngenxa yaloo nto benxubele ukuba kubekho utshintsho.

Ababingeleli babesoyika hleze aba bangonelisekanga bangazamkela iinyaniso ezivakaliswa ngabapostile, baze bamamkele uYesu njengoMesiya,umsindowabantubonke uya kunyuka ngakwiinkokeli zenkolo, zezenziwe ziphendule ngokubulala uKristu. Bagqiba ukuba bathabathe amanyathelo aqatha ukunqanda ukwenzeka kwale nto.

Bathi bakuthumela ukuba kubizwe amabanjwa eze phambi kwabo, bafumana umnqa omkhulu lilizwi elabuya lisithi iingcango zentolongo zifunyenwe ziqiniswe ngokupheleleyo nomlindi emi phambi kwazo, kodwa amabanjwa kungekho apho anokufunyanwa khona.

Kungekudala, kwafika ingxelo emangalisayo, “Yabonani, amadoda lawa beniwafake entolongweni, nangaya etempileni, emi efundisa abantu. Wesuka umphathi enamadindala, wabazisa kungangamandla; kuba babesoyika abantu, hleze baxulutywe ngamatye.”

Nangona abapostile babehlangulwe ngomlingo entolongweni, babengakhuselekanga ekuxoxisweni nasekugwetyweni. UKristu wayethe kubo esekunye nabo, “Zilumkeleni ke okwenu; kuba baya kuninikela ezintlanganisweni zamatyala.” Marko 13:9. Ngokuthumela ingelosi ukuba ibahlangule, uThixo wayebanike umqondiso wothando lwaKhe nesiqinisekiso sobukho baKhe. Kwakusele kubo ngoku ukuba baphatheke kakubi ngenxa yaLowo babeshumayela igospile yaKhe.

Kwimbali yabaprofeti nabapostile, mininzi imizekelo ebekekileyo yokunyaniseka kuThixo. Amangqina kaKristu anyamezela ukuvalelwa entolongweni, ukuthuthunjiswa, nokufa ngokwako, endaweni yokuba bophule imiyalelo kaThixo. Umda owashiywa nguPetros noYohane ngowobukroti njengawo nawuphi na kwithuba levangeli. Xa babemi okwesibini phambi kwamadoda awayezimisele ukubatshabalalisa, kwakungekho koyika nakuthandabuza emazwini nasemoyeni wabo. Wathiakuthiumbingeleli omkhulu, “besinganithethelanga na kunene ngelithi, maningafundisi ngeli gama? Niyabona, niyizalisile iYerusalem ngemfundiso yenu; nifuna ukulizisa phezu kwethu igazi lalo mntu,” waphendula uPetros wathi, “Simelwe kukuthi sive uThixo kunokuba sive abantu.” Yingelosi eyayiphuma ezulwini eyabahlangulayo entolongweni yaza yabayalela ukuba bafundise etempileni. Ekulandeleni umyalelo wayo, babethobela umyalelo wezulu, kwaye kufuneka baqhubeke bekwenza oku nokuba imeko seyinjani.

Ngelo xesha uMoya weMpefumlelo wafika phezu kwabafundi; abamangalelwa bajika baba ngabamangali, bebeka ityala phezu kwabo babe ngamalungu equmrhu. “UThixo woobawo bethu wamvusa uYesu,” watsho uPetros, “enambulalayo nina ngokumxhoma emthini. Yena lowo uThixo wamphakamisa ngesandla sakhe sokunene, wanguMthetheli noMsindisi, ukuze amnike UIsrayeli inguquko noxolelo lwezono. Saye singamangqina akhe ezo ndawo thina, kwanoMoya Oyingcwele, awamnika abo bamvayo yena uThixo.”

Abanomsindo omkhulu kakhulu amaYuda ngala mazwi ada afuna ukuthabathela umthetho ezandleni zawo, aza athi, bengaphindanga baziswa ematyaleni, okanye, ngaphandle kwegunya lwabaphathi bamaRoma, agqiba kwelokuba abulawe amabanjwa. Nangona ayenetyala ngegazi likaKristu, ngoku afuna ukuzingcolisa izandla zawo ngegazi labafundi baKhe.

Kwaye kukho equmrhwini indoda eyalihloniphayo ilizwi likaThixo ngentshumayelo eyayisenziwa ngabafundi. Lo yayinguGamaliyeli, umFarisi onegama elihle, eyindoda efundileyo enesikhundla esiphezulu. Ngobuchopho bakhe obukrelekrele walibona inyathelo elindlongondlongo elalicetywa ngababingeleli ukuba laliya kukhokelela kwiziphumo ezibi. Phambi kokuba athethe kwabo bakhoyo, wacela ukuba asuswe amabanjwa. Wayewazi kakuhle umcimbi awayeza kuthetha ngawo; wayesazi nokuba ababulali bakaKristu akukho nto inokubanqanda ekufezekiseni injongo yabo.

Wenza intetho ebalulekileyo ngobuchule nokuzola, esithi: “Madoda, maIsrayeli, zilumkeleni ngento eniza kuzenza kwaba bantu. Kuba ngaphambi kwale mihla, kwesuka uTuda, esithi yena ngokwakhe unguthile; ekwanamathela kuye inani lamadoda angathi amakhulu mane; ngowasikwayo lowo; bathi bonke ababemthambele babhangazeka, ababa nto. Emva kwalowo kwesuka uYuda welaseGalili, ngemihla yobhalo lomlibo wokuzalwa, wakhukulisa abantu banela; naye lowo watshabalala; baza bonke ababemthambele bachithachithwa. Kungoku ke ndithi kuni, Khwelelani kwaba bantu nibayeke; ngokuba eli cebo, nalo msebenzi, ukuba lingaba lelabantu, lotshitsha: ukuba lelikaThixo, aninakulitshitshisa; hleze nifunyanwe ningabalwa kwanoThixo.”

Ababingeleli babona ukuba ziyavakala ezi mbono, banyanzeleka ukuba bavumelane noGamaliyeli. Kwaba nzima ukulilawula ikratshi labo nentiyo yabo. Bathi, betshitshiliza, emva kokubabetha abafundi nokubabeka ityala okubeka ubomi babo emngciphekweni, babayala ukuba bangabuye bashumayele kwakhona egameni likaYesu, baza babakhulula. “Bemka ke ngoko bona ebusweni bentlanganiso yamatyala, bevuya, ngokuba kuthiwe bakufanele ukuhlaziswa ngenxa yegama lakhe. Kananjalo imihla yonke etempileni, nasemakhaya, babengayeki ukufundisa nokushumayela iindaba ezilungileyo zokuba uYesu unguye uKristu.”

Kufutshane nje phambi kokubethelelwa kwaKhe, uKristu wabashiyela ilifa loxolo abafundi baKhe. “Ndishiya uxolo kuni, andininiki njengokunika kwehlabathi. Mayingakhathazeki intliziyo yenu, mayingabi nabugwala.” Yohane 14:27. Olu xolo asilulo uxolo olubakho ngokuvumelana nehlabathi. UKristu akazange athenge uxolo ngokuhambisana nobubi. Uxolo awalushiyela abafundi baKhe uKristu lungaphakathi kungekuko ngaphandle, lwaye lwaluya kuhlala namangqina aKhe ngonaphakade, kwiimbambano nasezingxabanweni.

UKristu wathi, ethetha ngaYe, “Ningabi ndize kungenisa uxolo emhlabeni; andize kungenisa luxolo, ndize kungenisa ikrele.” Mateyu 10:34. ITshawe loXolo, kanti lizise iyantlukwano. Lowo weza kuvakalisa indaba zovuyo nokudala ithemba novuyo ezintliziyweni zabantwana babantu, wavula imbambano etshisa emazantsi, inyuse ukufutheka entliziyweni yomntu. Ke ngoku, ulumkisa abalandeli baKhe ngelithi, “Ehlabathini niya kuba nembandezelo. “Baya kunisa izandla, banitshutshise, beninikela ezindlwini zesikhungu nasezintolongweni, nisiwe phambi kookumkani neerhuluneli ngenxa yegama lam.” “Ke kaloku niya kunikelwa ngabazali nangabazalwana, nayimizalwane, nazizihlobo, kubekho nabababulalayo kuni; nithiywe ngabantu bonke ngenxa yegama lam.” Yohane 16:33; Luka 21:12, 16.

Esi siprofeto sazaliseka ngendlela eyodwa. Konke ukungahlonitshwa, ukugculelwa, nenkohlakalo uSathana awayenokuvuselela iintliziyo zabantu ukuba ziyenze, konke kwafikelela kubalandeli bakaYesu. Siza kuphinda kwakhona sizaliseke ngendlela efanayo; kuba intliziyo yenyama isenobutshaba nomthetho kaThixo, yaye ayiyilulameli imiyalelo yawo. Ilizwe alikho ngaphezulu ngokuhambelana nemithetho kaThixo kunokuba lalinjalo ngemihla yabapostile. La ntiyo yayikho eyenza ukuba kukhwazwe kuthiwe, “Mbethelele! mbethelele!” ikwa yiloo ntiyo eyakhokelela ekutshutshisweni kwabapostile, isasebenza kubantwana bokungathobeli. Kwawona la moya wathi, ngexesha leeNkulungwane zoBumnyama, wenza ukuba kuvalelwe amadoda nabafazi entolongweni, ukubathumela elubhacweni, nasekufeni, owaqulunqa intshutshiso yokutshiswa kwabantu behleli, owaceba wabulala abantu okwabizwa ngokuba yi“Massacre of St Bartholommew,” nowaphemba imililo eSmithfield, usasebenza nangoku ngamandla enkohlakalo kwiintliziyo ezingahlaziyekanga. Imbali yenyaniso ihleli ilibali lemfazwe phakathi kokulungileyo nokubi. Ukuvakaliswa kwegospile kusoloko kuqhutyelwa phambili kweli lizwe kujongenwe nenkcaso, nengozi, nelahleko, nokuphatheka kakubi.

Ayeyintoni amandla abo bathi kwixesha eladlulayo batshutshiswa ngenxa kaKristu? Yayibubunye noThixo, ubunye noMoya Oyingcwele, ubunye noKristu. Ukungcikivwa nokutshutshiswa kwabahlula abaninzi babo nabahlobo, kodwa akuzange kubahlule kuthando lukaKristu. Akazange athandwe ngaphezulu nguMsindisi wakhe lowo ubhudlwa ziinkqwithela kunaxa ephatheke kakubi ngokugculelwa ngenxa yenyaniso. “Nam ndiya kumthanda,” watsho uKristu, “ndizibonakalalise kuye.” Yohane 14:21. Xa ikholwa lithe, ngenxa yenyaniso, lema emkhumbini weenkundla zasemhlabeni, uKristu uma ecaleni kwalo. Xa livalelwe phakathi kweendonga zentolongo, uzibonakalisa kuye amkhuthaze entliziyweni ngothando lwaKhe. Xa esifa ngenxa kaKristu, uthi uMsindisi kuye, Bangawubulala umzimba, kodwa abanakhoukuwubulalaumphefumlo. “Yomelelani, mna ndiloyisileihlabathi.”

“Musa ukoyika, kuba ndinawe mna; musa ukubhekabheka, kuba ndinguThixo wakho; ndikukhaliphisile, ewe, ndikuncedile, ndikuxhasile ngesandla sam sokunene sobulungisa bam.” Yohane 16:33; Isaya 41:10.

“Abo bakholosa ngoYehova, banjengentaba yaseZiyon: ayishukumi, ihleli ngonaphakade. IYerusalem ijikelezwe ziintaba; ke uYehova ubajikelezile naye abantu bakhe kususela ngoku kude kuse ephakadeni.” “Akhulule imiphefumlo yawo ekuxinezelweni nasekugonyamelweni: linqabile emehlweni akhe igazi lawo.” Indumiso 125:1, 2; 72:14.

“UYehova wemikhosi uya kuba khusela; . . . Wobasindisa abantu bakhe uYehova uThixo wabo ngaloo mini njengomhlambi; ngokuba bengamatye esithsaba, abengezela emhlabeni wakhe.” Zekariya 9:15, 16.

Isahluko 9—Abadikoni Abasixhenxe

[Esi sakhluko sisekwe kwiZenzo 6:1-7]

“Ke kaloku ngaloo mihla, bakubon’ ukuba bayanda abafundi, kwabakho ukukrokra kwawesiGrike amaYuda ngakwawesiHebhere, ngokuba abahlolokazi bawo babesilele ekulungiselelweni kwemihla ngemihla.”

Ibandla lakuqala lalineendidi eziliqela zabantu, bezizwe ezahlukeneyo. Ngexesha lokuthululwa kukaMoya Oyingcwele ngePentekoste, “kwakumi eYerusalem apho amaYuda, amadoda awoyika uThixo, evela kuzo zonke iintlanga eziphantsi kwezulu.” Zenzo 2:5. Phakathi kwamaHebhere okholo ayehlangene eYerusalem, kwaye kukho awaziwa ngokuthi ngawesiGrike, ekwakukho phakathi kwawo namaYuda asePalestina ukungathembani kwanokungavani okudala.

Iintliziyo zalawo ayeguqukile phantsi kokusebenza kwabapostile, zazenziwe zathamba zamanyana luthando lobuKristu. Nangona kwakukho ukungabonani kakuhle kwangaphambili, bonke babevumelana ngabanye. Wayesazi uSathana ukuba, lonke ixesha obu bunye buhleli bukho, akasayi kuba nawo amandla okuthintela ukuhambela phambili kwegospile; waza wafuna ukungena ngethuba lemikhwa yendlela yokucinga yangaphambili, ngethemba lokuba ngolo hlobo angakwazi ukuveza ebandleni imbewu yokwahlukana.

Kwathi ke bakwanda abafundi, utshaba lwaphumelela ukuvusa ukukrokra kwabanye ababe nawo umkhwa ngaphambili wokubakhangela ngomona abazalwana babo elukholweni nokufumana iimposiso kwiinkokeli zabo zasemoyeni, kwaza “kwabakho ukukrokra kwawesiGrike amaYuda ngakwawesiHebhere.” Unobangela wokukhalaza kwathiwa kukutyeshelwa kwabahlolokazi bamaGrike ekwabiweni kwesixhaso semihla ngemihla. Konke ukungalingani kwakuya kuba kuchasene nomoya wegospile, ukanti uSathana wayephumelele ukuvusa ukukrokra. Kufuneka ngoku kuthatyathwe amanyathelo akhawulezileyo okususa konke okwenza ukunganeliseki, hleze utshaba luphumelele kumalinge alo okuzisa iyantlukwano phakathi kwamakholwa.

Abafundi bakaYesu bafikelela kwintlekele emaveni abo. Phantsi kwenkokelo enobulumko yabapostile, ababe sebenza bemanyene ngamandla kaMoya Oyingcwele, umsebenzi owawunikelwe kubathunywa bevangeli wakhula ngokukhawuleza. Ibandla laya likhula ngokukhula, kwaza oku kukhula ngobulungu kwazisa ngakumbi imithwalo enzima phezu kwabo baphetheyo. Akukho mntu (okanye iqela labantu), owaye nokuqhubeka ethwele le mithwalo eyedwa, ngaphandle kokubeka emngciphekweni impumelelo yebandla yexesha elizayo. Sabakho isidingo sokuba kongezwe ukwabiwa kwemisebenzi eyayithwelwe ngokuthembeka ngabantu abambalwa ngemihla yokuqala yebandla. Ngoku abapostile bamele bathabathe unyawo olubalulekileyo ekufezekiseni ucwangcwiso

lwevangeli ebandleni ngokubeka phezu kwabanye imithwalo abebeyiphethe ukuza kufika kule ndawo.

Ukubizeni intlanganiso yamakholwa, abapostile bakhokelwa nguMoya Oyingcwele ukuba bandlale icebo elingcono lokuqulunqwa kwebandla kwabo bonke abasebenzayo ebandleni. Ixesha lalifikile, ngokutsho kwabapostile, lokuba zonke iinkokeli zenkolo ezongamele ibandla, zikhululwe emsebenzini wokwabela abahluphekileyo ukuze zikwazi ukuhambisela phambili umsebenzi wokushumayela iindaba ezilungileyo. Baya bathi, “Khangelani ngoko, bazalwana, amadoda kuni abe sixhenxe, angqinelwe ukulunga, ezele nguMoya Oyingcwele nabubulumko, esiya kuwamisela lo msebenzi; ke thina siya kuzingisa ekuthandazeni nasekulungiseleleni ilizwi.” Lalandelwa eli cebo, kwathi ngomthandazo nokubekwa kwezandla, amadoda asixhenxe, ngendlela ezukisekileyo, abekelwa bucala umsebenzi awayeza kuwenza wokuba ngabadikoni.

Ukunyulwa kwabasixhenxe ukuba bongamele omnye umsebenzi owodwa, kwabonisa intsikelelo enkulu ebandleni. Aba baphathi banika ingqwalasela ngononophelo kwiintswelo ngazinye kunye nokugcina umdla kuqoqosho lwemali yebandla, kwaza kwathi, ngobuchule babo ekulawuleni kunye nomzekelo wabo ongcwele, baluncedo olubalulekileyo kubazalwana ababephethe nabo, ekumanyeni konke okwakufunwa ngabantu ngokwahlukeneyo ebandleni, kwaba yinto enye eyimbumba.

Into yokuba eli nyathelo lalihambelana nento efunwa nguThixo, yatyhileka kwiziphumo ezathi zabonakala ngokukhawuleza. “Laye liya likhula ilizwi likaThixo, liya lisanda kakhulu inanilabafundi eYerusalem; laye neqela elikhulu lababingeleli lilululamela ukholo.” Oku kungeniswa kwemiphefumlo kwabangelwa ikakhulu yinkululeko enkulu efunyenwe ngabapostile nalulangazelelo kunye namandla awabonakaliswa ngabadikoni abasixhenxe. Le nto yokuba aba bazalwana bathanjiselwa umsebenzi owodwa wokunakekela izidingo zabantu abangamahlwempu, ayizange ibabekele ecaleni kumsebenzi wokufundisa ngenkolo. Kwelinye icala, babefaneleke kakhulu ukuba bangabafundisa abanye inyaniso, baza bawenza lo msebenzi ngokuzimisela okukhulu nangempumelelo.

Ibandla lokuqala laphathiswa umsebenzi owawuthe ngcembe ukhula kakuhle — owokumisa imizi yokukhanya nentsikelelo kuyo yonke indawo apho kwakukho imiphefumlo enyanisekileyo eyayinentumekelelo yokuzinikela emsebenzini kaKristu. Umsebenzi wokuvakaliswa kweendaba ezilungileyo kwakufuneka ukuba ugqibe ilizwe lonke, baye abathunywa bomnqamlezo babengenakho ukulindela ukuba bangakufeza ukuthunywa kwabo ngaphandle kokuba baqanyangelwe zintambo zobunye bobuKristu, ukuze balityhilele ihlabathi ukuba banye noKristu kuThixo. Yayingathandazanga na kuYise iNkokeli yabo engcwele isithi, “Balondoloze egameni lakho abo undinike bona, ukuze babe banye njengathi”? Akazange athi ngabafundi bakhe, “Laza ihlabathi labathiya,

ngokuba bengengabo abehlabathi”? Akamcenganga na uYise esithi fukuneka ukuba “babe ngabazalisekileyo ntweni-nye,” “ukuze ihlabathi likholwe ukuba wena wandithuma”? Yohane 17:11, 14, 23, 21. Ubomi babo basemoyeni kunye namandla babuxhomekeke kuqhagamshelwano olusondeleyo naLowo babethunywe nguYe ukuba bashumayele iindaba ezilungileyo.

Kwakuya kuba kuphela xa bemanyene noKristu ababeya kuthi abafundi bathembeukuphelekwa ngamandla kaMoya Oyingcwele kunye nokusebenzisana nezithunywa zezulu. Ngoncedo lwezi zithunywa zezulu, bebeya kuya ehlabathini beyimbumba eliqilima baze boyise kwidabi abebenyanzelekile ukuba balilwe namagunya obumnyama. Njengoko babeza kuqhubeka besebenza bemanyene, izithunywa zezulu zaziza kuhamba phambi kwabo, zivula indlela; iintliziyo beziza kulungiselelwa ukwamkela inyaniso, babe baninzi abazuzelwa uKristu. Lonke ixesha behleli bemanyene, ibandla beliza kuhambela phambili “[lili]hle njengenyanga, [li]nyulu njengelanga, [liso]yikeka njengemikhosi eneebhanile.” Ingoma yazo Iingoma 6:10. Akukho nto yayinokuma phambi kokuqhubela kwalo phambili. Ibandla beliza koyisa ngokoyisa, likufezekise ukuvakalisa kwalo iindaba ezilungileyo ngendlela ebalasele kakhulu.

Ukuqulunqwa kwebandla eYerusalem kwakuza kuba sisibonelo sokuqulunqwa kwamabandla kuzo zonke iindawo apho abathunywa benyaniso babeza kuzuza khona abantu abazamkelayo iindaba ezilungileyo. Abo babenikwe umthwalo wokongamela ibandla, kwakungafuneki ukuba baliphathe ngobukhosi ilifa likaThixo, kodwa, njengabelusi abalumkileyo, babemelwe ukuwalusa umhlambi kaThixo . . . [babe] yimizekelo kumhlambi.” 1 Petros 5:2, 3; abadikoni bona babe ngamadoda “angqinelwe ukulunga, ezele nguMoya Oyingcwele nabubulumko.” La madoda kwakuza kufuneka eme emanyene ngakwicala lokulungileyo, aze akubambe ngokuqinileyo angagungqi kuko. Ngolo hlobo, ayeya kuba nempembelelo ewuhlanganisayo wonke umhlambi.

Kamva, kwimbali yebandla lokuqala, xa, kwiindawo ezininzi ezahlukeneyo zehlabathiamakholwaayehlanganisweangamabandla, ukuqulunqwa kwebandla kwaphuhliswa ngakumbi, ukuze kugcinwe ucwangco ngokusebenzisana. Ilelo nelo ilungu lalikhuthazwa ukuba liyisebenze kakuhle indawo yalo. Ilungu ngalinye kwakufuneka ukuba lizisebenzise ngobulumko iitalente eliziphathisiweyo. Abanye bathiwa jize nguMoya Oyingcwele izipho ezikhethekileyo — “kuqala yangabapostile, okwesibini abaprofeti, okwesithathu abafundisi; kwaza kwaba yimisebenzi yamandla, kwaba zizibabalo zeziphiliso, iintsizo, izilawulo, iintlobo zeelwimi.” 1 Korinte 12:28. Zonke ke ezi ndidi zabasebenzi kwakufuneka zisebenze ngokubambisana.

“Ke kaloku kukho izabelo ngezabelo zezibabalo, kodwa ke ikwanguloo Moya mnye. Kukho nezabelo ngezabelo zezilungiselelo, phofu ikwayiloo Nkosi inye. Kukho nezabelo ngezabelo zeentsebenzo, kodwa ke ikwanguloo Thixo mnye uzisebenzayo izinto zonke

kubo bonke. Elowo ke uphiwa ukubonakalalisa uMoya, kuze kubekho okulungele bonke kuba omnye okunene uphiwa ngaye uMoya ilizwi lobulumko; kodwa ke omnye, ilizwi lokwazi kwangokwaloo Moya; wumbi ke uphiwa ukholo kwangaloo Moya; omnye ke, izibabalo zeziphiliso kwangaloo Moya; omnye ke uphiwa, iintsebenzo zemisebenzi yamandla; omnye ke isiprofeto; omnye ke, ukucalula oomoya; wumbi ke iintlobo zeelwimi; omnye ke ukucaciswa kweelwimi. Zonke ke ezo zinto zisetyenzwa kwangaloo Moya mnye; umabela elowo ngokwakhe njengoko athandayo. Kuba kwanjengokuba umzimba umnye, unamalungu amaninzi, abe ke emaninzi nje, emzimba mnye, ukwanjalo ke noKristu lo."1 Korinte 12:4-12.

Lundilisekile uxanduva oluphezu kwabo babizelwe ukuba babe ziinkokeli ebandleni likaThixo emhlabeni. Ngemihla yokulawula ngqo kukaThixo, xa uMoses wayezama ukuyithwala yedwa imithwalo enzima kangangokuba kwakuza kuthi kungekudala asadalale phantsi kwayo, wacetyiswa nguYitro ukuba, ngobulumko, acebe ukwabelana nabanye ngayo imithwalo. UYitro wacebisa wathi: "Wena yiba ngumlomo wabantu kuThixo, uzise izinto zabo kuThixo; ubafundise imimiselo nemiyalelo, umazise indlela abaya kuhamba ngayo, nomsebenzi abaya kuwenza." UYitro waqhubeka wacebisa ukuba amadoda anyuliweyo mawabe "ngabathetheli-mawaka, nabathetheli-makhulu, nabathetheli bamashumi ngamahlanu, nabathetheli bamashumi ngamanye." La amele ukuba ngamadoda "anobunkunkqele ekuthetheni amatyala, amoyikayo uThixo, anyanisileyo, ayithiyileyo inzuzo embi." Ayeza kugweba "abantu ngamaxesha onke," ukuze aphungulele uMoses umthwalo oqobayo wokunakekela imicimbi emincinane eyayinokwenziwa ngabanye abancedi abazinikeleyo nabanobulumko.

Abo bathe, ngokwazelelela kukaThixo, babekwa kwizikhundla eziphambili zomthwalo ebandleni, mabachithele ixesha namandla abo ekuphatheni imibandela enobunzima efuna ubulumko obubodwa nobubanzi bentliziyo. Ayikho kwizicwangcwiso zikaThixo into yokuba la madoda kubhenelwe kuwo ukuba alungise imicinjana ekho amanye amadoda anaso isakhono sokuyisombulula. UYitro wacebisa uMoses wenjenje: "Izinto zonke ezinkulu bazizise kuwe; zonke ezincinane bazigwebe bona, ukuze kube lula kuwe, bakuthwalise. Ukuba uthe wayenza loo nto, waza wakuwisela umthetho uThixo, woba nako ukuma, bathi naba bantu bonke bafike endaweni yabo benoxolo."

Ngokuhambelana neli cebo, "uMoses wanyula amadoda anobunkunkqele ekuthetheni amatyala kuwo onke amaIsrayeli, wawenza iintloko phezu kwabantu, aba ngabathetheli-mawaka, nabathetheli-makhulu,nabathethelibamashumingamahlanu,nabathetheli bamashumi ngamanye. Bathetha amatyala abantu ngamaxesha onke; izinto ezinqabileyo bazizisa kuMoses, zonke ezincinane bazigweba bona." Eksodus 18:19-26.

Kamva, xa wayekhetha amashumi asixhenxe abadala ukuba babelane naye ngomthwalo wokukhokela, uMoses waqaphela ukuba ukhetha, njengabancedi bakhe,

amadoda anesidima, anobuchopho, nanamava. Kwintetho yakhe yokuwayala la madoda, ngexesha lokubekwa kwawo izandla, wazicwangcisa ezinye zeempawu ezenza ukuba umntu afaneleke ukuba abe ngumlawuli onobulumko ebandleni. Wathetha wenjenje: “Noyilamla into ephakathi kwabazalwana benu, nigwebe ngobulungisa phakathi komntu nomzalwana wakhe, nowasemzini okuye. Ize ningakhethi buso ekugwebeni kwenu; ize nimphulaphule njengomkhulu, ninganxunguphaliswa bubuso bomntu; ngokuba ukugweba oku kokukaYehova.” Duteronomi 1:16, 17.

Ukumkani uDavide, ngasekupheleni kolawulo lwakhe, wanika umngeni ondilisekileyo kwabo babe nomthwalo womsebenzi kaThixo ngemihla yaKhe. Wabizela eYerusalem “bonke abathetheli bamaIsrayeli, abathetheli bezizwe bamaqela ngamaqela abalungiselela ukumkani nabathetheli-mawaka nabathetheli-makhulu, namagosa empahla yonke, nabemfuyo yokumkani neyoonyana bakhe, kunye nababusi namagorha, nento yonke eligorha elinobukroti,” yaza ingwevu yokumkani yabayala ngokundilisekileyo, “emehlweni amaIsrayeli onke, ibandla likaYehova, nasezindlebeni zoThixo wethu, [isithi]: Gcinani niquqele kuyo yonke imithetho kaYehova uThixo wenu.” 1 Kronike 28:1, 8.

USolomon, njengomnye owabizelwa ukuba abe kwisikhundla somthwalo wokukhokela, uDavide wamnika umyalelo owodwa: “Ke wena Solomon, nyana wam, uze umazi uThixo kayihlo, umkhonze ngentliziyo epheleleyo, nangomphefumlo ovumayo; ngokuba uYehova uyazingxoka zonke iintliziyo, akuqonde konke ukuyila kweengcinga zabantu. Ukuba uthe wamfuna, wofunyanwa nguwe; ukuba uthe wamshiya, wokulahla mpela. Uze ulumke; ngokuba uYehova ukunyule . . . Yomelela.” 1 Kronike 28:9, 10.

Kwaloo mithetho-siseko yobungcwele nobulungisa eyayiza kukhokela abalawuli phakathi kwabantu bakaThixo ngexesha likaMoses noDavide, yayiza kulandelwa ngabo banikwe ukuba bongamele ibandla elitsha elimiselweyo likaThixo ngexesha leendaba ezilungileyo. Kumsebenzi wokumiswa kwezinto ngendlela kuwo wonke amabandla, nokuthanjiswa kwamadoda afanelekileyo ukuba asebenze njengabaphathi, abapostile bawuxhoma umgangatho wobukhokeli ocwangcwiswe kwiTestamente eNdala. Bayigcina into ethi, lowo uza kuma kwisikhundla soxanduva lokukhokela ebandleni, kufuneka abe “ngongenakumangaleleka, njengegosa likaThixo; angabi ngowenza ukuzithandela kwakhe; angabi ngogeziswa yiwayini; angabi ngumbethi; angabi ngongxamela nzuzo imbi. Umelwe kukuthi abe ngobuka iindwendwe, umthandi wokulungileyo, onesidima, olilungisa, ongcwele, onokuzeyisa; ebambelele ezwini elithembekileyo ngokwemfundiso, ukuze abanako ukuvuselela ngayo imfundiso ephilileyo, nokubohlwaya badane abaphikayo.” Tito 1:7-9.

Ucwangco ekwakufuneka lugciniwe kwibandla lokuqala lwenza ukuba bakwaziukubhekaphambili,bebambene nkqi njengomkhosi oqeqeshekileyo onxibe izixhobo zikaThixo. Amaqela amakholwa, nangona ethe saa kuyo yonke indawo, onke

ayengamalungu omzimba omnye; onke ayehamba kunye ngokusebenzisana elinye nelinye. Kwakuthi kwakubakho imbambano ebandleni lasekuhlaleni, njengoko kwabanjalo eAntiyokwe nakwezinye iindawo, amalungu angakwazi ukuvumelana phakathi kwawo, imicimbi enjalo yayingavunyelwa ukuba idale iyantlukwano ebandleni, kodwa yayisiwa kwiqumrhu likawonke-wonke lawo onke amakholwa, elalakhiwe ngabathunywa abaphuma kumabandla asekuhlaleni awahlukeneyo, abapostile nabadala bebambe izikhundla zokukhokela. Ngolo hlobo, amalinge kaSathana okuhlasela ibandla kwiindawo ezithe geqe zizimele, kwaqutyiswana nawo yimbumba yawo onke, aza amacebo otshaba okuphazamisa nokutshabalalisa achithwa.

"UThixo akangowesiphithiphithi, ngowoxolo; njengokuba kunjalo kuwo onke amabandla abangcwele." 1 Korinte 14:33. Ufuna ukuba ukuhlonitshwa kocwangco nokumiswa kakuhle kwezinto xa kuphethwe imicimbi yebandla namhlanje kungabi nganeno koko kwakunjalo ngemihla yakudala. Ulangazelela ukuba umsebenzi waKhe usiwe phambili ngendlela egqibeleleyo nechanekileyo ukuze akwazi ukubeka phezu kwawo itywina lokuwamkela kwaKhe. UmKristu kufuneka amanyane nomKristu, ibandla nebandla, izixhobo ezingabantu zisebenzisane nezulu, iziko ngalinye labathunywa lithobele uMoya Oyingcwele, bonke [amaziko nabantu] bamanyane ekunikeni ihlabathi iindaba ezilungileyo zobabalo lukaThixo.

Isahluko 10—umkristu Owaba Lifelukholo Lokuqala

[Esi sahluko sisekwe kwiZenzo 6:5-15; 7]

UStefano, ongoyena wayephambili kubadikoni abasixhenxe, wayeyindoda enzulu ngobungcwele nenokholo olubanzi. Nangona wayengumYuda ngokuzalwa, wayeluthetha ulwimi lwesiGrike ekwaqhelene namasiko nezithethe zamaGrike. Wathi ke wafumana ithuba lokuba ashumayele kwizindlu zesikhungu zamaYuda angamaGrike. Wayewusebenza kakhulu umsebenzi kaKristu, eyivakalisa inkolo ngesibindi. Izifundiswa zabafundisi noogqirha bomthetho babekuthanda ukubamba iingxoxo naye esidlangalaleni, baye bezithembile ukuba baya kuchebeleza ukumoyisa, kodwa “ababa namandla akumelana nabo ubulumko noMoya, awayethetha ngaye.” Akazange anele ukuthetha kuphela kuba eqhutywa ngamandla kaMoya Oyingcwele, kodwa kwakucacile ukuba wayengumfundi weziprofeto ekwayifundile yonke imicimbi yomthetho. Wakwazi ukuzikhusela iinyaniso awayezibekile, waboyisa ngokupheleleyo abo babemchasa. Lazalisekiswa kuye idinga elithi, “Kumiseni ngoko ezintliziyweni zenu, ukuba ningakucingi ngaphambili ukuziphendulela. Kuba mna ndiya kuninika umlomo nobulumko, abangayi kuba nako ukubuphikisa nokumelana nabo, bonke abanichasayo.” Luka 21:14, 15.

Ngexesha ababingeleli nabaphathi bebona amandla afikele uStefano, baya bezaliswa yintiyo ekrakra. Endaweni yokubamkela ubungqina awayebubeka, baya bazimisela ukuba balithulise ilizwi lakhe ngokuthi bambulale. Amaxesha amaninzi, babezame ukunyoba amagunya amaRoma ukuba enze ngathi awaboni, ngokuthi angathethi xa amaYuda ewuthabathele kwezawo izandla umthetho ngokuvavanya amatyala, agwebe, ade abulale amabanjwa ngokwesawo isithethe. Iintshaba zikaStefano azizange ziyithandabuze into yokuba zazisenokulilandela elo khondo zingangenanga zona engozini. Zazimisela ukuba zithabathe ithuba, zixolele naziphina iziphumo, zaza zambamba uStefano zamzisa phambi kweSanhedrin (iQumrhu elilawulayo) enkundleni yamatyala.

Izifundiswa zamaYuda ezaziphuma kumazwe ajikelezileyo zazimenyiwe ngenjongo yokuba zize kubonisa ukungabi yonyaniso kweengxoxo zebanjwa. USawule waseTarso wayekho ethabatha indawo ephambili ukuchasana noStefano. Weza ngegunya lobuciko nobuchule babafundisi ekuthetheni ityala, ngenjongo yokuboyisela abantu ukuba uStefano wayeshumayela ulahlekiso neemfundiso eziyingozi; kodwa, kuStefano waqubisana nendoda eyayizele lulwazi lwenjongo kaThixo mayela nokusasazelwa kweendaba ezilungileyo kwezinye iintlanga.

Ngenxa yokuba ababingeleli nabaphathi babengenako ukumelana nobulumko obucacileyo nobupholileyo bukaStefano, bagqiba kwelokuba benze umzekelo ngaye; baze bathi ngokwanelisa intiyo yabo enempindezelo, bakwazi ukuthintela nabanye, ngokoyika, ukuba bangayamkeli inkolo yakhe. Kwaqeshwa amangqina ukuba angqine ngobuxoki

ukuba amva ethetha amazwi okunyelisa ngetempile kunye nomthetho. La mangqina athi, “Simve esithi, uYesu waseNazarete lo uya kuyichitha le ndawo, awenze wambi amasiko awawanikela kuthi uMoses.”

Ngexesha uStefano wayemi ejongene nabagwebi bakhe ubuso ngobuso ukuba aphendule isimangalo sokuba wanyelisa, kwabakho ukukhanya okwakubengezela ebusweni bakhe, baza “bonke ababehleli entlanganisweni yamatyala, beqwalasele kuye, babubona ubuso bakhe, ngathi bubuso besithunywa sezulu.” Abaninzi ababubonayo oku kukhanya bangcangcazela bazigquma ubuso, kodwa iinkani nokungakholwa kunye nekratshi labaphathi alizange lishukunyiswe.

Wathi akubuzwa uStefano ngobunyaniso bezityholo abekwa zona, waqala ukuziphendulela ngelizwi elicacileyo neli phezulu, elavakala ngokucacileyo kubo bonke egumbini lequmrhu. Ethetha ngamazwi awabetha bathi ‘xhungu’ bema bonke bemamele, wayichuba ingcombolo yembali yabantu abanyuliweyo bakaThixo. Wabonakalisa ulwazi oluphelelelyo lwentlalo yobuYuda kunye nokuguqulelwa kwayo kwasemoyeni okwenze yabonakala kakuhle ngoKristu. Wawaphinda amazwi athethwa nguMoses exela ngenx’ engaphambili ngoMesiya esithi: “INkosi, uThixo wenu iya kunivelisela umprofeti onjengam nje; nize nimve yena.” Wakubeka kwacaca okwakhe ukunyaniseka kuThixo nakwinkolo yobuYuda, ekwabonisa ukuba umthetho awayewuthembile amaYuda ukuba uya kuwazisela usindiso, awuzange ukwazi ukuwahlangula amaIsrayeli ekunquleni izithixo. Wamhlanganisa uYesu Kristu nayo yonke imbali yobuYuda. Wathetha ngokwakhiwa kwetempile nguSolomon, watsho namazwi kaSolomon no-Isaya athi: “Noko ke Osenyangweni yenaakemizitempileni zenziwe ngezandla; njengokuba esitsho umprofeti ukuthi, Izulu liyitrone yam, ke ihlabathi sisihlalo seenyawo zam; yindlu enjani na eniya kuyakhela mna? Itsho iNkosi; yiyiphina indawo yokuphumla kwam? Asisisandla sam na, esenza zonke ezo zinto?”

Wathi akufika kuloo ngongoma uStefano, kwabakho isidubedube phakathi kwabantu. Wathi akuhlanganisa uKristu neziprofeto, wathetha nangetempile ngohlobo awathetha ngalo, umbingeleli, esenza ngokungathi wothuke kakhulu, wayikrazula ingubo yakhe. Esi senzo, samxelela kakuhle uStefano ukuba uza kuthuliswa ngonaphakade kungekudala. Wakhawuleza wayishunqula intshumayelo yakhe nangona wayephakathi kuyo.

Wakhawuleza wayiyeka imbali awayeyilanda, wabuyela kubagwebi ababevutha ngumsindo, wakhwaza wathi: “Nina bantamo zilukhuni, bangalukileyo ngentliziyo, nangendlebe, nihleli nibambene noMoya Oyingcwele; njengabo ooyihlo, nani ninjalo. Kubo abaprofeti nguwuphi na ongatshutshiswanga ngooyihlo? Bababulala ababexela ngenxa engaphambili ukuza koliLungisa; enithe kalokunje naba ngabanikeli nababulali bakhe; nina nawamkelayo umthetho, nawumiselwa zizithunywa zezulu, anawugcina.”

Wathi akutsho, ababingeleli nabaphathi “baqhawukelwa yibhobhili” abaziva ngumsindo. Bayeka ukufana nabantu koko bafana nezilwanyana eziqwengayo, basuka bamtshixizela amazinyo. Lo mbanjwa, uStefano, wasibona apha ebusweni babo isiphelo sakhe; kodwa akagungqa. Kwakuse kumkile kuye ukoyika ukufa. Akazange abe nokuboyika ababingeleli ababezele ngumsindo kunye nesihlwele esasivuselelwe yingqumbo. Le nto wayeyibona, yasuka yamfiliba engqondweni yakhe. Kuye kwakuvuleke amasango ezulu, wathi akukhangela ngaphakathi, wabona uzuko lweenkundla zikaThixo, noKristu engathiusuke wema wema etroneni yaKhe, esima ukuze amxhase umkhonzi waKhe. Ngamazwi oloyiso, uStefano wadanduluka wathi, “Yabonani, ndiwabona amazulu evulekile, ndimbona uNyana woMntu emi ngasekunene kukaThixo.”

Eyokuchaza kwakhe umbono wozuko awayethe ntsho amehlo akhe kuwo, yaba ngaphaya kokuba inganyamezeleka kwabo bamtshutshisayo. Bazivala iindlebe zabo ukuze bangabi saweva amazwi akhe, baza bathi bekhwaza kakhulu, bamwela benomsindo bebonke kunye, “bamkhuphela ngaphandle komzi.” “[Ba]mgibisela ngamatye uStefano, yena ebiza esithi, Nkosi Yesu, wamkele umoya wam. Uguqile ke ngamadolo, wadanduluka ngezwi elikhulu, wathi, Nkosi ungabamiseli esi sono. Akutsho, walala ubuthongo.”

UStefano akazange agwetywe ngokusemthethweni, kodwa amagunya obuRoma anyotywa ngemali ezinkulu ukuba angenzi luphando ngesi siganeko.

Ukufela ukholo kukaStefano kwaba negalelo elikhulu kubo bonke abakubonayo. Inkumbulo yetywina likaThixo ebusweni bakhe; amazwi akhe, awachukumisa wonke owawevayo, zizinto ezahlala ezingqondweni zabo babebukele, zabubungqina bobunyaniso baloo nto wayeyivakalisa. Ukufa kwakhe kwaba luvavanyo olubuhlungu kakhulu ebandleni, kodwa isiphumo yaba kukuthimbeka kukaSawule, owayengazange akwazi ukuwucima engqondweni yakhe umbono wokholo nokunyameka kwefela-nkolo (uStefano), nobuqaqawuli obabonakala ebusweni balo.

Kumbono wokugwetywa nokufa kukaStefano, uSawule wayengathi ungenwe yimpambano. Emva koko, yamenzaumsindo into yokufikelwa kwakhe ngaphakathi kuye yingqiniseko yokuba,uStefanowazukiswa nguThixo kanye ngeli xesha wayengahlonitshwa ngabantu.USawule waqhubeka nokulitshutshisa ibandla likaThixo, abantu ebazingela, ebabamba ezindlwini zabo, ebazisa kubabingeleli nabaphathi ukubababanjwe babulawe. Umfutho wakhe wokuwenza lo msebenzi wokutshutshisa wazisa uloyiko okukhulu kumaKristu eYerusalem. Amagunya obuRoma awazange abe namigudu ikhethekileyo ayenzayo ukunqanda le nkohlakalo, koko asuka athi, emfihlakalweni, ancedisana namaYuda esenzela ukuba axolelanisane nawo ukuze afumane ukuxatyiswa okanye ukuthandwa ngawo (amaYuda).

Emva kokufa kukaStefano, uSawule wanyulwa walilungu lequmrhu iSanhedrin, ewongwa ngenxaxheba awayithabathayo kweso siganeko. Okwethuba elithile, waba

sisixhobo esinamandla esandleni sikaSathana sokuqhuba uvukelo lwakhe ngakuNyana kaThixo. Kwakuza kuthi kungekudala, lo mtshutshisi ungenakuzisola, wayeza kuxakeka kukwakha ibandla awayelisingela phantsi ngeli xesha. Onamandla kunoSathana wanyula uSawule ukuba athabathe indawo yalowo wayebulewe njengefela-nkolo, uStefano, ukuba ashumayele aphatheke kakubi ngenxa yegama laKhe, asasaze kuyo yonke indawo iindaba zosindiso ngegazi laKhe.

Isahluko 11—Iindaba Ezilungileyo Esamariya

[Esi sahluko sisekwe kwiZenzo 8]

Emva kokufa kukaStefano, kwavumbuluka intshutshiso enkulu eYerusalem ngakumakholwa, ngendlela engenalusizi, kangangokuba, abebandla bonke “baba ziintsali emazweni akwaYuda naseSamariya.” USawule waye “elidlavula ibandla, engena kwizindlu ngezindlu, erhola amadoda kwanabafazi, ebafaka entolongweni.” Ude athi, kamva, xa ethetha ngokukhuthala kwakhe kulo msebenzi ukhohlakeleyo, “Mna okunene ke bendiba ngelam, ndimelwe kukwenza izinto ezininzi ezichasene negama likaYesu waseNazarete. Endakwenzayo ke oko eYerusalem; nento eninzi yabangcwele ndayitshixela ezintolongweni. . . . Nakuzo zonke izindlu zesikhungu ndibe ndibohlwaya futhi, ndibanyanzela ukuba banyelise; ndathi ndibagezela ngokuncamisileyo, ndabatshutshisa, ndada ndesa kwimizi engaphandle.” IZenzo 26:9-11. Neyokuba uStefano yayingekuphela kwakhe owabulawayo ifumaneka kwa kumazwi akhe uPawulos, “Kwakusithi xa begwetyelwa ukufa, nam ndihambisane neso sigqibo,” (Indima 10, IBHAYIBHILE).

Ngeli xesha lentlekele kweza phambili uNikodemo ngokungafihlisi okungenadyudyu ngokukholelwa kwakhe kuMsindisi owabethelelwayo. UNikodemo wayelilungu leSanhedrin, waza wathi enabanye bagungqiswa yimfundiso kaYesu. Wathi ngenxa yokuba eyibonile imisebenzi kaYesu emangalisayo, waba nokoyiseka okwabetheleleka engqondweni kokuba lo ngOwathunywayo nguThixo. Wazaliswa likratshi kakhulu ukuba azibonakalise ngokwakhe ekuhleni ukuba unovelwano ngakwiTitshala yaseGalili, wazingela ithuba lokuba negqugula naYo emfihlakalweni. Kweli gqugula, uYesu walondlala kuye (uNikodemo) icebo losindiso kunye nomsebenzi awayewuzele emhlabeni, ukanti noko uNikodemo waziziliza. Wayifihla entliziyweni yakhe inyaniso, nto leyo eyenza ukuba iphele iminyaka emithathu kungekho siqhamo sibonakalayo. Kuthe kanti, nangona uNikodemo engazange wamvuma uKristu esidlangalaleni, wayehlalele ukuwathintela amagumgedle ababingeleli okumtshabalalisa (uKristu). Kwathi ekugqibeleni, xa uKristu ephakanyiswa emnqamlezweni, uNikodemo wakhumbula amazwi awawathethayo kwigqugula labo lasebusuku kwiNtaba yemiNquma, “Njengokuba ke uMoses wayiphakamisayo inyoka entlango, umelwe kukuphakanyiswa ngokunjalo uNyana woMntu” Yohane 3:14, yamenza loo nto ukuba abone kuYesu uMhlanguli wehlabathi.

Ekunye noYosefu waseArimatiya, uNikodemo wathwala iindleko zokungcwatywa kukaYesu. Abafundi babesoyika ukuziveza ekuhleni ukuba bangabalandeli bakaKristu, kodwa uNikodemo noYosefu baphuma elubala noncedo lwabo. Uncedo lwala madoda azizityebi nahloniphekileyo lwaludingeka kakhulu ngelo xesha lobumnyama. Akwazi ukwenzela iNkosi yawo efileyo into eyayingenako ukwenziwa ngabafundi

ababehluphekile; baye ubutyebi bawo kunye nempembelelo yawo iwakhusele, kakhulu, kwinkohlakalo yababingeleli nabaphathi.

Kwathi ngoko, xa amaYuda ayezama ukulitshabalalisa ibandla eliselula, wesuka uNikodemo wema ukuba alikhusele. Engasenaxhala namibuzo, walukhuthaza ukholo lwabafundi, wabusebenzisa ubutyebi bakhe ukuxhasa ibandla eYerusalem nasekuhambiseleni phambili umsebenzi wevangeli. Bajika abo babefudula bemhlonipha kwimihla yangaphambili, bamgculela, bamtshutshisa, wada waba ngolihlwempu kwizinto zeli hlabathi; kwathi nangona kunjalo akagungqa ekuyikhuseleni inkolo yakhe.

Intshutshiso eyalifikelayo ibandla eYerusalem yaba nomphumela onegalelo elikhulu emsebenzini weendaba ezilungileyo. Kwabakho impumelelo emsebenzini wevangeli kula ndawo, kwada kwakho nengozi yokuba abafundi bangathanda ukujikeleza khona apho ithuba elide, bangawusiso umyalelo woMsindisi wokuba baye kulo lonke ilizwe. Ngokulibala ukuba amandla okumelana nobubi azuzwa kakhulu ngokubheka phambili ekusebenzeni, baqala ukucinga ukuba abanawo umsebenzi obaluleke ukudlula ukukhusela ibandla eliseYerusalem kuhlaselo lotshaba. Endaweni yokufundisa amakholwa amatsha ukuba ase ivangeli kwabo bangekayiva, baba sengozini yokwenza ukuba bonke abantu baneliseke koko sekufeziwe. Ukubasasaza abameli baKhe ukuba bathi sa kude, uThixo wavumela intshutshiso ukuba ibafikele. Athi akugxothwa eYerusalem, amakholwa aya “kulo lonke eshumayela ilizwi.”

Phakathi kwabafundi, uMsindisi awayenike umyalelo othi, “Hambani ngoko niye kuzenza abafundi zonke iintlanga” (Mateyu 28:19), babe baninzi ababephuma kubomi obuphantsi — amadoda nabafaziabafunda ukuyithanda iNkosinabazimisela ukulandela umzekelo waYo wenkonzo engasekelezanga nzuzo. Kwabo bantu bathobekileyo, nakubafundi ababe noMsindisi ngexesha lomsebenzi waKhe esesemhlabeni, kwanikelwa into enexabiso abanokuthenjwa ngayo. Babeza kuthwala iindaba zovuyo zosindiso ngoKristu bazise ehlabathini.

Ngexesha besasazwa yintshutshiso, bahamba bezaliswe lulangazelelo lokuvangela. Baluqaphela uxanduva lokuthunywa kwabo. Babesazi ukuba ezandleni zabo babephethe isonka sobomi sokondla ihlabathi elingcokochileyo; baye benyanzelwa luthando lukaKristu ukuba babaqhekezele isonka bonke abasweleyo. INkosi yenza umsebenzi ngabo. Naphina apho babesiya khona, abagulayo baphiliswa, aza amahlwempu azishunyayezwa iindaba elilungileyo.

UFilipu, omnye wabadikoni abasixhenxe, wayephakathi kwabo bagxothwayo eYerusalem. “Wehla ke ufilipu, waya emzini welaseSamariya, wamvakalisa uKristu kubo. Zaye kanjalo izihlwele zizinyamekela ngamxhelo mnye izinto ezibe zithethwa nguFilipu, ekuyiveni nasekuyiboneni kwazo imiqondiso abeyenza. Kuba oomoya abangcolileyo

babephuma kwinto eninzi ebinabo, . . . yathi ke into eninzi enedumbe neziziqhwala yaphiliswa. Kwabakho uvuyo olukhulu kuloo mzi."

Isigidimi sikaKristu kumfazi waseSamariya awayethethe naye equleni likaYakobi sasithwele isiqhamo. Emva kokuphulaphula amazwi aKhe, umfazi waya ebantwini besixeko esithi, "Yizani, nibone umntu ondixelele izinto zonke endakha ndazenza; lo akangebi nguye uKristu yini na?" Bahamba kunye naye, bamphulaphula uYesu, bakholwa kuYe. Bathi kuba babesanxanelwe ukuva ngakumbi, bamcenga (uYesu) ukuba akhe ahlale. Wahlala nabo iintsuku ezimbini, yaza "into eninzi yakholwa ngakumbi ngenxa yelizwi laKhe." Yohane 4:29, 41.

Bakuba abafundi baKhe begxothiwe eYerusalem, abanye babalekela eSamariya. AmaSamariya abamkela aba bathunywa bevangeli, baza abaguqukileyo bamaYuda bazuza isivuno esixabisekileyo kwabo babe zintshaba zabo ezinkulu ngaphambili.

Umsebenzi kaFilipu eSamariya waba nempumelelo enkulu, waza, kuba efumene inkuthazo yiloo nto, wathumela eYerusalem ukuba athunyelwe uncedo. Abapostile baya bayiqonda ngakumbi intsingiselo yamazwi kaKristu xa wayesithi, "nibe ngamangqina am eYerusalem, kwanakulo lonke elakwaYuda nelaseSamariya, kude kuse nasekupheleni komhlaba." Zenzo 1:8.

Uthe uFilipu eseseSamariya, wayalelwa sisithunywa sezulu ukuba "[a]singe ezantsi, ngendlela ehla ivela eYerusalem, eya eGaza . . . [wesuka] ke waya." Akazange aluthandabuze ubizo, engazange alibazise nokuluthobela; kuba wayefunde isifundo sokuvumelana nentando kaThixo. "Kwavela indoda engumTiyopiya, ithenwa, isikhulu sikaKandase, ukumkanikazi wamaTiyopiya, ebiphethe bonke ubutyebi bakhe, eyayize kunqula uThixo eYerusalem. Yayibuya, ihleli enqweleni yayo, ilesa incwadi yomprofeti uIsaya." Lo mTiyopiya wayeyindoda emi kakuhle nenempembelelo enkulu. Wabona uThixo ukuba, xa inokuguquka, yayiya kubanika abanye ukukhanya ekufumeneyo, ize ibe nempembelelo enamandla ekwamkelweni kwevangeli. Iingelosi zikaThixo zaziyisebenzela le ndoda ifuna ukukhanya, yaye isondezwa ngakumbi kuMsindisi. Ngokusebenza kukaMoya Oyingcwele, iNkosi yayihlanganisa nalowo wayenako ukuyikhokelela ekukhanyeni.

UFilipu wakhokelwa ukuba ayekuhlangana nomTiyopiya amchazele isiprofeto awayesifunda (umTiyopiya). Yiya, watsho uMoya, "ukhwele kule nqwelo." Wasondela uFilipu walibuza ithenwa, "Uyaziqonda na kodwa izinto ozilesayo? Ithe ke yona, Ndingaba nako ngani na, kungekho undikhokelayo nje? Kanjalo yambongoza uFilipu ukuba akhwele ahlale nayo." Isibhalo eyayisifunda yayisisiprofeto sika-Isaya esingoKristu: Njengemvu esiwa ekuxhelweni, njengemvana esisimumu phambi komchebi wayo, wenjenjalo yena ukungawuvuli umlomo wakhe. Ekuthobekeni kwakhe umgwebo wakhe wasuswa; ngubani

na ke owosicacisa ukusixela isizukulwana sakhe? Ngokuba buyasuswa ubomi bakhe emhlabeni.”

“Umprofeti lo uyithetha ngabani na le nto? Labuza ithenwa, “uzithetha yena na, uthetha mntu wumbi, kusini na?” UFilipu walityhilela inyaniso enkulu yokuthengwa. Waqalela kwakweso sibhalo, “walishumayeza ngoYesu.”

Intliziyo yale ndoda yathabatheka ngumdla njengoko yayichazelwa iziBhalo; waza wathi akugqiba umfundi, yakulungela ukwamkela ukukhanya eyakunikwayo. Ayizange isenze isikhundla sayo esiphezulu sehlabathi ukuba sibe sisizathu sokuyilandula ivangeli. “Ke kaloku, xa bahambayo nendlela, bafika manzini athile; lathi ithenwa, Nanga amanzi; kwala ntoni na ukuba ndingabhaptizwa? Uthe ke uFilipu, Ukuba uyakholwa ngentliziyo yakho iphela, kuvumelekile. Laphendula ke lathi, Ndiyakholwa ukuba uYesu Kristu unguNyana kaThixo. Lathi mayime inqwelo; behla bobabini, baya emanzini, uFilipu nethenwa; walibhaptiza.

“Xeshikweni ke babenyukile, baphuma emanzini, uMoya weNkosi wamthi xwi uFilipu; alabasambona ithenwa, kuba lalihamba ngeyalo indlela livuya. UFilipu ke wafunyanwa e-Azoto; watyhutyha ilizwe, eyishumayeza imizi yonke iindaba ezilungileyo, wada weza eKesareya.”

Lo mTiyopiya umele iqela elikhulu labantu abadinga ukufundiswa ngabavangeli abafana noFilipu — abantu abaza kuva ilizwi likaThixo baze baye apho abathuma khona. Baninzi abafunda iziBhalo kodwa bangabuqondi ubunyaniso bazo. Ehlabathini lonke, amadoda nabafazi bonke bemi bekhangele ngolangazelelo ezulwini. Imithandazo neenyembezi nemibuzo zinyuka ziphuma kwimiphefumlo efuna ukukhanya, ubabalo, noMoya Oyingcwele. Abaninzi baselungqamekweni lobukumkani, belindele nje ukuba bahlanganiselwe ngaphakathi.

Ingelosi yamkhokela uFilipu yamsa kumntu owayefuna ukukhanya nowayekulungele ukuzamkela iindaba ezilungileyo, nanamhla iingelosi ziyawakhokela amanyathelo abo basebenzi baya kuthi bamvumele uMoya Oyingcwele ukuba zingcwalise iilwimi zabo asulungekise azukise iintliziyo zabo. Ingelosi eyayithunywe kuFilipu yayinako ukuwenza ngokwayo umsebenzi kumTiyopiya, kodwa le asiyiyo indlela yokusebenza kukaThixo. Licebo laKhe ukuba abantu basebenzele abanye abantu.

Kwindyebo egciniswe abafundi bokuqala, amele ukuzuza kuyo onke amakholwa azo zonke izizukulwana. Wonke umntu owamkele iindaba ezilungileyo unikwe inyaniso engcwele ukuba abelane ngayo nehlabathi. Abantu bakaThixo abanyanisekileyo basoloko bengabavangeli abanomfutho wokubheka phambili, benikela konke abanako ekuzukiseni igama laKhe nokusebenzisa iitalente zabo ngobulumko emsebenzini waKhe.

Umsebenzi wamaKristu ongasekeleze nzuzo kwixesha eladlulayo umele ukuba sisifundo esisisibonelo kwanenkuthazo kuthi. Amalungu ebandla likaThixo kufuneka akhuthalele imisebenzi elungileyo, ahlulephakathi kodumo lwehlabathi nokuhamba emanyathelweni aLowo wayejikeleza esenza okulungileyo. Bathi benentliziyo ezizele luvelwano nemfesane, basebenzele abo badinga uncedo; bezisa aboni ekulwazini uthando loMsindisi. Umsebenzi ololu hlobo ufuna ukusebenza nzima, kodwa uzisa umvuzo omhle. Bonke abangena kuwo ngenjongo nokuzimisela baya kuyibona imiphefumlo izuzelwa uMsindisi, kuba impembelelo egqubayo yenza ukuba umfutho wokwenziwa komyalelo ongcwele ungabi nakwaliwa.

Alulelanga kubafundisi ababekwe izandla kuphela uxanduva lokuwuzalisa lo myalelo. Wonke ubani owamkele uKristu ubizelwe emsebenzini wokusindisa uluntu. “UMoya nomtshakazi bathi, Yiza. Lowo uvayo makathi, Yiza.” IsiTy. 22:17. Umngeni onikwa ngulo myalelo ubandakanya ibandla lonke. Wonke osivileyo esi simemo kufuneka asiphinde isigidimi sivakale ezindulini nasezintilini, sisithi, “Yiza.”

Yimpazamo eyingozi kakhulu ukucinga ukuba umsebenzi wokuzuzwa kwemiphefumlo uphezu kwabafundisi kuphela. Ikholwa, elithobekileyo, nelizinikeleyo, athe uMnini sidiliya wabeka phezu kwalo umthwalo wemiphefumlo limele ukunikwa inkuthazo ngabantu athe uThixo wabeka phezu kwabo uxanduva olungaphezulu. Abo bemi njengeenkokeli ebandleni likaThixo kufuneka baqonde ukuba umyalelo woMsindisi unikwe bonke abakholwayo egameni laKhe. UThixo uya kuthumela esidiliyeni saKhe abaninzi abangabekelwanga bucala emsebenzini ngokubekwa izandla.

Amakhulu, ewe, amawaka, athe asiva isigidimi sosindiso asa zula endaweni yembutho, endaweni yokuba axakeke ngumsebenzi nokuba uluhlobo luni. Kwaba bantu, uKristu uthi, “Yini na ukuba nime apha imini iphela ningasebenzi?” aze ongeze ngelithi, “Hambani nani niye esidiliyeni.” Mateyu 20:6, 7. Kungani ukuba abaninzi bangasabeli kolu bizo?” Ingaba kungokuba bacinga ukuba babekwe ecaleni kuba bengemi eqongeni lokushumayela? Mabaqonde ukuba mkhulu umsebenzi ofanele ukwenziwa ngaphandle kwepulpiti ngamawaka amalungu azinikeleyo.

Kukade uThixo elindele umoya wokukhuthalela ukusebenza ukuba uthi hlasi ibandla lonke ukuze wonke umntu amsebenzele ngokwesakhono sakhe. Xa amalungu ebandla likaThixo esenza umsebenzi anyulelwe wona kwiintsimi ezinentswelo ekhaya nakude, ekuzalisekiseni umyalelo, umhlaba wonke uya kulunyukiswa ize iNkosi uYesu ibuye ize kulo mhlaba ngamandla nobuqaqawuli obukhulu. “Zaye ezi ndaba zilungileyo zobukumkani ziya kuvakaliswa kulo elimiweyo liphela, zibe bubungqina kuzo zonke iintlanga; kwandule ke ukufika ukuphela.” Mateyu 24:14.

Isahluko 12—Ukusuka Kubutshutshisi Ukuya Kubufundi

[Esi sahluko sisekwe kwiZenzo 9:1-18]

Indoda eyayinodumo kakhulu kwiinkokeli zamaYuda neyaphaphanyiswa kakhulu yimpumelelo yokuvakaliswa kweendaba ezilungileyo yayinguSawule waseTarso. Waye ngummi waseRoma ngokuzalwa, kodwa yena engowomnombo wamaYuda, owafundiswa eYerusalem ngoyena wayebaluleke ukudlula bonke abanye oorabhi. Uthi, “Ndingowenzala kaIsrayeli, ndingo wesizwe sikaBhenjamin, umHebhere wamaHebhere; ngokomthetho ndingumFarisi, ngokwenzondelelo ndilitshutshisa ibandla; ngokobulungisa obo basemthethweni ndingongenakusoleka.” Filipu 3:5, 6. Abafundisi babemthabatha njengegatyana elithembisayo kakhulu, kwaza kwalindelwa lukhulu kuye njengonamandla nenzondelelo yokukhusela inkolo yakudala. Ukunyuselwa kwakhe kwiqumrhu iSanhedrin kwambeka kwisikhundla samandla.

USawule wayethabathe inxaxheba ebaluleke kakhulu etyaleni nasekugwetyweni kukaStefano, baza ubungqina obothusayo bobukho bukaThixoengakuStefano bamkhokelela uSawule ukuba abuthandabuze ubulungisa bendlela awayilandelayo ukuchasa abalandeli bakaYesu. Ingqondo yakhe yayiphazamisekile kakhulu. Ekubhidekeni kwakhe, wabhenela kubantu awayethembele kakhulu ekubeni nobulumko kunye nokuba nombono kwabo. Izizathu ezabekwa ngababingeleli nabaphathi, ekugqibeleni, zamoyisela ekuthini, uStefano wayengumnyelisi, nokuba, uKristu owayeshunyayelwa ngumfundi owabulawayo wayelibhedengu, nokuba abo babebambe izikhundla ezingcwele ngokwenene babenyanisile.

USawule akazange afike ngaphandle kwemigudu nokuvavanyeka okukhulu kwesi sigqibo. Ekugqibeleni imfundo yakhe nokukhawuleza agwebe, intlonipho yakhe kwiititshala zakhe zangaphambili, kunye nekratshi lakhe lokuthand’ udumo, kukonke, kwamenza ukuba avukelane nelizwi lesazela sakhe kunye nobabalo lukaThixo. Ukusebenzela kwakhe ukuba amadoda nabafazi abangcwele bagwetyelwe ukuvalelwa entolongweni, abanye bade babulawe, kuphela ngenxa yokholo lwabo kuYesu, kwazisa usizi nentlugu kwibandla elaliselitsha, kwabenza ukuba abaninzi babhace befuna ukhuseleko.

Abo babaleka eYerusalem ngenxa yentshutshiso yakhe “batyhutyha ilizwe, beshumayela iindaba ezilungileyo.” Zenzo 8:4. Phakathi kwezixeko abaya kuzo kwakukho neDamasko, apho inkolo entsha yazuza amakholwa amaninzi.

Ababingeleli nabaphathi bathemba ukuba baya kuthi ngemizamo yokuhlala beqaphele nangentshutshiso engqongqo baya kulunyhasha ukreqo. Bagqibaukubabawahambisele phambili nakwezinye iindawo amanyathelo abawathabathe eYerusalem okulwa nemfundiso entsha. Ukuqinisekisa ukuba umsebenzi owodwa abagqibe ngawo eDamasko

uyenzeka, uSawule wazibingelela ukuba awenze. Wathi “esabafuthela ngeentsongelo neembulalo abafundi beNkosi, waya kumbingeleli omkhulu; wacela kuye iincwadi zokuya eDamasko ezindlwini zesikhungu, ukuze athi, ethe wafumana abathile bale Ndlela, amadoda kwanabafazi, abazise bekhonkxiwe eYerusalem.” Wathi, ke ngoko, “[e]negunya nemvume kubabingeleli abakhulu” (Zenzo 26:12), uSawule waseTarso, enamandla nokomelela kwendoda, evutha lulangazelelo oluphum’ ecaleni, waluqala olo hambo lungenakuze lulibaleke, oluziganeko zalo zaziza kuwuguqula wonke umsinga wobomi bakhe.

Ngomhla wokugqibela wohambo lwakhe, “emini enkulu”, xa abahambi abanxaphileyo besondela eDamasko, bafika kwindawo enomhlaba otyebileyo, amathafa ethe tyaba phambi kwabo, kukho izitiya ezihle namabhoma agcwele ziziqhamo, iyindawo enkcenkceshelwa yimijelo emanzi apholileyo, asuka kwiintaba ezijikelezileyo. Emva kohambo olude olwalunqumla kwiindawo eziyinkqantosi, imibono enje ngale iphambi kwabo yayihlaziya ngokwenene. Bathi, uSawule namahlakani akhe, besamangele bebuka amathafa azele iziqhamo, kulele isixeko esihle phaya ezantsi, “ngequbuliso” ngokutsho kwakhe (uSawule) kamva, ndabona “ngenxa zonke, nabo babehamba nam,” “ukukhanya kuvela ezulwini okungaphezu kokuqaqamba kwelanga,” (Zenzo 26:14), kubengezela kakhulu ukuba kungajongwa ngeliso lomntu. Emfamekile, othukile, uSawule wawa waguqa emhlabeni.

Ngeli xesha, ukukhanya kwakubabanekela ngenxa zonke, uSawule weva “izwi lithetha naye ngentetho yesiHebhere” (Zenzo 26:14), “lisithi kuye, Sawule, Sawule, unditshutshiselani na? Wathi ke yena, Ungubani na Nkosi? Ithe ke iNkosi, Mna ndinguye uYesu omtshutshisayo wena; wenzakala ukhaba iimviko nje.”

Athi ezaliswe luloyiko, ephantse aphanyazwa kukukhanya, amahlakani kaSawule aliva ilizwi, kodwa akabona mntu. USawule wawaqonda amazwi ayethethwa, wamtyhilelwa ngokucacileyo yena Lowo wayewathetha — uNyana kaThixo. Kweso siQu sibengezelayo sasimi phambi kwakhe, wabona Lowo wayeBethelelwe. Emphefumlweni walo mYuda ubethiweyo, kwakrolwa imbonakalo yomfanekiso woMsindisi ngonaphakade. Amazwi awathethwayo abetheleleka entliziyweni yakhe ngamandla amangalisayo. Kumagumbi amnyama engqondo yakhe kwangena umsinga wokukhanya, kutyhila ukungazi nemposiso yobomi bakhe bangaphambili kunye nesidingo anaso sokukhanyiselwa nguMoya Oyingcwele.

Wabona uSawule ngoko ukuba, ekutshutshiseni abalandeli bakaYesu, kwathi kanti ngokwenene wenza umsebenzi kaSathana. Wabona ukuba iimbono anazo zokulungileyo nezomsebenzi ongowakhe, zazakhelwe kakhulu phezu kwethemba eliqinisekileyo analo kubabingeleli nabaphathi. Wabakholelwa xa besithi kuye ibali lokuvuka laliyintsomi

eyakhiwa bubuchopho babafundi. Kuthe akuba uYesu ebonakala etyhiliwe, uSawule woyisakala bubunyaniso bamabango awayesenziwa ngabafundi.

Ngeyure yokukhanya kwasezulwini, ingqondo kaSawule yasebenza ngokukhawuleza okumangalisayo. Amazwi esiprofeto esiBhalo esiNgcwele athi avuleka ukuba awaqonde. Wakubona ukuba ukwaliwa kukaYesu ngamaYuda, ukubethelelwa kwaKhe, ukuvuka, nokunyuka, zizinto ezazixelwe ngenx' engaphambili ngabaprofeti, zamngqina ukuba unguMesiya ekwakuthenjiswe ngaYe. Intshumayelo kaStefano ngexesha lokufela kwakhe inkolo yaziswa ngamandla engqondweni kaSawule, wayiqonda into yokuba ifela-nkolo ngokwenene labubona "ubuqaqawuli bukaThixo" xa lalisithi, "Yabonani, ndiwabona amazulu evulekile, ndimbona uNyana woMntu emi ngasekunene kukaThixo." Zenzo 7:55, 56. Ababingeleli bathi la mazwi ayekukunyelisa, kodwa ngoku uSawule wawazi ukuba ayeyinyaniso.

Athi intyilelo enjalo kumtshutshisi! Ngoku uSawule wathi wazi ngokuqinisekileyo ukuba uMesiya ekwakuthenjiswe ngaYe wafika kulo mhlaba enguYesu waseNazarete waza waliwa wabethelelwa emnqamlezweni ngabo wayeze ukuba abasindise. Wayesazi nokuba uMsindisi wavuswa enoloyiso engcwabeni waza wenyukela emazulwini. Ngaloo mzuzu wentyilelo yezulu, uSawule wakhumbula enokoyika ukuba uStefano, owayenika ubungqina ngoMsindisi owabethelelwayo wabuya wavuka, wabingelelwa ngokuvuma kwakhe [yena Sawule], nokuba kwathi kamva, ngaye njengesixhobo, abalandeli abaninzi abaxabisekileyo bakaYesu bahlangana nokufa ngentshutshiso ekhohlakeleyo.

UMsindisi wayethethe noSawule ngoStefano, okuzathuza kwakhe kwakungenako ukuphikiswa. Imfundimani yomYuda yabubona ubuso befela-nkolo butyhila ukukhanya kobuqaqawuli bukaKristu — bubonakala ngokungathi "bubuso besithunywa sezulu." Zenzo 6:15. Wakubona ukuba nomonde kukaStefano ngakwiintshaba zakhe kwanokuzixolela kwakhe. Wayekwakubonile ukuqina nokuzinikela ngokonwaba kwabaninzi awayethe wabangcungcuthekisa wabantlitha. Wababona abanye bencama ubomi babo ngovuyo ngenxa yenkolo yabo.

Zonke ezi zinto zaba nentsingiselo evakalayo kakhulu kuSawule kwathi ngamathuba athile zafaka engqondweni yakhe ingcamango eyayiphantse ukumgubungela yokuba uYesu wayenguye uMesiya ekwakuthenjiswe ngaYe. Bekusithi ngamaxesha anjalo, azamazameesilwanalengcinga, kodwa aphele evumelana nenkolo ethi uYesu wayengenguye uMesiya, nto nje abafundi babe nobushushu babantu abalahlekisiweyo.

UKristu wayethethe noSawule ngelaKhe ilizwi, esithi, "Sawule, Sawule, unditshutshisela ni na?" Umbuzo owawusithi, "Ungubani na, Nkosi?" waphendulwa kwalelo lizwi linye, "Mna ndinguye uYesu omtshutshisayo wena." UKristu apha uzibandakanya nabantu baKhe. Ekutshutshiseni abalandeli bakaYesu, uSawule waye betha

kanye iNkosi yezulu. Ngokubatyhola ngobuxoki nokungqina ngokuchasene nabo, wayetyhola ngobuxoki engqina ngokuchasene noMsindisi wehlabathi.

Akuzange kubekho ntandabuzo engqondweni kaSawule ukuba Lowo wayethetha naye yayinguYesu waseNazarete, uMesiya owaye kade elindelwe, uMthuthuzeli noMkhululi kaIsrayeli. “Waza egubha, eqhiphuke umbilini, wathi, Nkosi, ufuna ukuba ndenze ntoni na? Yathi iNkosi kuye, Vuka uye kungena emzini lowo; woyixelelwa into omelwe kukuyenza.”

Bathi bakususwa ubuqaqawuli, uSawule waphakama, wazifumana engenako konke ukukhanya emehlweni akhe. Ukubengezela kobuqaqawuli bukaKristu kwaye kukukhulu kakhulu kumehlo akhe omntu onokufa; kwathi kwakususwa, wafikelwa emehlweni akhe sisithokothoko sobumnyama. Wakholelwa ukuba obo bumfama busisohlwayo esivela kuThixo ngenxa yenkohlakalo yentshutshiso abe eyenza kubalandeli bakaYesu. Waphuthaphutha njengempumputhe kobo bumnyama, baza abo babehamba naye, benoloyiko nokumangaliswa, “bamrhola ke ngesandla, baza kumngenisa eDamasko.”

Ngentsasa yale mini inesiganeko, uSawule wayesondele eDamasko eziva anelisekileemphefumlweni ngenxa yokuthenjwa kwakhe ngumbingeleli omkhulu. Bekunikelwe kuye uxanduva olukhulu. Wayeyalelwe ukuba aqhubele phambili iinjongo zenkolo yobuYuda ngokuthintela, ukuba unako, ukusasazwa kwenkolo entsha eDamasko. Wayezimisele ukuba umsebenzi wakhe uya kugqityezelwa ngempumelelo, waye ekhangele phambili, engxamele amava aphambi kwakhe alindele ukuwazuza.

Kwakunjani ngoku ukungena kwakhe esixekweni ngendlela engafaniyo naleyo wayeyilindele? Ebethwe ngobumfama, engenakuzinceda, ethwaxwa kukuzisola, engazi ukuba nguwuphi omnye umgwebo ongaphezulu omlindeleyo, walifuna ikhaya lo mfundi ongumYuda, apho wathi, eyedwa, waba nethuba elaneleyo lokucingisisa (okwenzekayo) nokuthandaza.

Kwaba ziintsuku ezintathu uSawule “engaboni, engadli, engaseli nokusela.” Ezi ntsuku zentlungu yomphefumlo kuye zaba njengeminyaka. Waphinda-phinda ukukhumbula, ngentliziyo ebuhlungu, inxaxheba awayithabathayo ekufeni kukaStefano. Waziva ezaliswe luloyiko nokungazithandi akucinga ngobutyala anabo ngokuziyekela ekulawulweni yinkohlakalo nokugweba kungahlolisiswanga kwababingeleli nabaphathi, naxa ubuso bukaStefano sebubengezela kukukhanya kwezulu. Ngosizi nokophuka komoya, wawabala amathuba awathi wavala amehlo neendlebe ngakubungqina obucacileyo, waza, endaweni yokwamkela, waqina akajika ekutshutshiseni abo bakholelwa kuYesu waseNazarete.

Ezi ntsuku zokuzihlolisisa nokutyumka kwentliziyo yachithelwa ekuzikhwebuleni bucala umntu eyedwa. Amakholwa, enikwe isilumkiso ngenjongo kaSawule yokuya

eDamasko, oyika hleze kuthi kanti uyazenzisa ukuze awafumane engalindele nto; yaza loo nto yenza ukuba azigcine kude, angafuni kuvelana naye. Wayengalangazeleli kubhenela kumaYuda angaguqukanga, awayeceba ukuzimanya nawo ekutshushiseni amakholwa; kuba wayesazi ukuba awasayi kuze alimamele ibali lakhe. Ngolo hlobo wathi wakude novelwano lwabantu. Ithemba lakhe laba kuphela kuThixo onenceba, waza wabhenela kuye aphuke intliziyo.

Ngeli xesha lide awayezivalele noThixo ngalo eyedwa uSawule, wakhumbula iindawo eziliqela leziBhalo ezazibhekisa ekufikeni kokuqala kukaKristu. Ngononophelo olukhulu, wazilanda iziprofeto, enengqondo ebukhali ngokwenziwa kukukholwa okwathi kwabakho engqondweni yakhe. Xa ezicingisisa ezi ziprofeto, wamangaliswa bubumfama awaye nabo ngaphambili ekuziqondeni nasebumfameni bamaYuda jikelele, okwakhokelela ekwaliweni kukaYesu njengoMesiya ekwakuthenjiswe ngaYe. Kumbono wakhe okhanyiselweyo, yonke le nto yabonakala icace gca. Wayesazi ukuba ukugweba kwakhe kwangaphambili kunye nokungakholwa kwayisibekela imbono yakhe yasemoyeni yamthintela ukuba abone uMesiya wesiprofeto kuYesu waseNazarete.

Wathi uSawule akuzinikela ngokupheleleyo ekuthinjweni ngamandla kaMoya Oyingcwele, wazibona iimpazamo zobomi bakhe wabuqonda ububanzi bamabango omthetho kaThixo. Lo wayengumFarisi onekratshi, eqinisekile ukuba ugwetyelwa ngemisebenzi elungileyo, wathi wawa phambi koThixo ngokuzithoba nobulula bomntwana, evuma ukungafaneleki kwakhe ebhena ngokulunga koMsindisi owabethelelwayo wabuya wavuka.USawule wafuna ukufikelela kubunye obupheleleyo nobudlelwane bukaYise noNyana; waza wathi, ekuqineni kolu langazelelo lokuxolelwa nokwamkelwa, wenza izikhungo ngokuzingisa, eziya kwitrone yobabalo.

Imithandazo yomFarisi oguqukayo yayingelolize. Ezona ngcinga zinzulu nemizwa yentliziyo yayiguqulwe lubabalo lwezulu; zaza ezona ziphiwo zakhe zamandla engqondo eziphakamileyo zenziwa zahambelana nenjongo engunaphakade kaThixo. KuSawule, uKristu nobulungisa baKhe waba ngaphezu kwento yonke ehlabathini liphela.

Ukuguquka kukaSawule kububungqina obubonakala kakhulu bamandla amangalisayo kaMoya Oyingcwele ukugweba isono. Wayekholelwe ngokwenene ukuba uYesu waseNazarete akazange awuhloniphe umthetho kaThixo, nokuba wafundisa abafundi baKhe ukuba awunantsingiselo. Emva kokuguquka kwakhe, uSawule wamamkela uYesu njengowayeze emhlabeni ngenjongo eyodwa yokuza kuwungqinela umthetho kaYise. Wayeqinisekile ukuba uYesu wayengumqali wayo yonke inkqubo yenkonzo yamadini amaYuda. Wabona ukuba ekubethelelweni, umfuziselo wahlangana noqobo, nokuba uYesu wayezizalisekisile iziprofeto zeTestamente eNdala ezingoMkhululi kaIsrayeli.

Kwingxelo yokuguquka kukaSawule, sinikwe imithetho-siseko ebalulekileyo, ekufuneka siyigcine ezingqondweni ngamaxesha onke. USawule waziswa ngqo phambi kukaKristu. Ungomnye umntu uKristu awayemjongele umsebenzi obalulekileyo, owayeza kuba "sisitya esikhethiweyo" kuYe; ukanti iNkosi ayizange imxelele zisuka ngomsebenzi abekelwe wona. Wambamba esendleleni yakhe wamgweba ngesono sakhe; kodwa wathi uSawule akubuza, "Ufuna ndenze ntoni na?" uMsindisi wambeka lo mYuda ubuzayo ebandleni, ukuze apho azuze ukwazi ngentando kaThixo ngaye.

Ukukhanya okumangalisayo okwabengezela kubumnyama bukaSawule yayingumsebenzi weNkosi; kodwa kwaye kukho umsebenzi ekufuneka ewenzelwe [uSawule] ngabafundi. UKristu wayewenzile umsebenzi wentyilelo nentimbo; ngoku lowo uguqukayo wayekwimeko yokufunda kwabo uThixo ababekele bucala ukuba bafundise inyaniso yaKhe.

Ngexesha uSawule eyedwa endlwini kaJuda, eqhubeka nokuthandaza nokubongoza, iNkosi yavela embonweni "[ku]mfundi uthile eDamasko, ugama linguHananiya" yamxelela ukuba uSawule waseTarso wayethandaza efuna uncedo. "Phakama, uye esitratweni ekuthiwa sesithe Tye," satsho isithunywa sezulu, "ubuzise endlwini kaYuda umntu ogama linguSawule waseTarso; kuba nanko ethandaza; waye ebone embonweni indoda enguHananiya ingena ibeka izandla phezu kwakhe, ukuze abuye abone."

Kwakunzima kuHananiya ukuwamkela amazwi engelosi; kuba iingxelo ezazingentshutshiso embi eyenziwa nguSawule kwabangcwele eYerusalem zazisasazwe kwilizwe lonke. Waba nobuganga bokululeka ngelithi, "Nkosi ndivile kwabaninzi ngale ndoda, ukuba zinkulu kwazo izinto ezimbi ezenze kwabangcwele bakho eYerusalem; nalapha, ikho nje, inegunya kubabingeleli abakhulu lokukhonkxa bonke abo balinqulayo igama lakho." Sekunjalo, umyalelo wona wanyanzelisa, "Yiya, ngokuba lowo usisitya esinyuliweyo ndim, sokuphatha igama lam emehlweni eentlanga, nookumkani, kwanoonyana bakaIsrayeli."

Ngokuthobela inkokhelo yengelosi, uHananiya wayifuna wayifumana indoda eyayisanda kubafuthela bonke abakholelwa kwigama likaYesu; waza, ebeke izandla phezu kwalo uguqukayo esezintlungwini, wathi, "Mzalwana uSawule, iNkosi uYesu, ebonakele kuwe endleleni oze ngayo, indithumile ukuze ubuye ubone uzaliswe nguMoya Oyingcwele. (NKJV).

"Kwa-oko kwawa emehlweni akhe izinto ezingathi ziinkwethu; wabuya wabona kwa-oko, wavuka, wabhaptizwa."

UYesu wanikela imvume kwigunya lebandla lakhe eliqulunqiweyo wabeka uSawule ukuba ahlangane nabathunywa baKhe emhlabeni. UKristu ngoku waye nebandla

njengommeli waKhe emhlabeni, elithe lanikwa umsebenzi wokukhokelela umoni oguqukayo endleleni yobomi.

Abaninzi banengqondo yokuba baxhomekeke kuKristu kuphela ngokukhanya kwabo kunye namava abo, bangabi nanto yakwenza nabalandeli baKhe ababekiweyo emhlabeni. UYesu ungumhlobo waboni, kwaye intliziyo yaKhe iyachukumiseka ziingxaki zabo. Unawo onke amandla, ezulwini nasemhlabeni; kodwa uyazihlonipha iindlela azimiseleyo zokukhanyisela nokusindisa abantu; ubathumela aboni ebandleni, alenze ukuba libelijelo lokukhanya okuya ehlabathini.

Uthe ephakathi kobumfama bemposiso kunye nekratshi lakhe, uSawule wanikwa umbono kaKristu awayemtshutshisa, wenziwa waqhagamshelana ngqo nebandla, elikukukhanya ehlabathini. Kule meko, uHananiya umele uKristu, ekwamele nabalungiseleli bakaKristu emhlabeni, athe [uKristu] wabanyula ukuba basebenze endaweni yaKhe. Endaweni kaKristu, uHananiya uchukumisa amehlo kaSawule, ukuba abone. Endaweni kaKristu, ubeka izandla zakhe phezu kwakhe [uSawule], aze athi ethandaza [uHananiya] egameni likaKristu, uSawule azuze uMoya Oyingcwele. Konke kwenziwa egameni kunye negunya likaKristu. UKristu ungumthombo; ibandla lilijelo loqhagamshelwano.

Isahluko 13—Imihla Yokulungiselela

[Esi sahluko sisekwe kwiZenzo 9:19-30]

Emva kokubhaptizwa, uPawulos wafikelela esiphelweni sokuzila kwakhe, “wabanemihla ethile kubafundi abaseDamasko. Waye kwa-oko, ezindlwini zesikhungu, emvakalisa uYesu, ukuba lowo unguye uNyana kaThixo.” Ngesibindi, wavakalisa ukuba uYesu waseNazarete wayenguMesiya owayelindelwe ixesha elide, “wazifela izono zethu ngokwesibhalo; wangcwatywa, . . . wavuka ngomhla wesithathu,” waza emva koko wabonwa ngabaliShumi elinamBini nangabanye. “Ekugqibeleni ke kwabo bonke,” wongeza watsho uPawulos, “kwanga kukwinto ezelwe lingekabi lilixa layo, wabonwa nandim.” 1 Korinte 15:3, 4, 8. Ingxoxo yakhe ephuma esiprofetweni yayinamandla, amalinge akhe ecacile ngokupheleleyo ukuba akhatshwa ngamandla kaThixo, kangangokuba amaYuda adideka awakwazi ukumphendula.

Iindaba zokuguquka kukaPawulos zafika kumaYuda zikhwankqisa kakhulu. Lo wayesinga eDamasko “[e]negunya nemvume kubabingeleli abakhulu” (Zenzo 26:12) ukuba abambe atshutshise amakholwa, ngoku ushumayela iindaba ezilungileyo zokubethelelwa nokuvuka koMsindisi, esomeleza izandla zabo babese bengabafundi, eqhubeka nokuzisa abaguqukileyo abatsha kwinkolo awayeyichase ngokukhulu ngaphambili.

Ngaphambili, uPawulos wayesaziwa ngokuba nenzondelelo yokukhusela inkolo yobuYuda nokuba ngumtshutshisi ongenamikhinkqi wabalandeli bakaYesu. Ngesibindi, ukungadingi kuxhaswa, nokuzingisa, iitalente zakhe nokuqeqesheka kwakhe kwakunokumenza ukuba enze nawuphina umsebenzi. Wayezathuza ngeyona ndlela ichubekileyo, ekwazi, ngoburharha bakhe obunempoxo, ukumenza arhwaqele ozama ukumelana naye. AmaYuda alikhangela ngoku eli gatyana lalithembisa ngendlela engaqhelekanga lizibandakanya nabo lalifudula libatshutshisa, selishumayela lingoyiki nto egameni likaYesu.

Injengele ebulewe edabini iyilahleko kumkhosi wayo, kodwa ukufa kwayo akongezi mandla elutshabeni. Xa indoda yodumo izimanya nomkhosi ochasayo, akulahleki kuphela imisebenzi yayo, kodwa abo izimanya nabo bazuza okukhulu kokuba luncedo kubo. USawule waseTarso, esendleleni esinga eDamasko, wayenokubethwa abulawe ngokulula yiNkosi, nto leyo eyayiya kuphungula amandla amaninzi kulawo atshutshisayo. UThixo akenzanga njalo, koko uthe, ngobuThixo baKhe, akanela kubusindisa ubomi bukaSawule, kodwa wamguqula, ngokwenza njalo esusa ubuntshatsheli kwicala lotshaba ebusa kwicala likaKristu. Indoda eyayiliciko, neyayikwazi ukucalula, uPawulos, enenjongo eme nkqi kunye nesibindi esingothuswa nto, wayeneempawu kanye ezazifuneka kwibandla lokuqala.

Xa uPawulos eshumayela eDamasko, bonke abamvayo bamangaliswa bathi, “Ngaba le ndoda asiyiyo na leya yayibatshutshisa eJerusalem bonke abathetha ngeli gama? Kanene, andithi nangoku ilapha nje, izele ukuze ibambe abantu, ibase kubabingeleli abaziintloko?” [IBHAYIBHILE]. UPawulos wavakalisa ukuba ukutshintsha inkolo akususwanga kukuthabatheka kokuziva okanye inzondelelo egqithisileyo, kodwa iziswe bubungqina obungaphaya kokuqonda. Kwintetho yakhe ngegospile wafuna ukucacisa iziprofeto ezihambelana nokufika kokuqala kukaKristu. Wabonisa ngokufezekileyo ukuba ezi ziprofeto zazaliseka ekuhleni, abantu bejongile, kuYesu waseNazarete. Isiseko senkolo yakhe yayililizwi eliqinisekileyo lesiprofeto.

Wathi xa uPawulos eqhubeka nokubhena kubaphulaphuli abakhwankqisiweyo “ukuba baguquke babuyele kuThixo, benze imisebenzi efanele inguquko” (Zenzo 26:20), “kwaba kukhona womelelayo . . .; wabetha adubadubeka amaYuda abemi eDamasko, ebonakalisa ukuba lo nguye uKristu.” Sekunjalo, abaninzi bazenza lukhuni iintliziyo zabo, bala ukusabela kwisigidimi sakhe, kwathi, kungekudala, ukukhwankqiswa kwabo kukuguquka kwakhe kwatshintsha kwayintiyo enkulu efana naleyo babeyibonise kuYesu.

Inkcaso yaya ikhula ngobubi kangangokuba uPawalos akazange avunyelwe ukuba aqhube nomsebenzi wakhe eDamasko. Isithunywa sasezulwini samyalela ukuba ashiye okwethutyana, wahamba “[wa]ya kwelase-Arabhi” (Galati 1:17) apho wafumana khona indawo yokuphumla.

Elapha, kubululolo basentlango, uPawulos wayenexesha elininzi lokufunda nokucamngca ngokuzolileyo. Wathi, epholile, wabuyisela enkumbulweni yakhe amava akhe adlulileyo waqinisekisa umsebenzi wokuguquka. Wayemfuna uThixo ngentliziyo yakhe yonke, engaphumli ade azi ukuba ngokuqinisekileyo inguquko yakhe yayamkelekile, nokuba isono sakhe sixolelwe. Walangazelela ingqinisekiso yokuba uYesu uya kuba naye kumsebenzi ophambi kwakhe.Waqongqotha umphefumlo wakhe, ekhupha yonke intiyo okanye ukugweba engabuzanga kunye nezithethe ezazibubumbile ubomi bakhe ukuza kuthi ga ngeli xesha, wamkela imfundiso ephuma kwiThende lenyaniso. UYesu waxhumana naye wamomeleza enkolweni, ekwamzalisa ngomlinganiselo otyebileyo wobulumko nobabalo.

Xa ingqondo yomntu inikelwe ekusebenzisaneni nengqondo kaThixo, enokufa nengenako ukufa, igalelo loko emzimbeni nasengqondweni nasemphefumlweni lidlula ngaphaya kokucinga. Kuqhagamshelwano olunjalo kufumaneka eyona mfundo iphezulu. Leyo yindlela kaThixo kuphela yokuphuhlisa. “Khawenze ubuhlobo naye” (Yobhi 22:21), eso sisigidimi saKhe esiya eluntwini.

Umngeni ozukileyo onikwe uPawulos ngexesha lesiganeko sokuhlangana kwakhe noHananiya, wathi zinzi ngesisindo esiya sikhula entliziyweni yakhe. Okwenzekayo emva kwamazwi athi, “Sawule, mzalwana, buya ubone,” uPawulos wakhangelana ebusweni

okokuqala nale ndoda izinikeleyo, waza uHananiya, ephantsi kwempembelelo kaMoya Oyingcwele wathi kuye, “UThixo woobawo bethu ukumisile wena ukuba ukwazi ukuthanda kwakhe, umbone lowo uliLungisa, uve ilizwi eliphuma emlonyeni wakhe; ngokuba uya kuba lingqina lakhe kubo bonke abantu, lezinto ozibonileyo nozivileyo. Nakaloku usalibele yini na? Suk’ ume, ubhaptizwe, uhlambulule izono zakho, unqula igama leNkosi.” Zenzo 22:13-16.

La mazwi ayehambelana namazwi kaYesu ngokwaKhe, owathi, xa ebamba uSawule kuhambo oluya eDamasko, wamthethela esithi; “Ndibonakele kuwe ngenxa yoku, ukuba ndikumise ube ngumkhonzi nengqinalezi zintouzibonileyo,nendiyakubonakalakuwengazo; ndikunyothule ebantwini naseziNtlangeni, endikuthuma kuzo ngokunje; ukuba uvule amehlo abo, ukuze babuye ebumnyameni, beze ebumhlotsheni; babuye egunyeni likaSathana, beze kuThixo; ukuze bamkele uxolelo lwezono, nelifa phakathi kwabangcwalisiweyo, ngokukholwa kum.” Zenzo 26:16-18.

Wathi xa eziguquguqula ezi zinto entliziyweni, uPawulos wayiqonda ngakumbi nangakumbi intsingiselo yobizo lwakhe ukuba abe [ngu]mpostile kaYesu Kristu obizwe ngokuthanda kukaThixo.” 1 Korinte 1:1. Ubizo lwakhe lufike “kungengamntu, kungaye uYesu Kristu, noThixo uYise.” Galati 1:1. Ubukhulu bomsebenzi owawuphambi kwakhe bamkhokelela ukuba azifunde kakhulu iziBhalo eziNgcwele, ukuze azishumayele iindaba ezilungileyo “kungabi ngabulumko bakuthetha, ukuze umnqamlezo kaKristu ungalanjathiswa,” koko kube “ngokuqondakalisa koMoya nokwamandla,” ukuze ukholo lwabo bonke abevayo “lungabi sebulumkweni babantu, lube semandleni kaThixo.”1 Korinte 1:17; 2:4, 5.

Ekuphengululeni kwakhe iziBhalo, uPawulos wafunda ukuba, kuwo onke amaphakade, “azizininzi izilumko ngokwenyama, akamaninzi amanene. UThixo usuke wanyula izinto ezibudenge zehlabathi ukuze azidanise izilumko; nezinto ezingenamandla zehlabathi usuke uThixo wazinyula, ukuze azidanise izinto ezomeleleyo; nezinto zehlabathi ezingenabuntu, nezingento yanto, wazinyula uThixo, nezingathi zazikho, ukuze aziphuthise izinto ezikhoyo; ukuze kungaqhayisi namnye umntu emehlweni akhe.” 1 Korinte 1:26-29. Ngoko ke, xa ekhangelwa ubulumko behlabathi ngokukhanya komnqamlezo,uPawulosuthi,“Ndagqiba kwelokuba ndingazi nto, . . . ingenguYesu Kristu, naye ebethelelwe emnqamleweni.” 1 Korinte 2:2.

Kuwo wonke umsebenzi wakhe wamva, uPawulos akazange alahlekane nokubonana neThende lobulumko namandla. Mve xa athi, sekuyiminyaka kamva, “Kuba kum mna, ukudla ubomi kunguKristu, ukufa kuyinzuzo.” Filipu 1:21. Uphinda athi, “Ndisuka izinto zonke ndizibalele ekuthini ziyinkxwaleko, ngenxa yokongama kokumazi uKristu Yesu iNkosi yam: endithe ngenxa yakhe ndonakalelwa zezi zinto zonke, . . . ukuze ndimzuze

uKristu, ndifunyanwe ndikuye, ndingenabo obam ubulungisa, obo basemthethweni; ndinobo bungokukholwa kuKristu, ubulungisa ke obuphuma kuThixo ngalo ukholo; ukuba ndimazi, kwanamandla ovuko lwakhe, nokuba ndibe nobudlelane naye ngeentlungu zakhe." Filipu 3:8-10.

Ukusuka kwelase-Arabhi, uPawulos waphinda [wa]buyela eDamasko" (Galati 1:17), "[wa]lishumayela . . . ngesibindi igama likaYesu." [IBHAYIBHILE]. Ngenxa yokungakwazi ukumelana nobulumko bengxoxo zakhe, "amaJuda ahlanganisana, afutha amacebo okumbulala." [IBHAYIBHILE]. Amasango esixeko ayejongwe ngokukhuthala imini nobusuku ukunqanda ukuzimela kwakhe. Le ntlekele yakhokelela ekubeni abafundi bafune uThixo ngokunyanisekileyo, baza ekugqibeleni "bamthabatha . . . ebusuku, bamhlisa ngodonga, bemthoba ngengobozi." Zenzo 9:25.

Emva kokuzimela kwakhe eDamasko, uPawulos waya eYerusalem, sekusisithuba seminyaka emithathu emva kokuguquka kwakhe. Eyona njongo yakhe inkulu kolu tyelelo, ngokutsho kwakhe, "yayikukubona uPetros." [Galati 1:18, R.V.). Wathi akufika esixekweni, apho wayesakwaziwa ngokuba ungu"Sawule umtshutshisi," "wamanaelingaukuzibandakanyanabafundi;kodwabamoyikabonke,bengakholwa ukuba ungumfundi." Kwakunzima kubo ukuba bakholwe ukuba umFarisi onenkani njengaye, owada wenza okuninzi kakhulu ukutshabalalisa ibandla, angaba ngumlandeli kaYesu onyanisekileyo. "UBharnabhas ke wamthabatha wamsa kubapostile, wabacacisela ukuyibona kwakhe iNkosi endleleni, nokuba yathetha naye, nokuthetha kwakhe nokungafihlisiyo eDamasko egameni likaYesu."

Bathi bakuva oku, abafundi bamamkela njengomnye wenani labo. Kwakamsinyane baba nobungqina obuninzi ngokunyaniseka kwamava che obuKristu. Owayeza kuba ngumpostile weeNtlanga ngexesha elizayo, ngoku wayesesixekweni apho abaninzi awayephila nabo ngaphambili babehlala khona, waye elangazelela ukucacisa kwezi nkokeli zobuYuda iziprofeto ezingoMesiya, ezazaliseka ngokufika koMsindisi. UPawulos waziva eqinisekile ukuba ezi titshala zakwaIsrayeli, awayefudula eqhelene nazo kakhulu, zazinyaniseke zikwathembeke njengokuba naye waye njalo. Kwathi kanti akawazanga umoya wabazalwana bamaYuda, wathi enethemba lokuba bangaguquka msinyane, wafumana ukudaniswa okukhulu. Nangona "wayethetha ngokungafihlisiyo egameni leNkosi uYesu, . . . ephikisana namaYuda esiGrike," abo bema bekhokele ibandla lamaYuda bala ukukholwa, endaweni yoko "baphuma ukuba bambulale." Intliziyo yakhe yazaliswa lusizi. Wayengabuncama ngokulula ubomi bakhe ukuba ngokwenza njalo ebengazisa abanye ekwazini inyaniso. Wathi eneentloni, wacinga ngenxaxheba awaba nayo ekubulaweni kukaStefano, waza wathi, enonxunguphalo walisusa elo bala labekwa phezu komntu owatyholwa kuxokwa, wafuna ukuyiphindezela inyaniso awanikela ubomi bakhe ngayo uStefano.

Enomthwalo ngabo babesala ukukholwa, uPawulos wayethandaza etempileni, ngokutsho kwakhe enika ubungqina, ngokungena kwakhe embonweni; apho isithunywa sezulu savela phambi kwakhe sathi, “Ngxama uphume kamsinya eYerusalem; ngokokuba bengayi kubamkela ubungqina bakho ngam.” Zenzo 22:18.

UPawulos wayenomnqweno wokuhlala eYerusalem, apho waye nokujongana nenkcaso. Kuye kwaye ibubugwala ukubaleka, ukuba ngokuhlala wayenakho ukoyisela abanye kumaYuda azingqola enyanisweni yesigidimi seendaba ezilungileyo, nokuba oko bekuya kuthetha ukuba ulahlekana nobomi bakhe. Yamenza loo nto ukuba aphendule athi, “Nkosi, bayazi kakuhle bona ukuba mna ndandibafaka entolongweni, ndibatyabula kuzo zonke izindlu zesikhungu abo bakholwayo kuwe; naxeshikweni laphalazwayo igazi likaStefano, ingqina lakho, ndaye ndimi kufuphi nam, ndikuthakazela ukusikwa kwakhe, ndizigcinile iingubo zabo babemsika. Yathi kum, Hamba; ngokuba mna ndiya kukuthuma kude kwiintlanga.” Zenzo 22:19-21.

Bathi bakuva ngalo mbono, abazalwana bakuphangisa ukumzimelisa uPawulos eYerusalem, besoyikela ukugwintwa kwakhe. “Bamhlisela eKesareya, bamthumela eTarso.” Ukuhamba kukaPawulos kwayimisa okwethutyana inkcaso endlongondlongo yamaYuda, laza ibandla lanethuba lophumlo, ekwathi ngalo kongezwa abaninzi kwinani labakholwayo.

Isahluko 14—Umzingeli Wenyaniso

[Esi sahluko sisekwe kwiZenzo 9:32 ukuya kwese-11:18]

Emsebenzini wakhe wovangelo, uPetros watyelela amakholwa aseLida. Apha waphilisa uEneya, owaye neminyaka esibhozo elele elukhukweni egula enedumbe. “Wathi uPetros kuye, Eneya, uyakuphilisa uYesu Kristu; vuka, wandlule. Wavuka kwa-oko. Bambona bonke ababemi eLida naseSharon, babuyela eNkosini.”

EYopa, eyayikufuphi neLida, kwakuhlala umfazi ogama linguDorkas, omisebenzi yakhe elungileyo yenza ukuba athandwe kakhulu. Wayengumfundi oxabisekileyo kaYesu, baye ubomi bakhe babuzaliswe yimisebenzi yobubele. Wayebazi abadinga iimpahla ezifanelekileyo nabadinga uvelwano, waye elungiselela ngokukhululekileyo kwabangamahlwempu nabaselusizini. Iminwe yakhe enobuchule yayisebenza ngaphezu kolwimi lwakhe.

“Wathi ke ngalo mihla, wahliwa sisifo, wafa.” Ibandla laseYopa layiphawula ilahleko elijongene nayo, laza lathi lakuva ukuba uPetros useLida, amakholwa athumela abathunywa kuye, “bembongoza ukuba eze kubo, angalibali. Wesuka ke uPetros, wahamba nawo. Efikile, bamsa egumbini eliphezulu; bema ngakuye bonke abahlolokazi, belila, bembonisa ukuba zininzi kwazo iingubo zangaphantsi nezokwaleka abezenza uDorkas oko ebenabo.” Xa kukhangelwa ubomi bokusebenza kukaDorkas ngexesha ebesaphila, akumangalisi ukuba bambambazelele, zithi ezo nyembezi zishushu ziwe phezu kolo dongwe lungasenabomi.

Intliziyo kampostile (uPetros) yachukumiseka luvelwano xa ebona intlungu yabo. Ngoko, wayalela ukuba abahlobo abakhalayo bakhutshwe egumbini, waguqa ngamadolo wathandaza ngokuzingileyo kuThixo ukuba ambuyisele uDorkas ebomini nasempilweni. Eguqukela emzimbeni, wathi, “Tabhita, vuka. Wawavula ke amehlo akhe; wathi akubona uPetros, wesuka, wahlala.” UDorkas wayeluncedo olukhulu ebandleni, waza uThixo wabona kufanelekile ukuba ambuyise elizweni lotshaba, ukuze ubuchule bakhe namandla akhe konke kuqhubeke kuyintsikelelo kwabanye, nokuze kuthi, ngesi siganeko sokubonakaliswa kwamandla kaThixo, umsebenzi kaKristu uqiniswe.

UPetros wayeselapha eYopha ukubizwa kwakhe nguThixo ukuba ase iindaba ezilungileyo kuKorneli, eKesareya.

UKorneli wayengumRoma ongumthetheli-khulu. Wayeyindoda enobutyebi neyayihloniphekile ekuzalweni kwayo, yaza yasesikhundleni sokuthenjwa nesihlonitshwayo. Wayengumhedeni ngokuzalwa, ngokuqeqeshwa, nangemfundo, waza wathi ngokuhlangana namaYuda, wanolwazi ngoThixo, wamkhonza ngentliziyo enyanisekileyo, ebonisa ukunyaniseka kokholo lwakhe ngemfesane kwabangamahlwempu. Wayesaziwa kuzo zonke

iindawongobubelebakhe,bazaubomibakheobulungileyo bamnika udumo oluhle kumaYuda nakwiiNtlanga. Impembelelo yakhe yayiyintsikelelo kubo bonke awayehlangana nabo. Ingxelo ephefumlelweyo imchaza njengendoda “emhlonelayo, emoyikayo uThixo, kunye nayo yonke indlu yayo; ibaliza abantu kunene; kanjalo yayimana ikhunga kuThixo.”

Ekholelwa kuThixo njengoMdali wezulu nomhlaba, uKorneli wamhlonipha, elivuma igunya laKhe, walifuna icebiso laKhe kuyo yonke imicimbi yobomi. Wayethembekile kuYehova ekhayeni lakhe nasemsebenzini wakhe. Wayemise isibingelelo sikaThixo ekhayeni lakhe, kuba wazifumana engenakho ukuphumeza naliphina icebo lakhe okanye ukuthwala naluphina uxanduva lwakhe ngaphandle koncedo lukaThixo.

Nangona uKorneli wayekholelwa eziprofetweni kwaye ekhangele ekufikeni kukaMesiya, wayengayazi ivangeli njengoko yatyhilwa ebomini nasekufeni kukaKristu. Wayengelilo ilungu lebandla lamaYuda kwaye wayeya kukhangelwa ngabafundisi njengomhedeni ongahlambulukanga. UMalusi oNgcwele owathi ku-Abraham, “Ndimazile,” wamazi noKorneli, waza wathumela isigidimi ngqo siphuma ezulwini.

Isithunywa sabonakala kuKorneli esemthandazweni. Wathi umthetheli-khulu akuva ebizwa ngegama, wanoloyiko, kodwa wazi ukuba kufike umthunywa evela kuThixo, wathi, “Yintoni na, Nkosi?” Saphendula isithunywa sathi, “Imithandazo yakho namalizo akho anyukile, abasisikhumbuzo emehlweni kaThixo. Susa kwangoku amadoda, aye eYopa, ubize eze uSimon, ogama limbi linguPetros; yena ulundwendwe lukaSimon, umsuki wezikhumba, ondlu ingaselwandle.”

Indlela ecacengayo le miyalelo, ekwada kwakhankanywa nomsebenzi walowo uPetros wayehlala naye, ibonisa ukuba izulu liqhelene nembali kunye nomsebenzi wabantu nakoluphi na udidi lobizo ebomini. UThixo uqhelene namava nomsebenzi womsebenzi osephantsi, kwanalowo wokumkani ohleli etroneni.

“Susa . . . amadoda, aye eYopa, ubize . . . uSimon.” Ngolo hlobo uThixo wanika ubungqina bokuhlonipha kwaKhe umsebenzi weendaba ezilungileyo kunye nebandla laKhe elimiselweyo. Ingelosi ayizange ithunywe ukuba ixelele uKorneli ibali lomnqamlezo. Umntu, okwafana nomthetheli-khulu ngokwakhe, onobuthakathaka nojongene nezilingo, kwakufuneka ukuba ibe nguye omxelele ngoMsindis obethelelweyo novukileyo.

Njengabameli baKhe phakathi kwabantu, uThixo akakhethi izithunywa ezingazange ziwe, kodwa ukhetha abantu, abantu abanezimvo ezifana nezabo bafuna ukubasindisa. UMsindisi onguThixo-mntu wayedingeka ukuba azise usindiso ehlabathini. Bona abantu, amadoda nabafazi, banikelwe umsebenzi ongcwele wokuba bazise “iindaba ezilungileyo zobutyebi obungalandekiyo bukaThixo.” Efese 3:8.

Ngobulumko baKhe, iNkosi izisa abo bayizingelayo inyaniso ukuba bahlangane nabanye abantu abayaziyo inyaniso. Licebo lezulu ukuba abo bakwamkeleyo ukukhanya babelane nabo basebumnyameni. Uluntu, olufumana impumelelo yesakhono salo kwiThende lobulumko, lwenziwa izixhobo, izithunywa zokusebenza, ekumele ukuthi ngazo ivangeli ifumane ithuba lokusebenzisa amandla ayo ukuguqula ingqondo nentliziyo.

UKorneli wakuvuyela ukuwuthobela umbono. Yathi yakuba imkile ingelosi, umthetheli-khulu “wabiza zazibini kwizicaka zakhe zasendlwini, nesoldatielimhlonelayo uThixo kwawayehlala nawo emnceda rhoqo; waza, akuba ebacacisele zonke iindawo, wabathuma eYopa.”

Ingelosi, emva kokuthetha-thethana noKorneli, yahamba yaya kuPetros, eYopa. Ngelo xesha, uPetros wayethandaza phezu kwendlu apho wayehlala khona, kwaye sifunda ukuba “wesuka walamba kakhulu, wanga angakhe afumane into edliwayo; kuthe ke, bakubon’ ukuba ke bayamlungiselela, wawelwa lithongo.” Yayingekuko ukutya oku kwesiqhelo kuphela awaye kulambele uPetros. Ukususela phezu kwendlu, wabona isixeko saseYopa nelizwe elisirhangqileyo walambela ukusindiswa kwabantu bakubo. Wayenolangazelelo olunzulu ukuba abakhombise eziBhalweni iziprofeto ezingokuphatheka kakubi nokufa kukaKristu.

Embonweni uPetros “wabona izulu luvulekile, kusihla phezu kwakhe sitya sithile, ngathi yilinen enkulu ebotshwe kumasondo omane, sithotyelwa emhlabeni; ekwaye kukho kuso zonke izinto zomhlaba ezizitho zine, namarhamcwa, nezinambuzane neentaka zezulu. Kwabakho izwi lisithi kuye, Vuka Petros, xhela udle. Uthe ke uPetros, Nakanye, Nkosi; ngokuba yonke into eyinqambi, nokuba yengcolileyo, andizanga ndiyidle. Laphinda izwi okwesibini lathi kuye, Izinto uThixo azihlambululeyo, musa ukuzenza inqambi wena. Kwabakho ke oku kathathu; sabuya isitya eso senyuswa, sasiwa ezulwini.”

Lo mbono wazisa kuPetros kokubini, ukungxoliswa nemfundiso. Wamtyhilela injongo kaThixo — yokuba ngokufa kukaKristu, iiNtlanga zimelwe ukwenziwa iindla-mafa zeentsikelelo zosindiso kunye namaYuda. Ukuza kuthi ga kwesi sithuba, kwakungekho namnye kubafundi owakha wazishumayela iindaba ezilungileyo eziNtlangeni. Ezingqondwenizabo, udongaolwahlulayo,olwawiswakukufa kukaKristu, lwalusekho kwaye imisebenzi yabo yayijikeleza kumaYuda, kuba babezikhangele iiNtlanga njengabantu abashiywe ngaphandle kwiintsikelelo zeendaba ezilungileyo. Ngoku iNkosi yayifuna ukufundisa uPetros ukunaba kwizwe lonke kwecebo lezulu.

Abaninzi beentlanga babenomdla wokuphulaphula ukushumayela kukaPetros kunye nabanye abapostile, kwaye uninzi lwamaGrike angamaYuda aya angamakholwa kuKristu, kodwa ukuguquka kukaKorneli kwahamba phambili ngokubaluleka phakathi kweeNtlanga.

Lalifikile ixesha lokuba ibandla likaKristu lingene kwisigaba somsebenzi esitsha ngokupheleleyo. Ucango olwaluvalwe luninzi lwabaguqukileyo bamaYuda ngakwiintlanga lwaluvulwe genge ngoku. Abeentlanga abamkele iindaba ezilungileyo babeza kwamkelwa njengabalinganayo kunye nabafundi abangamaYuda, ngaphandle kokuba banyanzeleke ukuba benze inkonzo yolwaluko.

Athi, indlela iNkosi eyasebenza ngayo ngocoselelo ukoyisa ukugwetywa kweeNtlanga okwakubetheleleke engqondweni kaPetros ngendlela awaye qeqeshwe ngayo ebuYudeni! Ngombono welinen nokuphakathi kuyo waba nokuyiphethula ingqondo yompostile koku kugweba, ukuze kufundiswe inyaniso ebalulekileyo yokuba ezulwini akukho kuhlonitshwa kwabantu; nokuba umYuda nentlanga baxabiseke ngokufanayo phambi kukaThixo; nokuba ngoKristu ongumhedeni unakho ukuba nenxaxheba kwiintsikelelo namalungelo eendaba ezilungileyo.

Wathi uPetros esacamngca ngentsingiselo yombono, kwafika amadoda eYopa ethunyelwa kwaKorneli ema phambi kwesango apho wayehleli khona. Wathi ngoko uMoya kuye, “Nanga amadoda amathathu ekufuna; suka uhle, uhambe nawo, ungathandabuzi nento, ngokokuba athunywe ndim.”

Lo yaba ngumyalelo ongumngeni kuPetros, wazaliswa yintandabuzo kwinyathelo ngalinye alithabathayo kolu xanduva lwalubekwe phezu kwakhe; kodwa akazange akwazi ukungathobeli. “Wehla waya kuwo amadodsa abethunyiwe kuye evela kuKorneli, wathi, Niyabona, ndingulowo nimfunayo; ngumcimbi mni na enize ngawo? Athe ke wona, uKorneli umthetheli-khulu, indoda elilungisa, emoyikayo uThixo, kanjalo engqinelwe ukulunga lulo lonke uhlanga lwamaYuda, uhlatyelwe sisithunywa esingcwele ukuba akubize, uze endlwini yakhe, eve amazwi kuwe.”

Ngokuthobela imiyalelo ekwakungekudala eyifumene kuThixo, umpostile wathembisa ukuhamba nawo. Ngentsasa elandelayo, waphuma waya eKesareya ekhatshwa sisithandathu sabazalwana bakhe. Aba babeza kuba ngamangqina ako konke awayeza kukuthetha okanye akwenze ngexesha atyelele iiNtlanga, kuba wayesazi uPetros ukuba kwakuza kufuneka anike ingxelo ngokwaphula okungqale ngolo hlobo lweemfundiso zobuYuda.

Uthe uPetros xa engena endlwini yoyiNtlanga, uKorneli akambulisa njengalo naluphina undwendwe, kodwa njengophakanyiswe lizulu wathunywa kuye [Korneli] nguThixo. Lisiko lasempuma ukuthoba phambi kwenkosana okanye isidwesha esiphezulu nokuba abantwana bathobe phambi kwabazali babo; kodwa uKorneli, egutyungelwe yintlonipho kumntu othunywe nguThixo ukuba amfundise, wawa ezinyaweni zompostile wamnqula. UPetros waba nokothuka okukhulu, wamphakamisa umthetheli-khulu, esithi, “Phakama; nam ngokwam ndingumntu.”

Lo gama abathunywa bakaKorneli babexakeke yimicimbi yabo, umthetheli-khulu wabizela ndawonye izizalwana kunye nabahlobo," ukuze nabo beve ukushunyayelwa kweendaba ezilungileyo. Wathi akufika uPetros, wafumana iqela elikhulu lilindele ngomdla ukuva amazwi akhe.

Kwabo babehlangene, waqala ukuthetha uPetros ngesiko lamaYuda, esithi kwakuyinto engemthetho ukuba amaYuda axubane ekuhlaleni nabeeNtlanga, nokuba ukwenza oko kwakuthatyathwa njengokungcolisayo ngokwesiko. Watsho esithi, "Niyazi kakuhle nina, ukuba akusesikweni ukuthi indoda engumYuda inamathele isondele kowolunye uhlanga; mna ke uThixo undibonisile, ukuba ndingabizi mntu ngokuthi uyinqambi, ungongcolileyo. Kungoko ke ndizileyo ndingaphikanga ndakubizwa. Ndizile ke; ndiyabuza ngoko, ukuba nindibize ngandawoni na?"

UKorneli wabalisa ngamava akhe kunye namazwi engelosi, ephetha ngelithi, "Ndathumela ngoko kuwe kwaoko; nawe utyaphile ufike. Kaloku ngoko sikho thina sonke emehlweni kaThixo, ukuze sizive zonke izinto ozimiselweyo nguThixo.

Wathi uPetros, "Ndiyaqiqa okwenyaniso ukuba uThixo akamkhethi wabuso bamntu; kwiintlanga zonke, lowo umoyikayo, asebenze ubulungisa, wamkelekile kuye."

Kwelo qela labantu abaphulaphule ngomdla, waya washumayela uKristu — ubomi baKhe, imimangaliso yaKhe, ukungcatshwa nokubethelelwa kwaKhe, ukuvuka nokunyuka kwakhe, nomsebenzi waKhe ezulwini njengommeli nomthetheleli. Ngokwalathisa abo babekho kuYesu njengethemba ekuphela kwalo kumoni, naye ngokwakhe waya eyiqonda ngakumbi intsingiselo yombono awayewubonile, yaza intliziyo yakhe yabengezela ngumoya wenyaniso awayeshumayela ngaye.

Ngesiquphe, intetho yaphazanyiswa kukuhla kukaMoya Oyingcwele. "Uthe akubon' ukuba usawathetha uPetros la mazwi, wasuka wabawela uMoya Oyingcwele bonke ababeliva ilizwi. Amangaliswa amakholwa olwaluko onke abeze noPetros; ngokuba isipho soMoya Oyingcwele sathululwa naphezu kweentlanga; kuba aziva zithetha ngalwimi zimbi, zimenza mkhulu uThixo.

"Wandula waphendula uPetros wathi, Kukho unako yini na ukuthintela amanzi, ukuba bangabhaptizwa aba bamamkeleyo uMoya Oyingcwele, kwanjengathi nje? Wamisa ukuthi mababhaptizwe egameni leNkosi."

Ngolo hlobo zaba ziyashunyayelwa iindaba ezilungileyo kwabo babengabasemzini nabavela ngaphandle, besenziwa abakhaya kunye nabangcwele, namalungu osapho lukaThixo. Ukuguquka kukaKorneli nendlu yakhe kwaba sisiqhamo sokuqala sesivuno esasiza kuqokelelwa. Ukususela kweli khaya, umsebenzi obanzi wobabalo waqhubeka kweso sixeko sobuhedeni.

Namhla uThixo ufuna imiphefumlo kwabo baphezulu nakwabaphantsi. Baninzi abanjengoKorneli, abantu, iNkosi efuna ukubahlanganisa nomsebenzi waYo ehlabathini. Uvelwano lwabo lukubantu beNkosi, kodwa amaqhina ababophelele ehlabathini abaqamangele ngamandla. Kufuneka isibindi sokuziphatha ukuze athabatheindawoukumelauKristu. Kufunekalemiphefumlo yenzelweamalingeakhethekileyo, njengoko ekwenkulu ingozi, ngenxa yemithwalo enayo kunye nabantu ezihlanganise nabo.

UThixo ubiza abasebenzi abanyanisekileyo nabathobekileyo ukuba bathwale iindaba ezilungileyo bazise kubantu abakudidi oluphezulu. Ikho imimangaliso enokwenziwa kwinguquko zenene, - imimangaliso engabonakaliyo ngoku. Amadoda amakhulu eli hlabathi awakho ngaphezulu kwamandla kaThixo osebenza imimangaliso. Ukuba abo bangabasebenzi kunye naYe bangaba ngamadoda alibonayo ithuba, bawenze umsebenzi wabo ngokukhalipha nangokunyaniseka, uThixo uya kuguqula amadoda akwizikhundla zamagunya, namadoda anobuchopho nempembelelo. Ngokusebenza kwamandla kaMoya Oyingcwele baninzi abaya kuyamkela imithetho-siseko engcwele. Baya kuthi beguqukele enyanisweni, babe ngabathunywa esandleni sikaThixo bokugqithisa ukukhanya. Baya kuba nomthwalo owodwa weminye imiphefumlo kolu didi lutyeshelweyo. Kuya kunikelwa ixesha nemali emsebenzini weNkosi, ukuze kongezwe impumelelo namandla ebandleni.

Ngenxa yokuba uKorneli wayephila ngokuyithobela yonke imiyalelo awayeyifumene, uThixo wazilungisa iziganeko ukuze afumane inyaniso engaphezulu. Umthunywa owayephuma kwiinkundla zasezulwini wathunyelwa kulo mphathi womRoma nakuPetros ukuze uKorneli ahlanganiswe nalowo waye nokumkhokelela ekukhanyeni okukhulu.

Baninzi kweli hlabathi lethu abasondele kakhulu ebukumkanini bukaThixo kunokuba thina sicinga. Kweli lizwe limnyama lesono, iNkosi inamagugu amaninzi axabisekileyo, eya kukhokelela kuwo abathunywa bakhe. Bakho kuyo yonke indawo abo banokuma ngakwicala likaKristu. Baninziabaya kuxabisa ubulumko bukaThixo ngaphezukwako konke okuhle kwehlabathi, bazebabe ngabathwali-kukhanya abathembekileyo. Baya kuthi benyanzelwa luthando lukaKristu, nabo banyanzele abanye ukuba beze kuYe.

Bathi abazalwana eJudeya bakuva ukuba uPetros waya endlwini yoweNtlanga washumayela kwabo babehlangene khona, bamangaliswa bakhubeka. Babanoloyiko hleze elo nyathelo, elikhangeleka likrokreleka, linganempembelelo ekuthinteleni imfundiso yakhe. Bathi bakuhlangana naye kwakhona uPetros, bamngxolisa kakhulu, besithi, “Uye wangena kumadoda angalukileyo, wadla nawo.”

UPetros wawandlala wonke umcimbi phambi kwabo. Wawabalisa amava akhe ngombono wabeka ukuba wamlumkisa ukuba angabi sahlonipha isithethe sokwaluka nokungaluki, okanye ukuthabatha abeeNtlanga njengabangcolileyo. Wabaxelela

ngomyalelo wokuba aye kwabeeNtlanga, nangokufika kwabathunywa, ngohambo lwakhe lokuya eKesareya, kunye nokuhlangana noKorneli. Wawuphinda umxholo womhlangano nomthetheli-khulu, awathi kamva [uKorneli] wamxelela ngowakhe umbono owenza ukuba athumele ukuba kubizwe uPetros.

“Ekuqaleni kwam ukuthetha,” watsho, ebalisa ngamava akhe, “uMoya Oyingcwele wabawela, njengoko wasiwelayo nathi ekuqaleni. Ndakhumbula ke izwi leNkosi lokokuba ibithe, UYohane okunene wabhaptiza ngamanzi, kodwa nina niya kubhaptizwa ngoMoya Oyingcwele. Ukuba ngoko uThixo wabapha isipho esingangeso wasiphayo nathi thina sakholwayo eNkosini uYesu Kristu,mnakebendingubanina,ukubandidendibenako ukumthintela uThixo?”

Bathi bakuyiva le ngxelo, bathi cwaka abazalwana. Boyisakala ukuba indlela kaPetros yayikukuzaliseka okuthe ngqo kwecebo likaThixo, nokuba ugwebo lwabo nokuchwethela ecaleni kwakuchasene ngokupheleleyo nomoya weendaba ezilungileyo, bamzukisa uThixo, besithi, “Kanti na ke neentlanga ezi uThixo uziphe ukuguqukela ebomini.”

Ngoko ke, ngaphandle kwengxoxo, ukugweba kwalahlelwa phantsi, ukubeka ngaphandle abanye okwamiliselwa lisiko ezizukulwaneni kwalahlwa, yaza indlela yavuleka ukuba iindaba ezilungileyo zivakaliswe ezintlangeni.

Isahluko 15—Ukuhlangulwa Entolongweni

[Esi sahluko sisekwe kwiZenzo 12:1-23]

“Ke kaloku, ngelo xesha uHerode ukumkani wabasa izandla abathile balo ibandla ukuba abaphathe kakubi.” Urhululmente waseJudeya ngelo xesha wayesezandleni zikaHerode Agrippa, ephantsi kukaKlawudiyo, ukumkani waseRoma. UHerode naye wayebambe isikhundla esiphezulu, umphathi wesahlulo sesine eGalili. Wayengovunyiweyo ukuba ungongeniswe kwinkolo yobuYuda, kucaca ukuba unolangazelelo olukhulu ukuzenza iinkonzo zomthetho wobuYuda. Efuna kananjalo ukuthandwa ngamaYuda, enethemba lokuqinisekisa izikhundla nembeko, waqhubeka nokwenza oko akunqwenelayo ngokutshutshisa ibandla likaKristu, echitha izindlu neempahla zamakholwa, ewafaka entolongweni amalungu aziinkokeli zebandla. Wafaka uYakobi, untakwabo Yohane, entolongweni, wathumela umbulali ukuba ambulale ngekrele, njengoko wenza njalo omnye uHerode kumprofeti uYohane ukuze anqunyulwe intloko. Wathi ngokubona ukuba amaYuda anelisekile kakhulu yimizamo yakhe, wamvalela noPetros.

Kwakungexesha lePasika ukwenziwa kwezi nkohlakalo. Ngexesha amaYuda ebhiyozela ukuhlangulwa kwawo eYiphutha eziveza njengabanolangazelelo olukhulu ngomthetho kaThixo, ngelo xesha linye ayesaphula wonke umthetho-siseko waloo mthetho ngokutshutshisa nokubulala abangamakholwa kaKristu.

Ukufa kukaYakobi kwadala intlungu enkulu nonxunguphalo phakathi kwamakholwa. Wathi akuvalelwa entolongweni uPetros, ibandla lonke lazila lathandaza.

Isenzo sikaHerode sokubulala uYakobi sanconywa ngamaYuda, nangona amanye akhalaza emfihlakalweni ngendlela esenziwa ngayo, esithi ukuba oko kwakwenziwe esidlangalaleni kwakuya kuwothusa ngakumbi amakholwa kunye nabo banovelwano kunye nawo. Ngenxa yoko, uHerode waya wamvalela ngaphakathi uPetros, esathembe ukuba uya kuwanelisa ngakumbi amaYuda ngokuthi enze ukuba ukufa kwakhe kube sisibonelo ekuhleni. Yayikho nento ethi akuyi kuba yinto enenkuseleko ukumkhupha ukuba abulawe lo makhwekhwetha phambi kwabo bonke abantu abahlanganisene eYerusalem. Kwakusoyikwa hleze uthi umbono wokubulawa kwakhe uvuse uvelwano kwisihlwele esikhulu.

Ababingeleli namadoda amakhulu nabo babesoyika hleze uPetros enze esinye sezibheno eziqhele ukuvusa abantu ukuba bafunde ngobomi nesimilo sikaYesu — izibheno abangazange bakwazi ukuziphikisa ngazo zonke iingxoxo ababenazo. Ulangazelelo lukaPetros lokuthethelela umsebenzi kaKristu lwakhokelela abaninzi ukuba beme ngakwiindaba ezilungileyo, kwaza oko kwenza ukuba abalawuli boyike, hleze ukuba

anganikwaithuba lokukhusela ukhololwakhephambi kwesihlwele esasizokunqula esixekweni, ukukhululwa kwakhe kungafunwa ngenkani ezandleni zikakumkani.

Ngexesha kubekwa izizathwana eziliqela, ukulibazisa ukubulawa kukaPetros ukuba kude kudlule iPasika, amalungu ebandla afumana ithuba lokuzigocagoca ngokunzulu intliziyo nokuthandaza ngokuzingisileyo. Amthandazela engayeki uPetros kuba ayeqonda ukuba akanako ukungabikho emsebenzini. Afikelela apho aqonda ukuba ngaphandle koncedo olulodwa lukaThixo, ibandla likaKristu liya kutshatyalaliswa.

Kwangelo xesha linye, abakhonzi abaphuma kuzo zonke izizwe babefuna itempile eyayinikelwe kunqulo lukaThixo. Inobumenyemenye begolide namatye anqabileyo, yayingumbono wobuhle nondiliseko. Noko kunjalo, uYehova wayengasafumaneki kwelo bhotwe lithandekayo. UIsrayeli wazahlula kuThixo njengohlanga. Wathi xa kusondela isiphelo somsebenzi waKhe emhlabeni, uKristu akuyikhangela okokugqibela ngaphakathi itempile,wathi, “Yabonani, indlu yenu ishiywa nani ize.” Mateyu 23:38. Ukude kuze kufika ngelo xesha, wayeyibiza itempile ngokuba yindlu kaYise; kodwa ngexesha edlula kwezo ndonga, ubukho bukaThixo bebusimka ngonaphakade kwitempile eyayakhelwe uzuko lwaKhe.

Ekugqibeleni, wabekwa umhla wokubulawa kukaPetros, kodwa yaqhubeka ukunyuka isiya ezulwini imithandazo yamakholwa; kwaye ngeli xesha ezibhokoxa amandla novelwano ngezicengo ezizingisileyo zoncedo, iingelosi zikaThixo zazimjongile umpostile oseluvalelweni.

Ngenxa yokukhumbula isiganeko sangaphambili sokuphuma kwabapostileentolongweni, uHerodewayelwenze lwaluqilima ngokuphindiweyo ngoku [uvalelo]. Ukuthintela konke ukuphuncuka okwakunokwenzeka, uPetros wabekwa phantsi kweliso leshumi elinesithandathu lamasoldati, awayefika ukuza kulinda ngamaxesha awahlukeneyo, emini nasebusuku. Kwinkontyo awayevalelwe kuyo, wayebekwe phakathi kwamasoldati amabini ebotshwe ngamatyathanga amabini, ngalinye libotshelelwe esihlahleni sesoldati. Wayengakwazi ukushukuma engazi [amasoldati]. Iingcango zentolongo zaziqanyangelwe, kukho umlindi owomeleleyo phambi kwazo, laye lingekho konke ithuba lokukhululeka okanye ukuphuncuka ngokokwenza kwabantu. Eyona nto ke yile, xa umntu efikelele kwiqoqo lokugqibela, lithuba lokungenelela kukaThixo.

UPetros wayegcinwe kwisisele esixonxwe elityeni, esasineengcango ezazomelele, ziqanyangelwe; amasoldati awayesalusile ayeya kuphendula ngokhuseleko lokugcinwa kwebanjwa. Xa ke kunjalo, imiqobo namaqhaga kunye nabalindi baseRoma, izinto ezazilivalele kude ithuba longenelelo lomntu ukuza kunceda [ukuvula], zezona zinto zaziza kwenza kuphumelele ngoloyiso olukhulu lukaThixo ukuhlangulwa kukaPetros. UHerode wayephakamise isandla ukuba alwe nOnamandla onke; kanti wayeza koyiswa

ngokupheleleyo. Ngokukhupha amandla aKhe, uThixo wayeza kusindisa ubomi obunexabiso amaYuda awayefuna ukubutshabalalisa.

Bubusuku bokugqibela phambi kokubulawa okucetywayo. Ingelosi enamandla ithunyelwa isuka ezulwini ukuba ihlangule uPetros. Iingcango ezomeleleyo ezazivalele ingcwele kaThixo zavuleka kungekho luncedo lwezadla zomntu. Ingelosi yOsenyanweni iyangena, amasango avuleka ngaphandle kwesandi emva kwayo. Ingena esiseleni, nanko kungqengqe khona uPetros, ulele obentlombe, oboxolo lokuthembela okugqibeleleyo [kuThixo].

Ukukhanya okurhangqe ingelosi kuzalisa isisele, kodwa akumvusi umpostile. Ude ave ukuchukunyiswa sisandla sengelosi, ave ilizwi lisithi, “Phakama msinya,” ukuze aphaphame ngokwaneleyo ukuba abone isisele sakhe sikhanyiselwe kukukhanya kwasezulwini, nengelosi enobuqaqawuli obukhulu imi phambi kwakhe. Engaqhutywa nto uthobela ilizwi elithethwa kuye, wathi ekuphakameni waphakamisa isandla yaba mfiliba engqondweni yakhe into yokuba amatyathanga awile ezihlahleni zakhe.

Ilizwi lomthunywa wasezulwini laphinda lamyalela lisithi, “Bhinqa, ubophe izixathula zakho,” kwakhona kwazenzekela ukuthobela eqwalasele ntshoo ngokumangalisekileyo kundwendwe lwakhe ekholelwa ukuba uyaphupha okanye usembonweni. Yaphinda kwakhona ingelosi yamyalela, “Yithi wambu ingubo yakho, undilandele.” Iyahamba iye emnyango, ilandelwa ngothanda ukuthetha, uPetros, ngoku esisimumu kukumangaliswa. Bakuba ngapha komlindi, bafike kucango oluqiniswe kakhulu, oluthe ngokwalo lwavuleka lwabuya lwavaleka ngokukhawuleza, ngexesha abalindi ngaphakathi nangaphandle bengakwazi nokushukuma kodwa basemsebenzini wabo.

Bafika kucango lwesibini, nalo olwalusiweyo ngaphakathi nangaphandle. Lwavuleka njengolokuqala, kungekho ngxolo yeehinjisi okanye ukungxola kweentsimbi elixhonywe ngazo. Badlula, lwavaleka, kwakhona ngaphandle kwengxolo. Kwaba njalo bada baya kuphuma kwisango lesithathu bazifumana bekwistrato esivulekileyo. Kwakungekho lizwi lithethwayo, kungekho kuvakala kokunyathela phantsi. Ingelosi iyatyibilika nje ngaphambili, irhangqwe kukukhanya kokubengezela kobuqaqawuli, uPetros othukile, kodwa esacinga ukuba usephupheni, ulandela umhlanguli wakhe. Badlule kwisitrato sokuqala, wathi wakuba ugqityiwe umsebenzi wengelosi, yathi shwaka.

Ukukhanya kwezulu kwaphela; uPetros waziva ephakathi kwesithokothokosobumnyama; kodwaathiamehlo akhe ngokuya ebuqhela ubumnyama, kwaba ngathi buyacutheka, waza wazifumana eyedwa kwisitrato esithe cwaka, umoya opholileyo wobusuku ubetha kuye ebunzi. Waya waziqonda ukuba ukhululekile, kwindawo eqhelekileyo apho esixekweni; wayiqonda indawo njengaleyo wayethanda ukuya kuyo nawayelindele ukudlula kuyo okokugqibela ngemini elandelayo.

Wazama ukuzikhumbuza ngeziganeko zemizuzu embalwa eyadlulayo. Wakhumbula elala, ebotshiwe phakathi kwamasoldati amabini, ekhululwe izixathula zakhe kunye nempahla zokunxiba. Wazihlola wabona ukuba unxibe ngokupheleleyo, ebhinqile. Izihlahla zakhe zidumbile kukufakwa iintsimbi, zazikhululekile kuloo matyathanga. Waqaphela ukuba le nkululeko yakhe ayilo lahlekiso, ingelilo nephupha okanye umbono, kodwa iyinene esikelelekileyo. Ngengomso wayeza kusiwa ekubulaweni; kodwa, khangela, ingelosi imhlangule entolongweni nasekufeni. “Waza uPetros akuziqonda wathi, Kaloku ndiyazi okwenyaniso ukuba iNkosi ithume isithunywa sayo, yandihlutha esandleni sikaHerode, nakuko konke ukulindela kwabantu bamaYuda.”

Umpostile wakhawuleza waya kwindlu apho abazalwana bakhe babehlangene khona ngelo xesha bemthandazela. “Akubon’ ukuba ke unkqonkqozile uPetros elucangweni lwesango, kweza kuphulaphula isicakazana esigama linguRhoda. Silazile ke izwi likaPetros, asilivulanga isango, ngenxa yokuvuya; sabalekela ke phakathi, saxela ukuba uPetros umi phambi kwesango. Bathe ke bona kuzo, Uyageza. Saqinisela ke sathi, Hayi, kunjalo. Babesithi ke bona, sisithunywa sakhe.

“Uthe ke uPetros wamana enkqonkqoza; bathi ke bakuvula bambona, bathi nqa. Uwangawangisile ke ngesandla kubo, ukuba bathi cwaka, wabacacisela ukumkhupha kwayo iNkosi entolongweni.” UPetros “waphuma waya kwenye indawo.” Uvuyo nokudumisa kwazizalisa iintliziyo zamakholwa, kuba uThixo eyivile wayiphendula imithandazo yawo wamhlangula uPetros ezandleni zikaHerode.

Kwathi kusasa kwabuthelana inkitha yabantu izokubukela ukubulwawa kukampostile. UHerode wathumela abaphathi ukuba balande uPetros entolongweni, ekwakufuneka eze ngomboniso omkhulu wezixhobo nabalindi ukuze, kunganeli kuqinisekiswa ukuba akaphuncuki, kodwa nokuqhiphula umbilini kwabo banovelwano nokubonisa amandla kakumkani.

Bathi abagcini bomnyango bakufumanisa ukuba uPetros umkile, bazaliswa luloyiko. Yayibekwe yacaca into yokuba kuya kufuneka obabo ubomi endaweni yalowo bamjongileyo, yaza le nto yenza ukuba baphaphame ngendlela eyodwa. Baya bafika abaphathi beze kulanda uPetros, amasoldati ayesesemnyango, amaqhaga nemiqobo isabambile, amatyathanga esahleli ezihlahleni zamasoldati; kodwa ibanjwa lingasekho.

Yathi yakuziswa ingxelo yokuphuncuka kukaPetros kuHerode, yamcaphukisa wavutha ngumsindo. Wabamangalela njengabanganyanisekanga abagcini, waza wayalela ukuba babulawe. UHerode wayesazi ukuba asingawo amandla omntu awakhulula uPetros, kodwa wayezimisele ukuba angavumi ukuba icebo lakhe laphanziswa ligunya elingcwele, wasuka wazimisela ukuba uza kuma ngesibindi achasane noThixo.

Kungekudala emva kokuba uPetros ehlangulwe entolongweni, uHerode wasinga eKesareya. Wafika apho wenza umnyhadala omkhulu owawujonge ukukhulisa ukuthandwa nokunconywa kwakhe ngabantu. Lo mnyhadala wawuhanjelwe ngabathandi beziyolo bephuma Kwiimbombo zonke, kutyiwa kuselwa ngendlela engummangaliso. Ngobukhulu ubuyokoyoko nenkonzo, wavela uHerode phambi kwabantu wathetha nabo ngobuciko bokubonga. Enxibe ingubo enobumenyemenye begolide nesilivere, eyayisithi yakubethwa yimitha yelanga imenyezele ibaphandle abo bayijongileyo, waba ngumbono obukeka kakhulu. Ubungangamsha bembonakalo negunya lentetho yakhe yolwimi olukhethekileyo kwayiwexula yonke intlanganiso ngegunya elikhulu. Iingqondo zabo zazise zigqwethwe kukutya nokusela iwayini, ziphandlwe yihombo kaHerode, ziyotywe yimbonakalo yokumila nentetho; benobundlobongela bezondelele ukuze bazuze okukhulu, bamnyhwalaza ngokumenza mkhulu besithi, akakho umntu onokuba nembonakalo efana naleyo okanye onobuciko obumangalisa ngolo hlobo. Bongeza ngelithi, njengoko bebehleli bemhlonela njengomlawuli, ukususela ngoku baya kumnqula njengothixo.

Amanye ala mazwi ayevakala ezukisa umoni ongendawo, kwiminyaka nje embalwa eyadlulayo ayekhwaza ngokwabaphambeneyo, Mka noYesu! Mbethelele, Mbethelele! AmaYuda ala ukwamkela uYesu, ongubo zaKhe zazirhwexa zigqugqiswe nayindlela, phofu zambathise intliziyo ezele luthando. Amehlo abo ayengakwazi ukwahlula komphandle othobekileyo, iNkosi yobomi nozuko, nangona amandla kaKristu ayetyhilwe phambi kwabo kwimisebenzi ekungekho mntu nje onako ukuyenza. Baye bekulungele ukumnqula njengothixo ukumkani ozele likratshi, ongubo zakhe zibengezelayo yisilivere negolide, ezigqume intliziyo engcolileyo nenenkohlakalo.

UHerode wayesazi ukuba wayengakufanelanga ukudunyiswa nembeko awayezinikwa, kodwa wakwamkela ukunqulwa ngokwesithixo ngabantu ngokungathi kumfanele. Intliziyo yakhe yazaliswa luloyiso, nobushushu bekratshi bagubungela inkangeleko yakhe xa esiva imikhwazo inyuka isithi, “Lilizwi lothixo elo, asilamntu.”

Ngequbuliso wafikelwa lutshintsho olubi phezu kwakhe. Ubuso bakhe baguquka baba mthuqwasi basangana yintlungu. Kwaphuma amathontsi amakhulu okubila emzimbeni. Wema umzuzwana ngathi uxhokozwe yintlungu nokoyika; wajika obo buso bakhe bumbatshe bangwevu wakhangela kubahlobo bakhe ababothuke kakhulu, wakhala ngelisezantsi nelityhafileyo, Lowo benimphakamise njengothixo ubethwa ngokufa.

Wathi enokuthuthunjelwa okukhulu kakhulu, wathwalwa wasuswa kuloo msitho nomboniso. Kumzuzwana nje ngaphambili wayamkele, ngokuzidla, ukudunyiswa nokunqulwa sisihlwele esikhulu; kodwa ngoku waqonda ukuba usezandleni zoMlawuli onamandla kunaye. Wathiwa hlasi kukuzisola; wakhumbula umyalelo wakhe okhohlakeleyo wokuba kunqunyulwe uYakobi ongenatyala, nokulungiselela kwakhe ukuba kubulawe umpostile uPetros; wakhumbula indlela athe ekuhlungisweni

nasekudanisweni kwengqumbo yakhe, wafutha ingqumbo engasacingiyo phezu kwabagcini bentolongo. Waya weva ukuba ngoku uThixo usebenzana naye, umtshutshisi ongenalusizi. Akafumananga kukhululeka kwintlungu yasemzimbeni okanye uxinzelelo lwasengqondweni, waye engalindelanga nto, phofu.

UHerode wayeqhelene nomthetho kaThixo, othi, “Uze ungabi nathixo bambingaphandlekwam”Eksodus 20:3);kwaye wayesazi ukuba ngokwamkela unqulo lwabantu wayewuzalisile umlinganiselo wobugwenxa bakhe, wazisa phezu kwakhe ingqumbo efanelekileyo kaYehova.

Kwaleya ngelosi yayize iphuma kwiinkundla zobukumkani ize kuhlangula uPetros, yaba ngumthunywa wengqumbo nokugwetywa kukaHerode. Ingelosi yambetha uPetros imvusa ebuthongweni; yambetha ngolunye uhlobo ukumkani okhohlakeleyo, ilibeka phantsi ikratshi lakhe isiza phezu kwakhe isohlwayo sOnamandla onke. UHerode wafa esentlungwini enkulu engqondweni nasemzimbeni, phantsi komgwebo wokohlwaywa nguThixo.

Esi sibonakaliso sobulungisa bezulu saba nempembelelo enamandla ebantwini. Iindaba zokuba umpostile kaKristu uhlangulwe ngommangaliso entolongweni nasekufeni, ngoku lo umtshutshisayo ebethwe wawa phantsi sisiqalekiso sikaThixo, zaya kuwo onke amazwe, zaba yindlela yokukhokelela abaninzi ekukholelweni kuKristu.

Amava kaFilipu, ekhokelwa yingelosi evela ezulwini ukuba aye kwindawo apho wayeza kuhlangana nomntu ofuna inyaniso; noKorneli, owatyelelwa yingelosi, uPetros, entolongweni egwetyelwe ukufa, wakhokelelwa yingelosi enkuselekweni — onke [la mava] abonisa ukusondelelana koqhagamshelano phakathi kwezulu nomhlaba.

Kumntu osebenzela uThixo, ingxelo yotyelelo lwengelosi imele ukuzisa ukomelela nesibindi. Namhla, kanye njengemihla yabapostile, izithunywa zasezulwini zihla zinyuka kubude nobubanzi bomhlaba — zifuna ukuthuthuzela abo baselusizini, ukukhusela abangazohlwayiyo, nokuzuzela uKristuiintliziyo zabantu.Asingekesizibonengamehlo;nangona zinathi, zisikhokela, zisibonisa, zisikhusela.

Izulu lisondezwe emhlabeni ngaloo leli ifihlakeleyo, enyawo lwayo luthe zinzi emhlabeni libe inqwanqwa lencopho lifikelele etroneni yOngenasiphelo. Iingelosi zihleli zisihla zinyuka le leli inokukhanya okubengezelayo, zithwele imithandazo yabasweleyo nabanoxinzelelo ziyisa kuBawo ophezulu, zize zizise intsikelelo nethemba, isibindi noncedo, ebantwaneni babantu. Ezi ngelosi zokukhanya zidala umoya wezulu emphefumlweni, zisifunqulela kongabonwayo nomi ngonaphakade. Asikwazi ukuyibona imo yazo ngamehlo enyama; kuphela kungombono womoya esinokuthi sizibone izinto zezulu. Yindlebe yomoya kuphela enokuva ubumnandi bamazwi asezulwini.

Isithunywa sikaYehova sibangqinga ngeenxa zonke abamoyikayo, sibahlangule.” Ndumiso 34:7. UThixo uzinika umyalelo izithunywa zaKhe ukuba zisindise abanyuliweyo kwintlekele, zibagcine kungabi, “nandyikityha yakufa ihamba esithokothokweni, nasifo sibhubhisayo, sibhuqa emini enkulu.” Ndumiso 91:6. Iingelosi ziyaphindaphinda zithetha nabantu njengomntu ethetha nomhlobo wakhe, zibakhokelele ezindaweni zokhuseleko. Amazwi eengelosi enkuthazo ayaphindaphinda ukuhlaziya imimoya edakumbileyo yabanyanisekileyo, athi eziphakamisele iingqondo ngaphezu kwezinto zasemhlabeni, abenze ukuba bathi ngokholo babone iingubo ezimhlophe, izithsaba, amahlamvu amasundu, izinto eziya kwamkelwa ngaboyisi abarhangqe itrone enkulu emhlophe.

Ngumsebenziweengelosi ukusondela kwabalingiweyo, ababulalekayo nakwabahendwayo. Zibasebenzela zingadinwa abo uKristu wabafelayo. Xa aboni bekholelwa ekuzinikeleni kuMsindisi, ingelosi ziyazithwala iindaba zizise ezulwini, kubekho uvuyo olukhulu kuwo wonke umkhosi wasezulwini. “Kuya kubakho uvuyo emazulwini ngomoni eba mnye oguqukayo, kunamashumi asithoba anesithoba amalungisa, angaswele nguquko.” Luka 15:7. Kuthwalwa ingxelo isiwe ezulwini yawo wonke umzamo onempumelelo esiwenzayo ukugxotha ubumnyama nokusasaza ngokubanzi ukwaziwa kukaKristu. Ithi yakuphindwa le ngxelo phambi kukaBawo, umkhosi wasezulwini wonke uzaliswe luvuyo.

Izikumkani kunye namagunya ezulu ayiqwalasele imfazwe ethi, phantsi kweemeko ezibonakala zityhafisa, iliwe ngabakhonzi bakaThixo. Kuzuzwa uloyiso kwiindawo ezintsha, kuphunyelelwa amanqanaba amatsha, njengoko amaKristu, engqonge ibhanile yoMhlanguli wawo, ebheka phambili ekulweni idabi elilungileyo lokholo. Zonke iingelosi zezulu zikho ukunceda abantu abathobekileyo, abakholelwa kuThixo; kuze kuthi, xa umkhosi kaThixo wabasebenzi apha ezantsi uvuma ingoma yokudumisa, ikwayala yangasentla ihlangane nawo ekunikeni ukubonga kuThixo nakuNyana waKhe.

Kufuneka siyiqonde kakuhle into yokuba senza umsebenzi weengelosi. Kungakuhle ukukhumbula ukuba wonke umntwana kaThixo unentsebenziswano nezidalwa zasezulwini. Imikhosi, engabonakaliyo yokukhanya namandla, inabo banobulali bathobekileyo abakholwayo nabawabangayo amadinga kaThixo. Iikherubhi neeserafi, neengelosi ezibalaseleyo ngamandla, zimi ngasekunene, “zingomoya ababusayo, zithunywe ukuba zilungiselele abo baza kuba ziindlalifa zalo usindiso.” Hebhere 1:14.

Isahluko 16—Isigidimi Segospile Kwa-Antiyokwe

[Esi sahluko sisekwe kwiZenzo 11:19-26; 13:1-3]

Emva kokuba abafundi babegxothwe eYerusalem yintshutshiso, isigidimi seendaba ezilungileyo sasasazeka ngokukhawuleza kuzo zonke iindawo ezingaphaya kwemida yePalestina; amaninzi amaqela amancinane amakholwa athi aqalwa kwiindawo ezibalulekileyo. Abanye abafundi “bada beza kwelaseFenike, naseSipro, nakwa-Antiyokwe, belishumayela ilizwi.” Ukusebenza kwabo kwakujoliswe kumaHebhere namaYuda angamaGrike, uninzi lwabo ababefumaneka ngeli xesha phantse kuzo zonke izixeko zehlabathi.

Phakathi kweendawo ezikhankanyiweyo apho ivangeli yamkelwa ngovuyo khona kukwa-Antiyokwe, ngelo xesha isisixeko esikhulu saseSiriya. Urhwebo olukhulu olwaluqhutyelwa kweso sixeko sasiliziko elinabantu abaninzi, lwazisa abantu abaninzi beentlanga ngentlanga. Ngaphandle koko, iAntiyokwe yayibaluleke njengendawo yabantu abathandaukonwabaneziyolo, ngenxa yemoyempiloyayo,ubuhle bendawo, ubutyebi, inkcubeko nokuchubeka [kwabantu] okwakulapho. Ngemihla yabapostile saba sisixeko solonwabo nobubi. Iindaba ezilungileyo zazifundiswa esidlangalaleni kwa-Antiyokwe ngabafundi abathile ababephuma eSipro naseKirene, abeza be“shumayela iindaba ezilungileyo zeNkosi uYesu.” “Isandla seNkosi sinawo,” kwaza ukubulaleka kwabo kwenene kwathwala isiqhamo. “Kwakholwa inani elikhulu, labuyela eNkosini.”

“Lwavakala ke udaba lwabo ezindlebeni zebandla laseYerusalem; bakhupha uBharnabhas, ukuba ahambe, ade aye kufika kwa-Antiyokwe.” Ekufikeni kwakhe entsimini yakhe entsha yokusebenza, uBharnabhas wabona umsebenzi osele wenziwe ngobabalo lwezulu, “wavuya, wabavuselela bonke, ukuba bathi ngengqibo yentliziyo bahlale bethe nca eNkosini.”

Ukusebenza kukaBharnabhas kwa-Antiyokwe kwasikeleleka kakhulu, bababaninzi abongezwa kwinani lamakholwa khona apho. Wathi wakukhula umsebenzi, wabona uBharnabhas ukuba kukho intswelo yoncedo olufanelekileyo ukuze kuhanjiselwe phambili ukubonelela kukaThixo, waza waya eTarso ukuya kukhangela uPawulos, owathi akuba esukile eYerusalem okwethuba elithile ngaphambili, wasebenza “kwimimandla yelaseSiriya nelaseKilikiya,” eshumayela “[ngo]kholo abefudula elubhukuqa.” Galati 1:21, 23. UBharnabhas waphumelela ukumfumana uPawulos kwanokumoyisela ukuba abuye naye njengeqabane emsebenzini.

Kwisixeko esasigcwele ngabantu sakwa-Antiyokwe, uPawulos wafumana intsimi efaneleke ngokugqithisileyo yokusetyenzwa. Imfundo yakhe, ubulumko, nolangazelelo konke kwafaka impembelelo enamandla kubemi nabathi rhoqo ukuhambela kweso sixeko senkcubeko; wafumanekakanye eluncedo olwaludingwa nguBharnabhas. Umnyaka

wonke, aba bafundi babini basebenza bemanyene ngokunyaniseka kulungiselelo, bezisa kwabaninzi ukwaziwa kukaYesu waseNazarete, uMhlanguli womhlaba.

Kwakukwa-Antiyokwe apho abafundi baqala ukubizwa ngokuba ngamaKristu. Igama lanikwa kuba uKristu wayenguwona mongo wokushumayela kwabo, imfundiso yabo, nencoko yabo. Babethe rhoqo ukubalisa iziganeko ezenzekayo ngemihla yokugqibela yomsebenzi waKhe emhlabeni, ukusikelelwa kwabafundi baKhe ngobukho baKhe isiqu. Babengadinwa behleli kwiimfundiso zakhe nemimangaliso yokuphilisa. Ngemilebe ehlininikayo namehlo aneenyembezi, bathetha ngentlungu yaKhe egadini, ukungcatshwa kwaKhe, ukuvavanywa, nokubulawa, ukunyamezela nokuthobeka awathi wamelana nokunyeliswa nokungcungcuthekiswa okwakubekwe phezu kwaKhe ziintshaba zaKhe, kunye nosizi olunobuThixo awathandazela ngalo abo babemtshutshisa. Ukuvuka nokunyuka kwaKhe, nomsebenzi waKhe ezulwini njengoMmeli wabantu abawileyo, yayiziingongoma ababekonwabela ukuzibalula. Kwakufanelekile ukuba abahedeni bababize ngokuba ngamaKristu, kuba babeshumayela uKristu nemithandazo yabo beyibhekisa kuThixo ngaYe.

NguThixo owabanika igama lobuKristu. Eli ligama lobukumkani, elinikwa bonke abazimanya noKristu. Kwakungeli gama awaya wabhala uYakobi kamva esithi, “Izityebi azinicinezeli na? Zona azinirholeli ematyaleni na? Zona azilinyelisi na igama elihle elo, nabizwa ngalo?” Yakobi 2:6, 7. Wabuya wathi uPetros, Ukuba ubani kuni uva ubunzima ngokuba engumKristu makangadani; makamzukise ke uThixo ngaloo ndawo.” “Ukuba niya ngcikivwa ngenxa yegama likaKristu, ninoyolo; ngokuba uMoya wozuko nokaThixo uphumle phezu kwenu.” 1 Petros 4:16, 14.

Amakholwa akwa-Antiyokwe aqonda ukuba uThixo wayenentumekelelo yokusebenza ebomini bawo “ukuthanda oko, kwanokusebenza oko, ngenxa yenkolelo yakhe.” Filipi 2:13. Njengoko babehlala phakathi kwabantu ababengakhathali kangako ngezinto zikanaphakade, bazama ukutsala umdla kwabo banyanisekileyo entliziyweni, nokunika ubungqina obuhle ngaLowo babemthanda bemkhonza. Ekusebenzeni kwabo ngokuzithoba, bafunda ukuxhomekeka kumandla kaMoya Oyingcwele ukuzisa impumelelo yelizwi lobomi. Ngolo hlobo kwiindlela ezininzi zobomi babuthwala ubungqina bokholo lwabo ngoKristu.

Umzekelo wabalandeli bakaKristu kwa-Antiyokwe umele ukuba yimpembelelo kulo lonke ikholwa elihlala ezixekweni ezikhulu zehlabathi namhlanje. Nangona kuhambelana necebo likaThixo ukuba abasebenzi abanyuliweyo nabanetalente bebekwe kwiingingqi ezibalulekileyo zabantu ukuba bakhokele kumalinge asesidlangalaleni, ikwa yinjongo yaKhe ukuba amalungu ebandla ahlala kwezi zixeko asebenzise iitalente azinikwe nguThixo ekusebenzeleni imiphefumo. Kukho ubutyebi beentsikelelo obugcinelwe abo bazinikela ngokupheleleyo kubizo lukaThixo. Njengokuba abasebenzi abanjalo bezama

nzima ukuba bazuzele uYesu imiphefumlo, baya kufumanisa ukuba abaninzi ababengayi kuze bafikelwe nangayiphi indlela, bakulungele ukusabela kwimizamo ebanika umngeni engqondweni.

Umsebenzi kaThixo emhlabeni namhla ufuna abameli benyaniso yeBhayibhile abaphilayo. Abafundisi ababekwe izandla bebodwa abawulingenanga umsebenzi wokulumkisa izixeko ezikhulu. UThixo ubiza, hayi kuphela abafundisi, kodwa oogqirha, abongikazi, abavangeli beencwadi, oonoBhayibhile, kwakunye nabavangeli abazinikeleyo abaneetalente ezahlukeneyo abanolwazi lwelizwi likaThixo nabawaziyo amandla obabalo lwaKhe, ukuba baqaphele izidingo zezixeko ezingalunyukiswanga. Lonke iziko labathunywa kufuneka lisetyenziswe, ukuze kuphuhliswe amathuba akhoyo ngobulumko.

Ukusebenza kukaPawulos kwa-Antiyokwe, ehlangene noBharnabhas, kwayomeleza inkolo yakhe yokuba iNkosi imbizele ukwenza umsebenzi owodwa phakathi kweeNtlanga zehlabathi. Ngexesha lokuguquka kukaPawulos, iNkosi yavakalisa ukuba wayeza kwenziwa umlungiseleli eziNtlangeni, “ukuba avule amehlo abo, ukuze babuye ebumnyameni, beze ebumhlotsheni; babuye egunyeni likaSathana, beze kuThixo; ukuze bamkele uxolelo lwezono, nelifa phakathi kwabangcwalisiweyo, ngokukholwa kum [Yesu]. Zenzo 26:18. Ingelosi eyavela kuHananiya yathi ngoPawulos, “Lowo usisitya esinyuliweyo ndim, sokuphatha igama lam emehlweni eentlanga, nookumkani, kwanoonyana bakaIsrayeli.” Zenzo 9:15 UPawulos yena ngokwakhe, kamva kumava akhe obuKristu, ethandaza etempileni eYerusalem, watyelelwa yingelosi ephuma ezulwini, eyamyalela yathi kuye, “Hamba; ngokuba mna ndiya kukuthuma kude kwiintlanga.” Zenzo 22:21.

INkosi yayimnike uPawulos umyalelo wokungena kumsebenzi obanzi wovangelo kwintsimi elilizwe labeeNtlanga. Ukulungiselela lo msebenzi umkhulu nonzima, uThixo wamsondeza kakhulukuYe, wavula phambi kwamehlo akhe athungululeyo imibono yobuhle nobuqaqawuli bezulu. Wayenikwe ulungiselelololokwazisa “imfihlelo” “ebifihliwe kwasephakadeni” (Roma 16:25), - “imfihlelo yokuthanda kwakhe” (Efese 1:9), “ababengathanga kuzimbi izizukulwana bayaziswe oonyana babantu, njengoko bayityhilelweyo ngoku abapostile bakhe abangcwele nabaprofeti bakhe, ngaye uMoya; eyokuba iintlanga ziziindlalifa bathi, zikumzimba mnye nathi zingamahlulelana nathi ngedinga lakhe, sikuye nje uKristu ngazo iindaba ezilungileyo, endaba,” utsho uPawulos, “ngumlungiseleli . . . Mna lo, unguyena mncinanana kubo bonke abangcwele, ndababalwa ngolo lubabalo, lokuba ndishumayele phakathi kweentlanga iindaba ezilungileyo zobutyebi obungalandekiyo bukaKristu; ndibakhanyisele bonke, bayibone into obuyiyo ubudlelane bemfihlelo ebifihliwe kwasemaphakadeni, ikuye uThixo, owazidalayo zonke izinto ngoYesu Kristu; ukuze ngoku oozilawuli noomagunya, abakwezasemazulwini iindawo babaziswe ngalo ibandla ubulumko bukaThixo, obuziintlobo ezininzi,

ngokokwengqibo yakhe yasemaphakadeni awayenzayo kuKristu Yesu, iNkosi yethu.” Efese 3:5-11.

UThixo wakusikelela kakhulu ukusebenza kukaPawulos kunye noBharnabhas ngonyaka ababesele namakholwa kwa-Antiyokwe. Noko kunjalo, kwakungekabikho namnye kubo owayethanjiselwe umsebenzi wevangeli ngokusesikweni. Ngoku babefikelele kwinqanaba kumava abo obuKristu apho uThixo wayeza kubathwalisa ukuhambisela phambili umsebenzi onzima wovangelo, ekuza kuthi ekwenziweni kwawo kufuneke okuhle okunokufunyanwa ngesithunywa esilibandla.

“Ke kaloku, kwaye kukho kwa-Antiyokwe, ebandleni ebelikhona, abaprofeti nabafundisi abathile, abangooBharnabhas, noSimon ekuthiwa nguNigere, noLukiyo waseKirene, kwanoManayen,. . .noSawule. Bakubon’ ukuba ke bayabusa eNkosini, bezila ukudla,wathi uMoya Oyingcwele, Ndahluleleni ke uBharnabhas kwanoSawule, baye emsebenzini endibabizele kuwo.” Phambi kokuba bathunywe njengabavangeli ehlabathini labahedeni, aba bafundi bangcwaliswa ngokunikelwa kuThixo ngokuzila ukudla nokuthandaza nokubekwa izandla. Baba banikwa igunya libandla, ukuba banganeli ukushumayela inyaniso, kodwa benze nenkonzo yokubhaptiza nokumisela amabandla, benikwe igunya elipheleleyo lobushumayeli.

Ngeli xesha ibandla lobuKristu lalingena kwisigaba esitsha. Umsebenzi wokuvakaliswa kwesigidimi seendaba ezilungileyo wawuza kuqhutyelwa phambili ngamandla; ngoko ibandla laliza komelezwa kukuqokelelwa okukhulu kwemiphefumlo. Abapostile ababenyulelwe ukukhokela lo msebenzi babeza kujongana nokukrokrelwa, nokukhawuleza bagxekwe, nomona. Iimfundiso zabo ngokubhekisele ekuwisweni kwalo “udonga lothango oluphakathi” (Efese 2:14) olwalahlule amaYuda kwilizwe labeeNtlanga ixesha elide, ngokufanelekileyo zaziza kubenza batyholwe ngolahlekiso, lize igunya labo njengabafundisi beendaba ezilungileyo lixoxise kwabaninzi abangamaYuda anomfutho akholwayo. UThixo wabubona kwangaphambili ubunzima abakhonzi baKhe ababeza kuhlangana nabo, waza, ukwenza ukuba umsebenzi wabo ube kumgangatho ongaphezu kokuhlaselwa, wayalela ibandla ukuba libabekele bucala esidlangalaleni kumsebenzi wokulungiselela. Ukuthanjiswa yayikukuvuma ekuhleni ukunyulwa kwabo lizulu ukuba base iindaba zovuyo zazo iindaba ezilungileyo eziNtlangeni.

BobabiniuPawulosnoBharnabhasbabese bewufumeneumyalelo kuThixo ngokwaKheyonainkonzo yokubekwa,kwezandla ayongezanga lubabalo lutsha okanye imfaneleko yokuwulungela [umsebenzi]. Kwakuyindlela yokuqinisekiswa kokubizelwa kwisikhundla esichongiweyo nokwamkelwa kwegunya lomntu obekwe kweso sikhundla. Ngako [ukubekwa kwezandla] itywina lebandla labekwa emsebenzini kaThixo.

KumYuda, le ndlela yayiyebalulekileyo. Xa ubawo womYuda esikelela abantwana bakhe, wayebeka izandla zakhe ngokuzukileyo phezu kweentloko zabo. Xa isilwanyana

sasinikelelwa umbingelelo, isandla salowo uthiwe jize ngegunya lobubingeleli sasibekwa phezu kwentloko yexhoba. Xa abafundisi bebandla lamakholwa kwa-Antiyokwe babebeka izandla phezu kukaPawulos noBharnabhas, ngeso senzo, babecela uThixo ukuba abeke intsikelelo yaKhe phezu kwabapostile abanyuliweyo ekuzinikeleni kwabo kumsebenzi okhethekileyo ababe nyulelwe kuwo.

Ngexesha elisemva koko, inkonzo yokuthanjiswa ngokubekwa kwezandla yaya yaphathwa kakubi kakhulu; kwafakwa kweso senzo ukubaluleka okungadingekanga, ngokungathi amandla ebefika ngelo xesha kwabo babekwa izandla, into eyenza ukuba bawufanele ngelo xesha nawuphi umsebenzi, nayo yonke imisebenzi yobufundisi. Ekubekweni bucala kwaba bapostile babini, ayikho ingxelo ethi nasiphina isakhono basinikwa ngokubekwa nje kwezandla. Kukho kuphela nje ingxelo yokuthanjiswa kwabo enento nomsebenzi wabo wexesha elizayo.

Iimeko ezihlangene nokwahlulwa [nokubekwa bucala] kukaPawulos noBharnabhas nguMoya Oyingcwele kwicandelo elilodwa lomsebenzi zibonisa ukuba iNkosi isebenza ngabathunywa abachongiweyo ebandleni laYo elimiselweyo. Kwiminyaka engaphambili, kwakuba kutyhilwe injongoyezulu ngoPawulos okokuqala kuye nguMsindisingokwaKhe, kwathi ngokukhawuleza emva koko, uPawulos, wahlanganiswa namalungu ebandla elitsha elalisanda kumiselwa eDamasko. Ngaphezu koko, ibandla elikuloo ndawo alizange lishiywe ixesha elide lisebumnyameni ngawakhe amava lo mFarisi wayeguqukile. Ngoku ke, xa umyalelo wezulu onikwe ngelo xesha kufuneka wenziwe ngokupheleleyo, uMoya Oyingcwele, kwakhona engqina ngoPawulos ukuba usisitya esinyuliweyo sokuthwala iindaba aezilungileyo ziye ezintlangeni, wabeka phezu kwebandla umsebenzi wokumthambisa, yena nalowo umgumsebenzi kunye naye. Ngexesha abaziinkokeli zebandla kwa-Antiyokwe “ba[be]busa eNkosini, bezila ukudla, wathi uMoya Oyingcwele, Ndahluleleni ke uBharnabhas kwanoSawule, baye emsebenzini endibabizele kuwo.”

UThixo ulenze ibandla laKhe emhlabeni ijelo lokukhanya, athi ngalo agqithisele iinjongo zaKhe nentando yaKhe. Akaniki umntu omnye kubakhonzi baKhe amava okuzimela geqe nangokuchaseneyo namava ebandla ngokwalo. Akamniki umntu ulwazi lwentando yaKhe ngebandla lonke kube ngelo xesha ibandla — umzimba kaKristu — lishiywe ebumnyameni. Ekulungiseleleni kwaKhe, ubabeka abakhonzi baKhe kulalwamano olusondeleyo nebandla laKhe, ukuze kube kuncinane ukuzithemba kubo ngokwabo, kube kukhulu ukuthemba abanye, abo Yena abakhokelayo ukuba bahambisele phambili umsebenzi waKhe.

Bahlala bekho ebandleni abo basoloko bekekelele ekuzimeleni bodwa. Ingathi abaqondi ukuba ukuzimela geqe komoya kunengozi yokumkhokelela umntu ongumthunywa ekuthembeni eyakhe imbono endaweni yokuhlonipha icebiso, axabise kakhulu imbono yabazalwana bakhe, ngakumbi abo bakwizikhundla uThixo abanyulele

kuzo ukuba bakhokele abantu baKhe. UThixo ubeke phezu kwebandla laKhe igunya elilodwa namandla ekungekho noyedwa oya kuba uya lungisa xa engalinakanga elidelela, kuba owenza oko udelela ilizwi likaThixo.

Abo banengqondo yokuhlonipha ezabo iimbono njengezona ziphezulu basengozini enkulu. Lilinge alifundisisileyo uSathana ukubahlula abanjalo kwabo bangamajelo okukhanya, athi uThixo abasebenzise ekwakheni nasekwandiseni umsebenzi waKhe emhlabeni. Ukutyeshela okanye ukudelela abo uThixo abanyulileyo ukuba bathwale uxanduva lobunkokeli obuhlangane nokuhambisela phambili inyaniso, kukwala iindlela azinyulileyo [uThixo] ukunceda, ukukhuthaza, nokomeleza abantu baKhe. Into yokuba nawuphi na umsebenzi emsebenzini weNkosi odlula ngaphaya kwezi nkokeli, nocinga ukuba ukukhanya kwakhe kumele ukuza kuphela kuvela ngqo kuThixo, uzibeka endaweni apho anokukhohliswa lula lutshaba nokuqethulwa. INkosi ebulumkweni baYo ilungise ukuba ngeendlela zolwalamano olusondeleneyo ekufuneka zigciniwe ngawo onke amakholwa, umKristu uya kumanyana nomKristu, ibandla nebandla. Ngoko ke isixhobo esingumntu siya kwenziwa ukuba sikwazi ukuhlangana nezulu. Sonke isithunywa siya kumthobela uMoya Oyingcwele, aze onke amakholwa amanyane kwilinge elimiselweyo nelikhokelwa ngendlela ukunika ihlabathi iindaba zovuyo zobabalo lukaThixo.

UPawulos walithabatha ithuba lokuthanjiswa kwakhe ngokusesikweni njengophawu lwesiqalo sexeha elitsha nelibalulekileyo ebomini bakhe. Kwabakukususelakwelixeshaaphowathikamvawamisaixesha lokuqala kwakhe ubupostile ebandleni lobuKristu.

Ngeli xesha iindaba ezilungileyo zibengezela ngobuqaqawuli kwa-Antiyokwe, umsebenzi obalulekileyo wawuqhubeka ngabapostile ababesele eYerusalem. Yonke iminyaka, ngexesha leziyunguma, amaYuda amaninzi aphuma kulo lonke ayesiza eYerusalem ukuba anqule etempileni. Abanye baba bahambi babe ngamadoda anobungcwele nangabafundi abanyanisekileyo beziprofeto. Babekukhangele bekulangazelela ukufika kukaMesiya owayeprofetiwe, ithemba likaIsrayeli. Ngexesha iYerusalem yayizaliswe ngabasemzini, abapostile bashumayela uKristu ngesibindi esingagungqiyo, nangona babesazi ukuba ngokwenza njalo babebeka ubomi babo esichengeni. UMoya kaThixo walibeka itywina emisebenzini yabo; kwabakho abaninzi abaguqukela elukholweni; baza aba, ekubuyeleni kwabo emakhayeni abo kwiindawo ezahlukeneyo zehlabathi, bayisasaza imbewu yenyaniso kuzo zonke izizwe kwiindidi zonke zabantu ekuhlaleni.

Ababalulekileyo phakathi kwabapostile ababesenza lo msebenzi yayinguPetros, uYakobi, noYohane, ababeqinisekile ukuba uThixo ubanyule ukuba bashumayele uKristu phakathi kwabakhaya babo. Basebenza ngokunyaniseka nangobulumko, bengqina ngezinto ababezibonile nababezivile, bebhenela “[kwe]lona lizwi liqinisekileyo

elilelobuprofeti” (2 Petros 1:19), ekuzameni kwabo ukoyisela “yonke indlu kaIsrayeli ukuba uThixo wamenza iNkosi noKristu, kwayena lo Yesu nambethelelayo emnqamlezweni” (Zenzo 2:36).

Isahluko 17—Abavakalisi Beendaba Ezilungileyo

[Esi sahluko sisekwe kwiZenzo 13:4-52]

“Bakuthunywa nguMoya Oyingcwele,” uPawulos noBharnabhas emva kokuthanjiswa kwabo ngabazalwana kwa-Antiyokwe, behla baya eSeluki; kanjalo besuka apho ngomkhombe, baya eSipro.” Ngolo hlobo, baba baqala uhambo lwabo lokuqala lokuvangela.

ISipro yenye yeendawo awayebalekele kuyo amaKristu ukusuka eYerusalem ngenxa yentshutshiso eyalandela ukufa kukaStefano. KwakuseSipro apho amadoda athile ahamba aya kwa-Antiyokwe, “[e]shumayela iindaba ezilungileyo zeNkosi uYesu.” Zenzo 11:20. UBharnabhas yena wayengo”waseSipro” (Zenzo 4:36); ngoku yena noPawulos, bekhatshwa nguYohane Marko, ozalana noBharnabhas, batyelela le ntsimi isisiqithi.

Umama kaMarko wayengumntu oguqukele kwinkolo yobuKristu, ikhaya lakhe eYerusalem laliyindawo yokuphephela kwabafundi. Babesoloko beqinisekile ngokwamkeleka nokufumana ithuba lokuphumla. Kwakungethubalolunyeloku kutyelela kwabapostile ekhayeni likamama wakhe, apho uMarko wacela kuPawulos noBharnabhas ukuba abakhaphe kuhambo lwabo lokuvangela. Wakuva ukuthandwa nguThixo entliziyweni yakhe waza walangazelela ukuzinikela ngokupheleleyo emsebenzini weendaba ezilungileyo.

Bathe bakufika eSalamis, abapostile, “balishumayela ilizwi likaThixo ezindlwini zesikhungu zamaYuda. . . . besigqibile ke isiqithi ngokuhamba, bada bafika ePafo; bafumana siyazi uthile, ungumprofeti wobuxoki, umYuda ogama linguSergiyo Pawulos, indoda enokuqonda; eyababizela kuyo ooBharnabhas noSawule, yangxamela ukuliva ilizwi likaThixo. Wamelana nabo ke u-Elima, usiyazi lowo (kuba litsho igama lakhe lakuthethwa ngentetho evakalayo), efuna ukulijika ibamba elo elukholweni.”

USathana akakuvumeli ngaphandle kwemigudu [yokwala] ukwakhiwa kobukumkani bukaThixo emhlabeni. Imikhoosi yongendawo isedabini elingapheliyo ukulwa nezisebenzi ezinyulelwe ukusasaza iindaba ezilungileyo, kwaye la magunya obumnyama asebenza kakhulu xa inyaniso ivakaliswa phambi kwamadoda ahloniphekileyo nanamagama amahle kakhulu. Kwakunjalo xa uSergiyo Pawulos, ibamba laseSipro, wayemamele isigidimi seendaba ezilungileyo. Ibamba lalithumele ukuba kubizwe abapostile, ukuze lifundiswe isigidimi ababesiphethe, ngoku imikhosi yobubi, isebenza ngosiyazi u-Elima, yafuna ukuba, ngeengcebiso zayo ezikhohlakeleyo, imjike elukholweni, ngokwenza njalo ibe iphanzisa injongo kaThixo.

Lunjalo utshaba oluwileyo ukuhlala lusebenzela ukugcina kuluhlu lwalo amadoda empembelelo anokuthi, ukuba athe aguquka, amnikeuThixo inkonzo enempumelelo emsebenzini waKhe.Ke yenaumsebenzi onyanisekileyo akadingi koyika esandleni

sotshaba; kuba lilungelo lakhe ukuzaliswa ngamandla angasentla ukuze amelane nempembelelo kaSathana.

Nangona waphazanyiswa kakubi nguSathana, uPawulos waba naso isibindi sokumkhalimela lowo utshaba lwalusebenza ngaye. Umpostile, “ezele nguMoya Oyingcwele, wamjonga, wathi, Wena uzeleyo yiyo inkohliso, nabubo ubutshijolo, nyanandini woMtyholi, lutshabandini lobulungisa bonke, akuyi kupheza na ukuzijika iindlela ezithe tye zeNkosi? Uyabona, nangoku isandla seNkosi siphezu kwakho; uya kuba yimfama, kube mzuzu ungaliboni ilanga. Kwalapho ke wawelwa lurhatyazo nobumnyama; wayephamzela, efuna abangamarhola ngesandla. Lithe ke ibamba, lakukubona oko kwenzekileyo, lakholwa, likhwankqisiwe yiyo imfundiso yeNkosi.”

Usiyazi wayewavalile amehlo akhe kwizinto ezibonakalayo zenyaniso yeendaba ezilungileyo, yaza iNkosi, ngomsindo wobulungisa, yenza ukuba amehlo akhe endalo avaleke, emgcina kude nokukhanya kwemini. Obu bumfama babungesosimakade, kodwa babubobexeshana, ukuze alunyukiswe aguquke acele uxolelo lukaThixo Lowo wayemone kakhulu. Isiphithiphithi awangena kuso sabenza bayinkunkuma ubuqhopholololo bobuchule bakhe xa buthelekiswa nemfundiso kaKristu. Kwale nto yokuba wanyanzeleka ukuba aphuthaphuthe ebumfameni yabonisa ukuba imimangaliso eyayisenziwa ngabapostile, awayithabatha yena Elima njengendlalo yokuthiwa “chwakra” nje esandleni, yayisenziwa ngamadla kaThixo. Ibamba, loyisakele yinyaniso yemfundiso eyayifundiswa ngabapostile, yazamkela iindaba ezilungileyo.

UElima wayengeyiyo indoda efundileyo, ukanti wayekufanele ngendlela eyodwa ukwenza umsebenzi kaSathana. Abo bashumayela inyaniso kaThixo baya kuhlangana notshaba olunamaqhinga lukwiimo ezahlukeneyo. Maxa wambi iya kuba ngumntu ofundileyo, kodwa amaxesha amaninzi iba ngabantu abangazi nto, athi uSathana abaqeqeshe ukuba babe nempumelelo ekulahlekiseni imiphefumlo. Luxanduva lomfundisi kaKristu ukuma anyaniseke kwindawo yakhe, ekoyikeni uThixo nasemandleni obugorha baKhe. Ngokwenza njalo uya kuyiphambanisa imikhosi kaSathana aze oyise egameni leNkosi.

UPawulos neqela lakhe baqhubeka nohambo lwabo, besiya ePerga, esePamfili. Indlela yabo yayinzima; bahlangana nobunzima namagingxigingxi, bephazanyiswa ziingozi macala onke. Kwiidolophu nezixeko ababedlula kuzo, nakwiindlela ezingena nto, baberhangqwe ziingozi ezibonakalayo nezingabonwayo. UPawulos noBharnabhas babefunde ukuthembela kumandla kaThixo ahlangulayo. Iintliziyo zabo zazizaliswe luthando oluvuthayo lwemiphefumlo etshabalalayo. Njengabalusi abanyanisekileyo ekufuneni izimvu ezilahlekileyo, abazange bacinge ngolwabo ulonwabo nokulungelwa kwabo. Bemlibele umna, abazange baphazame bakuba bediniwe, belambile, begodola.

Phambi kwabo babebona into enye — ukusindiswa kwabo babebhadule kude bemka emhlambini.

“Kulapha apho uMarko, ezele luloyiko nokutyhafiswa, waba nokuthingaza okwethutyana kwinjongo yakhe yokuzinikela ngentliziyo yakhe yonke emsebenzini weNkosi. Ngokungaqhelani nobunzima, watyhafiswaziingozinokuphathekakakubiendleleni.Wayesebenza nzima ngempumelelo phantsi kweemeko ezivumayo; kodwangoku, phakathi kwenkcaso neengozi ezazisoloko ziwuphazamisa lo msebenzi unguvul’ indlela, woyiswa kukunyamezela ubunzima njengesoldati elifanelekileyo lomnqamlezo. Kwakusafuneka afunde ukubhekana nengozi, intshutshiso nenkcaso ngentliziyo enesibindi. Ngokuya behambela phambili abapostile, kwaba kukhona bahlangana neengxaki ezinkulu kakhulu, wothuka ngakumbi uMarko, waphelelwa sisibindi, wala ukubheka phambili, wabuyela eYerusalem.

Oku kushiya [umsebenzi] kwambangela uPawulos ukuba amgwebe kakubi, maxa wambi kalukhuni, okwexesha elithile. UBharnabhas, kwelinye icala, yena waba nokumxolela kuba esithi akanawo amava. Wahlupheka kakhulu esithi uMarko makangawushiyi umsebenzi, kuba wayebona apha kuye iimpawu ezazinokumenza ukuba abe ngumsebenzi ofanelekileyo kaKristu. Kwiminyaka emva kokucengela kwakhe uMarko, waba nomvuzo omkhulu, kuba indodana yazinikela ngokupheleleyo eNkosini nasemsebenzini wokuvakalisa kwiintsimi ezinzima isigidimi seendaba ezilungileyo. Phantsi kokusikelelwa nguThixo, nokuqeqeshwa ngobulumko nguBharnabhas, wakhula wangumsebenzi onexabiso.

Emva koko uPawulos wabuya waxolelana noMarko waza wamamkela ukuba asebenze naye. Waya wamncoma kumaKolose njengesisebenzi kunye naye “ebukumkanini bukaThixo” “nosisonwabiso” kuye (Kolose 4:11. Kwakhona phambi kokwakhe ukufa [uPawulos] wathetha ngoMarko njengoyinzuzo kuye emsebenzini (2 Timoti 4:11).

Emva kokuhamba kukaMarko, uPawulos noBharnabhas bahambela kwa-Antiyokwe ePisidiya baza, ngemini yeSabatha, baya endlwini yesikhungu bahlala phantsi. “Emva kokuleswa komthetho nabaprofeti, abaphathi bendlu yesikhungu bathumela kubo besithi, Madoda, bazalwana, ukuba ninelizwi lokuvuselela abantu, thethani.” Bakuba becelwe ngolo hlobo ukuba bathethe, “usukile uPawulos, wawangawangisa ngesandla, wathi: Madoda, maIsrayeli, nani nimoyikayo uThixo, phulaphulani.” Emva koko yalandela intetho yakhe emangalisayo. Waqhubeka ngokunika imbali ngendlela eyathi iNkosi yawaphatha ngayo amaYuda ukususela ekuwahlanguleni kubukhoboka baseYiphutha nendlela ekwathenjiswa ngayo ngoMsindisi, ngembewu kaDavide, waza ngesibindi wathi, “Embewini yalowo, uthe uThixo ngokwedinga wavelisa uYesu, ukuba abe nguMsindisi kuIsrayeli; kwakubon’ ukuba uYohane uvakalise tanci, phambi kokungena kwakhe,

ubhaptizo loguquko kubo bonke abantu bakwaIsrayeli. Xa ke uYohane ebesekulufezeni uhambo lwakhe, ubesithi, Nithi nina ndingubani na? Andinguye. Yabonani, kuza emva kwam endingafanelekileyo ukuba ndizithukulule iimbadada ezinyaweni zakhe." Ngoko ke, wathi ngamandla, washumayela uYesu njengoMsindisi wabantu, uMesiya wesiprofeto.

Akuba uPawulos evakalise wenjenjalo, waqhubeka wathi, "Madoda, bazalwana, nyana bomlibo wakwa-Abraham, nabo phakathi kwenu bamoyikayo uThixo, ilizwi lolu lusindiso lathunyelwa kuni. Kuba abo bemiyo eYerusalem, nabaphathi babo, bengamazanga lowo, kwanamazwi abaprofeti aleswayo iisabatha ngeesabatha zonke, bawazalisa ngokumgweba."

UPawulos akazange alibazise ukuthetha inyaniso eselubala ngokwaliwa koMsindisi ziinkokeli zamaYuda. "Bathi bengafumananga nalinye ityala lokufa [kuYe],"wavakalisa watsho umpostile, "bacela kuPilato ukuba asikwe. Xa ke babezifezile zonke izinto ezibhaliweyo ngaye, bamthula emthini, bambeka engcwabeni. Uthe ke uThixo wamvusa kwabafileyo, Yena lowo wabonwa imihla emininzi ngabo babenyuke naYe, bevela kwelaseGalili besiya eYerusalem; ngabo ke abangamangqina aKhe ebantwini.

"Nathi sinishumayeza iindaba ezilungileyo zedinga elo labakho koobawo bethu, zokokuba uThixo ulizalisile lona kuthi, bantwana babo, ngokumvusa uYesu; njengokuba nakwiNdumiso yesibini kubhaliwe kwathiwa, Wena unguNyana wam, ndikuzele mna namhla. Malunga ke nokumvusa kwakhe kwabafileyo, angabi sabuyela ekuboleni, uselethe ukuthetha, Ndiya kuninika iinceba eziqinisekileyo zikaDavide. Kungoko athi nakwenye iNdumiso, Akuyi kumyekela Oyingcwele wakho ukuba abone ukubola. Kuba uDavide okunene, akuba elisebenzele kwesakhe isizukulwana icebo likaThixo, walala ubuthongo, wabekwa kooyise, wakubona ukubola; ke yena owavuswayo nguThixo akabonanga kubola."

Uthi ke ngoku uPawulos akuba ethethile ngokuphandle ngokuzaliseka kweziprofeto eziqhelekileyo ezingoMesiya, abashumayeze ngenguquko nokuxolelwa kwezono ngokulunga kukaYesu uMsindisi wabo. "Makwazeke ngoko kuni," utsho, "ukuba ngaye lowo kuxelwa kuni uxolelo lwezono; nakuzo zonke izinto ebeningenako ukugwetyelwa nikhululeke kuzo ngokomthetho kaMoses."

UMoya kaThixo wawakhapha amazwi awayethethwa, zaza zachukumiseka iintliziyo. Ukubhenela kukampostile kwiziprofeto zeTestamente eNdala, nokuwazisa kwakhe ukuba ezi zazaliseka kulungiselelo lukaYesu waseNazarete, kwazisa ukoyiseka kwimiphefumlo emininzi eyayilangazelela ukufika kukaMesiya owayethenjisiwe. Amazwi owayethetha engqinisekiso yokuba "iindaba zovuyo" zosindiso yayizezamaYuda nabeeNtlanga ngokufanayo, yazisa ithemba novuyo kwabo babefudula bengabalwa njengenzala baka-Abraham enyameni.

“Ke kaloku akubon’ ukuba ayaphuma amaYuda endlwini yesikhungu, babongoza abeentlanga ukuba la mazwi athethwe kubo ngesabatha ezayo.” Sakuba sichithakele isikhungu,” into eninzi yamaYuda neyabangene ebuYudeni, abamhlonelayo uThixo, yabalandela ooPawulos noBharnabhas; abathi bona, bethetha kubo, babeyisela ekuthini, mabahlale behleli elubabalweni lukaThixo.”

Umdla owakhulisayo kwi-Antiyokwe yasePisida yintetho kaPawulos, yahlanganisa ngeSabatha elandelayo phantse “umzi wonke, ukuba ulive ilizwi likaThixo. Ke kaloku amaYuda, akuzibona izihlwele, azala ngumona, aziphika izinto ezibe zithethwa nguPawulos, aphika enyelisa.

“Bathetha ke ngokungafihlisiyo uPawulos noBharnabhas, bathi, Bekufuneka ukuba lithethwe kuni kuqala ilizwi likaThixo; ekubeni ke niligibile, nazigweba ukuba anibufanele ubomi obungunaphakade, niyabona, sibheka kuzo iintlanga. Kuba isiwisele umthetho ngokunjalo iNkosi, yathi, Ndikubekile ukuba ube lukhanyiselo lweentlanga, ukuze ube ngowosindiso, kude kuse ekupheleni kwehlabathi.”

“Bakuva ke oko abeeNtlanga, bavuya, balizukisa ilizwi leNKosi, bakholwa bonke ababemiselwe ubomi obungunaphakade.” Baba novuyo olukhulu kakhulu kuba uKristu ebamkele njengabantwana bakaThixo, bathi, ngeentliziyo ezinombulelo, baliphulaphula ilizwi lishunyayelwa. Abo bakholwayo babe nolangazelelo lokusidlulisela isigidimi seendaba ezilungileyo kwabanye, ngaloo ndlela laba “ilizwi leNkosi lihanjiswa kulo lonke ilizwe elo.”

Kwiinkulungwane ezingaphambili, usiba lwempefumlelo lwayilanda le ntlanganiso yabeeNtlanga; kodwa ezo ntetho zesiprofeto zaba nokuqondwa kaluzizi. UHoseya wathi: “Ke inani loonyana bakaIsrayeli liya kuba ngangentlabathi yaselwandle, engalinganiswayo, engabalwayo; kuthi endaweni yokuba kuthiwe kubo, Aningabantu bam, kusuke kuthiwe kubo, Ningoonyana bakaThixo ophilileyo.” Wabuya wathi: “Ndozihlwayelela yena elizweni, ndimenzele imfesane uAkenzelwanga-mfesane; ndithi ku-Asibantu bam, Ungabantu bam; aze athi kum, UnguThixo wam.” Hoseya 1:10; 21:23.

UMsindisi ngokwaKhe, ngexesha lomsebenzi waKhe emhlabeni wakuxela kwangaphambili ukuya kweendaba ezilungileyo kwabeeNtlanga. Kumzekeliso womdiliya wathi kumaYuda angakholwayo, “Ubukumkani bukaThixo buya kususwa kuni, bunikwe uhlanga oluzivelisayo iziqhamo zabo.” Mateyu 21:43. Emva kokuvuka kwaKhe, wabayalela abafundi baKhe ukuba baye “kulo lonke elimiweyo” bazifundise “zonke iintlanga.” Kwakungafuneki bashiye namnye engalunyukiswanga, koko bazi“vakalise iindaba ezilungileyo kuyo yonke indalo.” Mateyu 28:19; Marko 16:15.

Ngokuguqukela kwabeeNtlanga kwa-Antiyokwe yasePisidiya, uPawulos noBharnabhas babengakuyekanga ukusebenzela amaYuda kwezinye iindawo, ngalo lonke

ixesha kukho ithuba elikholekileyo lokuba banikwe indlebe. Kamva, eTesalonika, eKorinte, e-Efese nakwezinye iindawo ezibalulekileyo, uPawulos namaqabane akhe emsebenzini bazishumayela indaba ezilungileyo kumaYuda nakwabeentlanga. Awona mandla abo abhekiswa ekwakheni ubukumkani bukaThixo kwimihlaba yabahedeni, phakathi kwabantu ababenolwazi oluncinane okanye bengenalo ngoThixo oyinyaniso kunye noNyana waKhe.

Iintliziyo zikaPawulos nasebenza kunye naye zatsalwa kakhulu ngabo, [xa kuthethwa ngabo], kwakusithiwa, “nibe ningenaKristu, ningazani nawo umzi wakwaIsrayeli, ningabasemzini kuyo imiqondiso yalo idinga, ningenathemba, ningenaThixo ehlabathini.” Ngokusebenzela iintlanga ngokungenakudinwa kwabapostile, ngoku “ningabasemzini nabaphambukeli,” “ningamakhaya kubo abangcwele, ningabendlu kaThixo.” Efese 2:12, 13, 19.

Wathi ehambela phambili elukholweni, uPawulos wasebenza engayeki esakha ubukumkani bukaThixo phakathi kwabo babetyeshelwe ziititshala zakwaIsrayeli. Wathi rhoqo ephakamisa uKristu Yesu njengo“Kumkani kakumkani, uNkosi kankosi” (1 Timoti 6:15), ewavuselela amakholwa ngelithi [kufuneka] “nakhelwe kuye, naqiniswa ngokholo” Kolose 2:7.

Kwabo bakholwayo, uKristu usisiseko esiqinileyo. Phezu kweli litye liphilayo, amaYuda namaGrike ngokufanayo anokwakha. Sibanzi ngokwaneleyo ukuthabatha bonke saye somelele ngokwaneleyo ukuba singathwala bonke ubunzima nemithwalo yehlabathi lonke. Le yinyaniso eyaziwa ngokuphandle nguPawulos ngokwakhe. Kwiintsuku zokugqibela zomsebenzi wakhe, ethetha neqela lamakholwa abeentlanga elalisele limi liqinile eluthandweni lwalo lwenyaniso yeendaba ezilungileyo, umpostile wabhala wathi, “Nakhelwe phezu kwelitye lesiseko sabapostile nabaprofeti, inguYesu Kristu ngokwakhe ilitye lembombo.” Efese 2:20

Ngexesha isigidimi seendaba ezilungileyo sisasazeka ePisidiya, abangakholwayo bamaYuda akwa-Antiyokwe, emfamekiswe kukugweba engaqondanga, “abaxhokonxa abafazi ababehlonela uThixo, ababekekileyo, nabaninimzi; abaxhoxhela intshutshiso ooPawulos noBharnabhas, abakhupha emideni yawo” kuloo mimango.

Le mpatho ayizange ibatyhafise abapostile; bakhumbula amazwi eNkosi yabo: “Ninoyolo nina, xa bathe abantu baningcikiva, banitshutshisa, bathetha zonke izinto ezikhohlakeleyo ngani bexoka, ngenxa yam. Vuyani nigcobe kunene; ngokuba umvuzo wenu mkhulu emazulwini; kuba benjenjalo ukubatshutshisa abaprofeti ababekho phambi kwenu.” Mateyu 5:11, 12.

Isigidimi seendaba ezilungileyo sasihambela phambili, kwaza oko kwasesona sizathu esabakhuthazayo abapostile. Ukusebenza kwabo kwakusikelelwe kakhulu phakathi

kwamaPisidiya akwa-Antiyokwe, kanti namakholwa ababewashiyile ukuba aqhubele umsebenzi phambili ewodwa okwexesha, aye“zaliswe luvuyo nanguMoya Oyingcwele.”

Isahluko 18—Ukushumayela Phakathi Kwabangakholwayo

[Esi sahluko sisekwe kwiZenzo 14:1-26]

Ukususka kwa-Antiyokwe ePisidi, uPawulos noBharnabhas baya e-Ikoniya. Apha, njengakwa-Antiyokwe, baqala ukusebenza endlwini yesikhungu sabantu babo. Baba nempumelelo; “kukholwe inkitha enkulu yamaYuda, kwanamaGrike.” E-Ikoniyo, njengakwezinye iindawo apho babesebenze khona abapostile, “amaYuda angavumiyo ukuva, ayenza yamibi imiphefumlo yabeentlanga ngakubo abazalwana.”

Abapostile abazange, noko, batyhalelwe ecaleni kumsebenzi wabo, kuba babebaninzi abazamkelayo iindaba ezilungileyo. Nangona babejongene nenkcaso, umona, nokusolwa, baqhubeka nomsebenzi wabo, “bethetha ngokungafihlisiyo ngeNkosi, “nanjengoko uThixo “[wa]lingqinelayo ilizwi lobabalo lwayo, inika nokuba kwenzeke imiqondiso nezimanga ngezandla zabo.” Ezi zibonakaliso zokuvunywa lizulu zaba nempembelelo enkulu kwabo bangqondo zabo zazivulekile enkolweni, baza banda abaguqukela kwindaba ezilungileyo.

Ukwanda kokuthandwa kwesigidimi esasithwelwe ngabapostile kwawazalisa amaYuda angakholwayo ngomona kunye nentiyo, aza azimisela ukukuphelisa ukusebenza kukaPawulos noBharnabhas ngokukhawuleza. Ngokusebenzisa iingxelo ezibubuxoki nezibaxiweyo akhokelela abasemagunyeni ukuba boyike hleze isixeko sonke sibe sengozini yokukhokelelwa ekuvukeleni. Athi abantu abaninzi bazayamanisa nabapostile atsho esithi kwakungenxa yamacebo asemfihlakalweni nayingozi.

Isiphumo sezi zityholo zaba kukuthi rhoqo kurhuqelwa abafundi phambi kwasemagunyeni; kodwa ukuzikhusela kwabo kwakucace kakhulu kuvakala, kwaye nentetho yento ababeyifundisa yayizolile ilandeleka, kangangokuba yaba nkulu impembelelo yokuyixhasa. Nangona abomthetho babenendawo ngakubo ngenxa yeentetho ezibubuxoki, abazange bakwazi ukubagweba. Bakwazi kodwa ukungqina ukuba iimfundiso zikaPawulos noBharnabhas zazibakha abantu, babe ngabemi abathobela umthetho, nokuba ukuziphatha nocwangco esixekweni zizinto eziya kuphuhlisa inyaniso efundiswe ngabapostile ukuba ithe yamkelwa.

Ngenkcaso abaya bahlangana nayo abafundi, isigidimi senyaniso saba nokusasazeka kakhulu; amaYuda abona ukuba amalinge awo okuwuthintela umsebenzi wabafundisi abatsha uye wanesiphumo sokongezeka kwamanani aphindwe kakhulu kwinkolo entsha. “Yaahlulelana ke inkoliso yomzi; inxenye yangakumaYuda, inxenye yangakubapostile.”

Yabankulu ingqumbo phakathi kwamaYuda ngendlela izinto ezazihamba ngayo adaagqibaekubeni yenzeke intando yawo ngobubhovubhovu. Ngokuvusa eyona mibi imizwa kubantu abangazinto, isixuku esinengxolo, aphumelela ukudala isiphithiphithi, awathi sibangwa yimfundiso yabafundi. Ngesi sityholo sobuxoki, ayethembe ukuba aya

kuzuza uncedo lwemantyi ekwenzeni ngokweminqweno yawo. Azimisela ukuba abapostile bangalifumani ithuba lokuziphindezela, nokuba isihlwele kufuneka siphazamise ngokubaxuluba ngamatye uPawulos noBharnabhas, kutsho kuphele ukusebenza kwabo.

Abahlobo babapostile, nangona bengakholwa, babalumkisa ngobubi obucetywayo bebanyanzela ukuba bangazibeki ngaphandle kwesizathu kwingqumbo yesihlwele, kodwa basindise ubomi babo. UPawulos noBharnabhas benza njengoko, bemka e-Ikoniyo emfihlakalweni, beshiya amakholwa ukuba aqhubele phambili nomsebenzi okwethuba elithile. Noko kunjalo, nakanjani, bengemki umphelo; bazimisela ukuba, wakuba udambile lo moya, babuye ukuze bagqibezele umsebenzi oqaliweyo.

Kuzo zonke izizukulwana kuzo zonke iindawo, abathunywa bakaThixo babizelwa ukuba bahlangane nenkcaso embi kwabo bathi ngabom bazikhethele ukukwala ukukhanya kwezulu. Kuyakholisa ukuba kuthi, ngobugqwetha nobuxoki, iintshaba zegospile zibe ngathi ziyoyisa, kuvaleke iingcango abathi ngazo abathunywa bakaThixo bakwazi ukungena baye ebantwini. Ezi ngcango azisayi kuvaleka ngonaphakade, kuba kuye kuthi, amaxesha amaninzi, abakhonzi bakaThixo, babuye bawuqalise umsebenzi wabo ize iNkosi yenze okukhulu ngabo, ibenze bakwazi ukumisa izikhumbuzo zozuko lwegama laYo.

Bathi bakugxothwa yintshutshiso eIkoniyo, abapostile baya eListra naseDerbhe,eLikoniya.Ezidolophuzazimiwekakhulu ngabahedeni, abantu abaneenkolo kodwa phakathi kwabo babekho abanentumekelelo yokuva baze bamkele isigidimi seendaba ezilungileyo. Kwezi ndawo nakwilizwe elingqongileyo, abapostile bagqiba kwelokuba besebenze, benethemba lokuphepha ukuthiywa nentshutshiso.

EListra yayingekho indlu yesikhungu yamaYuda, nangona lalikho iqaqobana lamaYuda awayehlala apho edolophini. Abaninzi kubemi baseListra babenqula etempileni enikelwe kuJupita. Bathi bakufika, uPawulos noBharnabhas, apho edolophini, bakuba bebahlanganisele ngakubo abaseListra, bachaza inyaniso elula yeendaba ezilungileyo, abaninzi babefuna ukuhlanganisa ezi mfundiso kunye neenkolo zabo ekukhonzeni uJupita.

Abapostile bazama ukwabelana naba bakhonzi bezithixo ngolwazi lukaThixo uMdali noNyana waKhe, uMsindisi wohlanga loluntu. Baqala ngokuqwalasela imisebenzi emangalisayo kaThixo — ilanga, inyanga, neenkwenkwezi, ubuhle bokulandelelana kwamaxesha onyaka, iintaba ezinde ezigutyungelwe likhephu, imithi emide, neminye imimangaliso yendalo, ebonisa ubuchule obudlula ngaphaya kokuqonda komntu. Ngale misebenzi yOnamandla onke, abapostile bazikhokelela iingqondo zabahedeni ekucingisiseni ngoMlawuli omkhulu weyunivesi.

Bakuba bezicacisile ezi nyaniso zisisiseko ngoMdali, abapostile babaxelela abantu baseListra ngoNyana kaThixo, owehla ephuma ezulwini weza kweli lizwe lethu kuba wathanda abantwana babantu. Bathetha ngobomi baKhe nomsebenzi waKhe, ukwaliwa

kwaKhe ngabo weza kubasindisa, ukuvavanywa nokubethelelwa kwaKhe, ukuvuka kwaKhe, nokunyukela kwaKhe ezulwini, apho waya kusebenza njengommeli womntu. Ngokoke, eseMoyeninasemandlenikaThixo, uPawulos noBharnabhas bazishumayela iindaba ezilungileyo eListra.

Kwathi ngelinye ixesha, uPawulos esaxelela abantu ngomsebenzi kaKristu wokuphilisa abagulayo nabangcungcuthekayo, wabona phakathi kwabo babemphulaphule, nanko ethiwe ntshoo ngamehlo sisiqhwala esawamkelayo sawakholelwa amazwi akhe. Intliziyo kaPawulos yazaliswa luvelwano ngale ndoda ibandezelekileyo, awathi akuyikhangela wabona ukuba ungumntu "[o]nokholo lokusindiswa." Phambi kweso sihlwele esingabanquli bezithixo, uPawulos wasiyalela isiqhwala ukuba siphakame sime ngeenyawo zaso. Ukuza kuthi ga kweli xesha, le ndoda yayikwazi ukuhlala phantsi kuphela, kodwa kuba yawuthobela ngoko nangoko umyalelo kaPawulos, yathi, okukuqala ebomini bayo yasuka yema ngeenyawo. Afika amandla nalo mzamo wokholo, yathi le ndoda ibisisiqhwala "yesuka umtsi yahambahamba."

"Ke kaloku, iindimbane, zakukubona oko akwenzileyo uPawulos, zaphakamisa izwi lazo ngokwesiLikawoni, zisithi, Oothixo bahlile beza kuthi, bafana nabantu." Le ntetho yayihambelana nesithethe sabo esithi ngamaxesha athile oothixo baya bahambela emhlabeni. UBharnabhas bambiza ngokuba unguJupita, uyise wezithixo, ngenxa yembonakalo yakhe ehloniphekileyo, ukuba nesidima kwakhe, nokuzola nobubele obubonakala kwinkangeleko yakhe. Babekholelwa ukuba uPawulos nguMercury, "ekubeni ke ibinguye obesisithethi," enyanisekile ekhuthele, eliciko ngamazwi okululeka nokucebisa.

Abantu baseListra, ngolangazelelo lokubonisa umbulelo wabo, bakwazi ukoyisela umbingeleli kaJupita ukuba abanike intlonipho abapostile, waza "wazisa iinkunzi zeenkomo nezidanga zeentyatyambo emasangweni, wafuna ukubingelela, kunye nendimbane." UPawulosnoBharnabhas,ababefunaukuthigu bucala baphumle, bengawaqondi la malungiselelo. Kwangoko, umdla wabo watsalwa sisandi sengoma nokukhwaza kwemigcobo kwesihlwele esikhulu esasisiza kwindlu ababehlala kuyo.

Bathi abapostile bakuqinisekisa ngolu tyelelo novuyokazi oluhamba nalo, "bazikrazula iingubo zabo, batsiba phakathi kwendimbane" ngethemba lokuthintela ukuqhubela phambili kwesi siganeko. Ngelizwi elikhulu, nelihlokomayo elavakala ngaphaya sokukhwaza kwabantu, uPawulos wabanyanzelisa ukuba bamphulaphule; yaza yathi yakudamba ngesiquphe ingxolo, wathi, Madoda, yini na ukuba nenjenje? Nathi singabantu abeva enikuvayo nina; sinishumayeza iindaba ezilungileyo zokuba nibuye kwaba thixo banento, nibuyele kuThixo ophilileyo, owenza izulu nomhlaba nolwandle, neento zonke ezikwezo zinto; owathi ezizukulwaneni ezadlulayo waziyeka zonke iintlanga, ukuba zihambe ngezazo iindlela; kanti ke noko akayekanga ukuzingqinela,

esenza okulungileyo, esinika imvula evela ezulwini, namaxesha aneendyebo ezanelisa iintliziyo zethu ngokudla nangemihlali.”

Nangona abapostile babeyibeke yacaca into yokuba abangabo oothixo, nangona imizamo kaPawulos yokwalathisa iingqondo zabantu kuThixo wenyaniso njengokuphela kwaKhe ofanele ukudunyiswa, kwakunzima kakhulu ukubajika abahedeni kwinjongo yabo yokwenza umbingelelo. Babeqine kakhulu kwinkolo yabo yokuba la madoda ngokwenene ayengabo oothixo, inkulu kakhulu nenzondelelo yabo, kangangokuba babekucekisa ukusivuma isiphoso sabo. Ingxelo ithi, “kwaba ngenkankulu ukuzidambisa” [kwinjongo yazo izihlwele].

Abantu baseListra babebeka izizathu ezibonisa ukuba bawabona ngawaboamehloamandla emimangaliso eyayisenziwa ngabapostile. Babeyibonile indoda esisiqhwala engazange yahamba ngaphambili, yenziwe yanovuyo isempilweni nasemandleni ngokupheleleyo. Kwaba semva kokucenga okukhulu kukaPawulos, nokucacisa ngocoselelo ngomsebenzi wakhe noBharnabhas njengabameli boThixo wezulu kunye noNyana waKhe, uMphilisi omkhulu, ukuze abantu aboyisele ukuba banikezele kwinjongo yabo.

Ukusebenza kukaPawulos noBharnabhas eListra kwakhawuleza kwathintelwa kukusuka kufike “amaYuda evela kwa-Antiyokwe nase-Ikoniyo,” awathi, ngokuva ngempumelelo yomsebenzi wabapostile phakathi kwamaLikawoni azimisela ukubalandela abatshutshise. Athi akufika eListra, la maYuda aphumelela ukuphembelela abantu ngokukrakra obufanayo bomoya owawuqhuba ezawo iingqondo. Ngamazwi obugqwetha nokunyelisa, abo babesanda kuthabatha uPawulos noBharnabhas njengoothixo, boyiselwa ekuthini, okuyinene kukuba abapostile bebebabi kunababulali kwaye befanelwe kukufa.

Udano lwabantu baseListra ababa nalo, ngokwalelwa ilungelo lokunikela umbingelelo kubapostile, lwabalungiselela ukuba babajikele noBharnabhas ngenzondelelo ephantsa ukulingana naleyo babebamkela ngayo njengoothixo. Bevuswe umnyele ngamaYuda, baceba ukubahlasela ngetshova abapostile. AmaYuda abanyanzela ukuba bangamniki uPawulos ithuba lokuthetha, esithi, ukuba akhe amnika elo thuba, uya kubathakatha abantu.

Ngokukhawuleza, baqalisa ukwenziwa ubuqhopholo beentshaba bokubulala. Ngokuziyekela kwimpembelelo ekhohlakeleyo, abantubaseListra bathinjwa yingqumbo yenkohlakalo, bamthi hlasiuPawulos, bamxuluba ngamatye ngokungenanceba. Umpostile wacinga ukuba isiphelo sakhe sifikile. Ukufela inkolo kukaStefano, nendawo ekhohlakeleyo awathi yena wayidlala kweso siganeko, ezo zinto zathi thaa ngokucacileyo engqondweni yakhe. Wathi ezele ngamanxeba, eyoba ziintlungu, wawa emhlabeni, [aza la maYuda] enesihlwele esicaphukileyo, “amrholela ngaphandle komzi, eba ufile.”

Ngeli xesha lobumnyama nokulingwa, iqela lamakholwa aseListra awayeguqukele enkolweni kaYesu ngokushumayela kukaPawulos noBharnabhas, lahlala lithembekile linyanisekile. Inkcaso engenangqiqo nentshutshiso enenkohlakalo yeentshaba zabo zaba nokuluqinisa ngakumbi ukholo lwaba bazalwana bazinikeleyo; baza bathi, bejongene nengozi nokugculelwa, bakubonisa ukunyaniseka kwabo ngokuthi, besentlungwini, bawuthabathe umzimba walowo babekholelwa ukuba ufile.

Into eyawamangalisayo yeyokuba, kuthe besephakathi kokumbambazela kwabo, wasuka umpostile ngesiquphe waphakamisa intloko waphakama wema ngeenyawo edumisa uThixo ngomlomo wakhe. Ngokwakumakholwa, oku kuvuswa kungalindelekanga komkhonzi kaThixo, kwathatyathwa njengommangaliso wamandla ezulu, awafana nokubekwa kwetywina ekutshintsheni kwabo inkolo. Bavuya ngovuyo olungathethekiyo bemdumisa uThixo ngokholo oluhlaziyekileyo.

Phakathi kwabo babeguquke eListra, nababengamangqina okubulaleka kukaPawulos, kwakukho nowayeya kuthi kamva abe ngumsebenzi obalulekileyo kaKristu owayeza kwabelana nabapostile ngembandezelo novuyo lomsebenzi wokuvul' indlela kwiindawo ezinzima. Lo yayingumfana oselula, ogama linguTimoti. Ngexesha uPawulos wayerholelwa ngaphandle, eli gatya lomfana laliphakathi kwabantu abaya bema ngasemzimbeni wakhe[uPawulos] owawukhangeleka ungenabomi, nowambonayo evuka, egruzukile, enamanxeba, egqunywe ligazi, kodwa enokudumisa emilebeni yakhe kuba evunyelwe ukuba aphatheke kakubi ngenxa kaKristu.

Ngemini elandela eyokuxulutywa kukaPawulos, abapostile bandulukela eDerbhe, apho yasikelelekayo imisebenzi yabo, yathi imiphefumlo emininzi yakhokelelwa ekwamkeleni uKristu njengoMsindisi. "Bewushumayezile loo mzi, iindaba ezilungileyo, benze nabafundi abaneleyo," uPawulos noBharnabhas abazange baneliseke kukuqala umsebenzi kwenye indawo bengakhange baluqinisekise ukholo lwabaguqukileyo, abo banyanzeleka ukuba babashiye bodwa okwethutyana apho babesebenze khona. Bathi, bengoyikiswa yingozi, "babuya beza eListra, nase-Ikoniyo, nakwa-Antiyokwe, besomeleza imiphefumlo yabafundi ukuba bahlale behleli elukholweni." Baninzi ababezamkele iindaba zovuyo zeendaba ezilungileyo ngokwenjenjalo bazibeka esichengeni sokungcikivwa nenkcaso. Yayingabo abo abapostile bafuna ukubamilisela elukholweni ukuze umsebenzi owenziweyo uhlale uhleli.

Njengenqaku elibalulekileyo ekukhuleni kwamakholwa amatsha, abapostile bakulumkela ukuzibhijela ngezikhuselo zocwangcwiso lweendaba ezilungileyo. Amabandla amiselwa ngokufanelekileyo kuzo zonke indawo zaseLikoniyo nasePisidi apho kwakukho khona amakholwa. Kwanyulwa abaphathi kwibandla ngalinye, kwamiselwa indlela eyiyo yenkqubo nolungelelwano ekuqhutyweni kwayo yonke imicimbi esingisa kwintlalo-ntle yasemoyeni yamakholwa.

Oku kwakuhambelana necebo leendaba ezilungileyo lokumanya njengomzimba omnye kaKristu onke amakholwa, kwaye uPawulos wayeqinisekisa ukuba uyalilandela kuwo wonke umsebenzi wakhe. Abo, nakweyiphi indawo bathi bakholelwa ukuba bamkele uKristu njengoMsindisi, bathi ngexesha elililo bamiselwa njengebandla. Naxa amakholwa ayembalwa ngokwamanani, oku kwenziwa. AmaKristu, ke ngoko, afundiswa ukuncedana, kukhunjulwa idinga elithi, “apho bahlanganisene khona egameni lam, nokuba babini nokuba bathathu, ndikho mna apho phakathi kwabo.” Mateyu 18:20.

UPawulos akazange awalibale amabandla awayesele emiselwe. Ukukhathalela kwala mabandla kwakuhleli engqondweni njengomthwalo oya ukhula. Nokuba lalilincinane kangakanani iqela, lalingumthwalo wenkathalo yakhe. Wayewalusa ngobubele amabandla amancinane, esazi ukuba adinga inkathalo eyodwa ukuze abonakalise imizamo yokuzimisela nengenamona kwabo babangqongileyo.

Kuwo wonke amalinge abo okuvangela, uPawulos noBharnabhas bafuna ukulandela umzekelo kaYesu wokuzibingelela ngentumekelelo, nangokusebenzela imiphefumlo ngokuthembeka nokuzimisela. Bephaphamile, benenzondelelo, bengadinwa, abazange baziyekele kwabakunqwenelayo okanye kubomi bokuphola kwabo, kodwa bathi ngokuxhalaba, besemthandazweni, besebenza bengaphumli, bayihlwayela imbewu yokholo. Kunye nokuhlwayelwa kwembewu, abapostile bakunonophela ukuba, bonke abathe bema kuzo iindaba ezilungileyo, babanike imfundiso ephathekayo enexabiso elingenakubaliswa. Lo moya wokuzimisela noloyiko olungcwele, wenza ezingqondweni zabafundi abatsha umbhalo ongunaphakade ngokubaluleka kwesigidimi seendaba ezilungileyo.

Athi aguquka amadoda esithembiso nesakhono, njengakwimeko kaTimoti,uPawulos noBharnabhasbazama ngokuzimiselaokukhulu ukuwabonisa isidingo sokusebenza esidiliyeni. Babesithi xa abapostile besiya kwenye indawo, ukholo lwala madoda lwalungasileli koko lwalusiya lukhula. Ayefundiswe ngokunyanisekileyo ngendlela yeNkosi, ekwafundiswe nendlela yokusebenza ngokuzilahlela, ngokuzimiseleyo, ngenzondelelo ukuba kusindiswe abantu babo. Olu qeqesho lwamakholwa amatsha lucokisekileyo lwaluyinto ebalulekileyo kwimpumelelo eyaba nkulu ababa nayo uPawulos noBharnabhas njengoko babeshumayela iindaba ezilungileyo kwiindawo zabahedeni.

Uhambo lokuqala lovangelo lwalusondela ekupheleni ngokukhawuleza. Benikela amabandla amatsha amiselweyo eNkosini, abapostile baya ePamfili, bathi bakuba “belithethile ilizwi ePerga, behla baya kwa-Atali, besuka khona apho ngomkhombe, baya kwa-Antiyokwe.”

19Umyuda Nowentlanga

[Esi sahluko sisekwe kwiZenzo 15:1-35]

Ekufikeni kwa-Antiyokwe eSiriya, apho babethunyelwe khona kuvangelo lwabo, uPawulos noBharnabhas balisebenzisa ithuba lokuwahlanganisa kwangethuba amakholwa ukuze aqheliswe “izinto awazenzayo uThixo enabo, nokokuba iintlanga wazivulela ucango lokholo.” IZenzo 14:27. Ibandla kwa-Antiyokwe lalilikhulu kwaye laye likhula. Iziko lomsebenzi wovangelo, lalilelinye lawona maqela abalulekileyo lamakholwa amaKristu. Ubulungu balo babenziwe ngabantu abaphuma kwiindidi eziliqela zabantu bamaYuda nabeeNtlanga.

Ngexesha abapostile bemanyene nabafundisi nabazalwana kwa-Antiyokwe, amakholwa amaYuda athile aphuma eJudeya, “ehlelo labaFarisi” aphumelela ukuveza umbuzo owawuya kuthi, kungekudala, udale imbambano enkulu ebandleni uzise ukumangaliswa kumakholwa eeNtlanga.Ngengqinisekisoenkulu,ezititshalazangenisaubuYuda zamisainto ethi, ukuzeubani asindiswe, kufuneka aluke, awugcine wonke uphela umthetho wamadini.

UPawulos noBharnabhas baqubisana nale mfundiso ingento ngokukhawuleza, bakuchasa ukungeniswa kwayo kwabeeNtlanga. Kwelinye icala, amakholwa amaninzi amaYuda ayithanda imfundiso yabazalwana ababefika bephuma eJudeya.

Abaguqukileyo bamaYuda babengakholisi ngokusukela phezulu ngokukhawuleza ukwenza oko ukwazelelela kukaThixo kuvule indlela ngako. Kwiziphumo zokusebenza kwabapostile phakathi kweeNtlanga, kwakucacile ukuba aba baguqukileyo [beeNtlanga] baya kubadlula kakhulu abaguqukileyo bamaYuda ngamanani. AmaYuda ayesoyika ukuba izithintelo neenkonzo ezizodwa zomthetho wawo zaziza kunganyanzelisi kwabeentlanga ukuba bazenze ukuze zibe ngunobangela wokuba babe nobudlelwane; izinto ezibalulekileyo zobuzwe kumaYuda, ezawagcina engabantu abahlukileyo kubo bonke abanye abantu ukuza kuthi xhaxhe kweli xesha, zaziya kungabikho kwabo bamkele isigidimi seendaba ezilungileyo.

AmaYuda ayesoloko ezigwagwisa ngeenkonzo zawo ezimiswe lizulu, baye abaninzi kwabo baguqukela kwinkolo kaKristu bacinga ukuba, njengoko uThixo wayeyicwangcisile indlela yamaHebhere yokunqula, kwakungenakwenzeka ukuba angagunyazisa ukuguqulwa kwemininingwane yako. Bema ekuthini imithetho yamaYuda neenkonzo zawo kufuneka zihlanganiswe kwiinkonzo zenkolo yobuKristu. Bathabatha ithuba ukuqonda ukuba yonke iminikelo yemibingelelo yayikhomba ekufeni kukaNyana kaThixo, apho umfuziselo wahlangana noqobo, nekwathi emva koko zonke iinkonzo zexesha likaMoses zaphelelwa kukuba yimbophelelo.

Phambi kokuguquka kwakhe, uPawulos wayezithabatha njengongenakusoleka “ngokobulungisa obo basemthethweni.” Filipi 3:6. Kususela ekuguqukeni kwakhe, wazuza imbono ecacileyo yomsebenzi woMsindisi njengomHlanguli walo lonke uhlanga loluntu, iNtlanga kunye nomYuda, waye ewufundile umahluko phakathi kokholo oluphilayo nesiqhelo esifileyo. Ngokokukhanya kweendaba ezilungileyo, izithethe zakudala neenkonzo ezanikelwa kuIsrayeli zazizuze ukubaluleka okutsha nokunzulu. Oko zazisisithunzi sako kwakufikile, kwaye, abo babephila phantsi kwempembelelo yeendaba ezilungileyo, babekhululwe ekuzigcineni. Umthetho kaThixo ongaguqukiyo wemiThetho eliShumi, wona, wayesawugcina uPawulos ngomoya nanjengoko ubhaliwe.

Ebandleni lakwa-Antiyokwe, ukuqwalaselwa kombandela wolwaluko kwaba nesiphumo esiyingxoxo enkulu nokukrutha-kruthana. Ekugqibeleni, amalungu ebandla, ngokoyika iyantlukwano phakathi kwawo ukuba ingasisiphumo sengxoxo ende eqhubekayo, agqiba ekubeni athumele uPawulos noBharnabhas, kunye namanye amadoda anomthwalo ebandleni, eYerusalem ukuba baye kuwubeka umcimbi phambi kwabapostile nabadala. Apho babeza kuhlangana nabathunywa abaphuma kumabandla awahlukeneyo kunye nabo babeze eYerusalem ukuba babekho kwimihlangano yamatheko (enkolo). Ngokwelo xesha kwakufuneka ukuba yonke imbambano ikhe ime kude kufike isigqibo esiphuma kwiqumrhu lamakholwa onke. Esi sigqibo kwakuza kufuneka samkelwe kuyo yonke indawo ngamabandla awahlukeneyo kulo lonke ilizwe.

Endleleni esinga eYerusalem abapostile batyelela amakholwa kuzo zonke izixeko ababedlula kuzo, bewakhuthaza ngokubalisa amava emsebenzini kaThixo nokuguquka kweeNtlanga.

EYerusalem, abathunywa abaphuma kwa-Antiyokwe bahlangana nabazalwana bamabandla amaninzi, ababehlangene kumhlangano kawonke-wonke, baza babachazela ngempumelelo yomsebenzi wabo phakathi kwabeeNtlanga. Emva koko banika inkcazo ecacileyo ngesiphithiphithi esiye sakho ngenxa yabathile abangabaFarisi abaguqukileyo, baza baya kwa-Antiyokwe bevakalisa ukuba, ukuze basindiswe, abaguqukileyo beeNtlanga kufuneka baluke, bagcine umthetho kaMoses.

Ukuxoxwa kwalo mcimbi liqumrhu kwaba bufudumala. Yayikho neminye imicimbi eliqela ekwakufuneka ifundisisiwe nayo, ithe nca kulo wolwaluko. Omnye yayiyingxaki yendlela yokujongana nokutyiwa kwenyama enikelwe ezithixweni. Abaninzi beeNtlanga abaguqukileyo babehlala phakathi kwabantu abangazinto nabaneenkolo, ababesenza “imibingelelo neminikelo kwizithixo rhoqo. Ababingeleli bolu nqulo lobuhedeni babesenza ishishini elikhulu ngeminikelo eyayiziswa kubo, aza amaYuda oyika, hleze abeeNtlanga abaguqukileyo bazise ihlazo ebuKristwini ngokuthenga into enikelwe ezithixweni, abe ngolo hlobo, ngandlela ithile, avumelana namasiko okunqula izithixo.

Enye into, abeeNtlanga babeqhele ukutya inyama yezilwanyana eziye zakrwitshwa, kanti amaYuda ayefundiswe nguThixo ukuba, xa isilwanyana sibulawelwa ukutyiwa, kufuneka kuqinisekiswe ukuba igazi liyaphuma emzimbeni; kungenjalo inyama leyo ithatyathwa njengengafanelekanga. UThixo wayenikele le miyalelo kumaYuda ngenjongo yokugcina impilo yawo. AmaYuda ayekuthabatha ngokuthi kusisono ukusebenzisa igazi njengento etyiwayo. Ayekholelwa kwinto ethi, igazi lingumphefumlo, ngenxa yoko ukuphalala kwegazi kwakusisiphumo sesono.

AbeeNtlanga kwelinye icala, babelikhongozela igazi lesilwanyana esixheliweyo balisebenzise ekulungiseni ukutya. AmaYuda ayengakholwa ukuba angaze alitshintshe isiko awayelamkele phantsi kwenkokhelo eyodwa kaThixo. Ngenxa yaloo nto, ngokuma kwezinto, ukuba umYuda noweNtlanga kufuneka batye esithebeni esinye, umYuda ebeya kothuswa kakhulu abe nomsindo ngakoweNtlanga.

Abeentlanga, ngakumbi amaGrike, babengabantu abakuthanda kakhulu ukurheletya, kwaye kukho nengozi ethi, banokuthi, bengaguqukanga entliziyweni, bazibize ngenkolo bengazilahlanga zona izenzo ezibi. AmaYuda ayengeke akunyamezele ukuziphatha kakubi obungabonwa njengokwaphulwa komthetho ngabahedeni. Ngenxa yayo yonke le nto, amaYuda abona kufaneleke kakhulu ukuba abeeNtlanga abaguqukileyo benziwe ukuba bawugcine umthetho wemibingelelo nolwaluko njengesibonakaliso sabo sokunyaniseka nokuzinikela. Oku, ngokukholwa kwabo, kwakuya kunqanda ukongezwa ebandleni abantu ababeya kuthi, bakuba bengenisiwe ebandleni, ngaphandle kwenguquko yenene entliziyweni, basuke bazise ihlazo emsebenzini ngokuziphatha kakubi nokuzibaxa izinto.

Iingongoma ezahlukeneyo zokuza nesisombululo kwingxaki ekujongenwe nayo zaba yintsumantsumane yomnqantsa equmrhwini. Phofu ke, uMoya Oyingcwele wayesele eyinikile impendulo kule ngxaki, ngesigqibo ekubonakala ngathi kwaxhomekeka kuso impumelelo, okanye kwa ubukho bebandla lobuKristu.

“Ke kaloku, kwakubon’ ukuba kubekho imbuzwano enkulu, wesuka uPetros wathi kubo, Madoda, bazalwana, niyazi kakuhle nina, ukuba uThixo kwangemihla yakudala wanyula phakathi kwethu, ukuba iintlanga zilive ngawo umlomo wam ilizwi leendaba ezilungileyo zikholwe.” Wazathuza esithi uMoya Oyingcwele wawugqiba lo mcimbi uxoxwayo ngokuhla ngamandla alinganayo phezu kweeNtlanga ezingalukileyo namaYuda awalukileyo. Wawubalisa umbono wakhe, awathi uThixo wamnika wona wengubo ezaliswe zizo zonke iintlobo zezilwanyana ezizitho zine waza wathi makaxhele adle atye. Wathi akwala, ebethelela ukuba akazange ayitye into engahlambulukanga, yathi impendulo, “Izinto uThixo azihlambululeyo, musa ukuzenza inqambi wena.” Zenzo 10:15.

UPetros wayibeka ingcaciso ecacileyo yala mazwi, awayinikwayo kanye phambi kokuba ayalelwe ukuba aye kumthetheli-khulu amfundise ngokukholwa kuKristu. Esi sigidimi sabonisa ukuba uThixo akamkhethi wabuso bamntu, kodwa wamkela aqinisekise

bonke abamoyikayo. UPetros waxela ngokukhwankqiswa kwakhe xa, ekuthetheni kwakhe amazwi enyaniso kwabo babehlanganisene endlwini kaKorneli, wawubona uMoya Oyingcwele ubangena abo babemphulaphule, iiNtlanga kunye namaYuda. Esi yayisisilumkiso sikaThixo ukuba uPetros angathabathi mntu njengophantsi komnye, kuba igazi likaKristu linokuhlambulula kuko konke ukungcola.

Kanye ngaphambili, uPetros wakha waxoxa nabazalwana bakhe ngokuguquka kukaKorneli nabahlobo bakhe, kunye nobudlelwane kunye nabo. Njengoko nakweso siganeko wathi wachaza indlela uMoya Oyingcwele awathi wawela kwabeeNtlanga wathi, “Ukuba ngoko uThixo wabapha isipho esingangeso wasiphayo nathi thina sakholwayo eNkosini uYesu Kristu, mna ke bendingubani na ukuba ndide ndibe nako ukumthintela uThixo?” Zenzo 11:17. Ngoku, ngobushushu nokunyanzela okulinganayo, wathi: “UThixo, umazintliziyo, wazingqinela, ezinika uMoya Oyingcwele kwanjengathi; akacalula phakathi kwethu nazo, ezihlambulule iintliziyo zazo ngokholo. Phofu ke nimlingelani na uThixo, ngokubeka idyokhwe entanyeni yabafundi, esibe singenamandla okuyithwala, thina kwanoobawo bethu?” Le dyokhwe yayingenguwo umthetho wemiThetho eliShumi, njengoko abanye bechase amabango abophelelayo omthetho besitsho; uPetros apha wayebhekisa kwimithetho yamadini, eyaphanziswayo ngokubethelelwa kukaKristu.

Intetho kaPetros yayibeka ingqungquthela kwindawo apho yathi yakwazi ukuphulaphula ngomonde kuPawulos noBharnabhas, abathetha ngawabo amava ekusebenzeleni iiNtlanga. “Yathi cwaka ke yonke inkitha yabantu, yaphulaphula ooBharnabhas noPawulos, becacisa oko yayingako imiqondiso nezimanga, awazenzayo uThixo phakathi kwazo iintlanga ngabo.”

UYakobi naye wenza obakhe ubungqina nesigqibo, evakalisa ukuba yayiyinjongo kaThixo ukubeka phezu kweentlanga amalungelo neentsikelelo ezifanayo nezo zaziphiwe amaYuda.

UMoya Oyingcwele wabona kufanelekile ukuba angabeki imithetho yamadini phezu kwabantu abaguqukileyo beeNtlanga, yaye ingqondo yabapostile ngalo mba iyileyo kaMoya kaThixo. UYakobi wayehlalele iqumrhu, saye isigqibo sakhe sokugqibela sathi, “Kungoko mna ndigqiba kwelithi, masingabakhathazi abo beentlanga babuyelayo kuThixo.”

Yaba iyaphela apho ingxoxo. Kwesi siganeko, kukho ukuchaswa kwemfundiso ebanjwe libandla leRoma yamaKatolika ethi, uPetros wayeyintloko yebandla. Abo benza ibango lokuba bangena ezihlangwini zakhe[uPetros],njengoopopi,abanaso isisekoseBhayibhilesento abayithethayo. Akukho nto ebomini bukaPetros elixhasayo ibango lokuba waphakanyiswa ngaphezu kwabazalwana bakhe njengommeli wOphezu

konke. Ukuba abo babanga ukuba basezihlangwini zikaPetros babelandele umzekelo wakhe, bebeya kusoloko banelisiwe kukuhlala bekwindawo elinganayo nabazalwana babo.

Kwesi siganeko, ingathi uYakobi wakhethwa ukuba avakalise isigqibo ekwafikelelwa kuso liqumrhu. Yaba sisigwebo sakhe esokuba, umthetho wamadini, ngakumbi ummiselo wolwaluko, akumele ukuba unyanzeliswe kwabeeNtlanga, okanye ukhuthazwe kubo. UYakobi wazama ukubethelela ezingqondweni zabazalwana bakhe ukuba, ekuyeni kuThixo, iintlanga zenza inguquko enkulu ebomini bazo, into leyo eyayifuna ukuba kubekho ukulumka okukhulu bangakhathazwa ngezinto ezididayo nezingaqinisekanga nezingabalulekanga kangako, hleze batyhafiswe ekulandeleni uKristu.

Noko kunjalo, abaguqukileyo beeNtlanga, kwakuza kufuneka bahlukane namasiko awayengahambelani nemithetho-siseko yobuKristu. Abapostile nabadala, ngoko, bavumelana ukuba bazibhalele iintlanga ukuba zahlukane neenyama ezinikelwe kwizithixo, embulweni, nezinto ezibulewe ngokukrwitshwa, kunye negazi. Zaziza kukhuthazwa ukuba ziphile ubomi obunyulu. Zaziza kuqinisekiswa, nokuba amadoda athi ulwaluko luyazibophelela, ayengalinikwanga igunya lokwenza oko ngabapostile.

UPawulos noBharnabhas kwakuthethwe kakuhle ngabo, njengamadoda awabeka ubomi bawo emngciphekweni ngenxa yeNkosi. UJudas noSilas bathunyelwa kunye naba bapostile ukuba bavakalise eziNtlangeni ngelizwi lomlomo isigqibo seQumrhu: “Kwabonakala kulungile kuye uMoya Oyingcwele, nakuthi, ukuba kungabekwa phezu kwenu umthwalo ungaphezu kwezi ndawo zifunekayo: zokuba nizile izinto ezibingelelwe kwizithixo, negazi, nento ekrwitshiweyo, nombulo; enothi nakuzigcina kuzo, nibe niyalungisa.” Abakhonzi abane bakaThixo bathunyelwa kwa-Antiyokwe bephethe incwadi nesigidimi esasiza kuphelisa yonke imbambano; kuba yayililizwe lelona gunya liphezulu phezu komhlaba.

Iqumrhu elagqibayo ngalo mcimbi lalinabapostile nootitshala ababesaziwa ngokukhulisa amabandla kumaYuda nakwabeentlanga, kukwakho nabathunywa abakhethiweyo abaphuma kwa-Antiyokwe, ekwamelwe namabandla aneyona mpembelelo inkulu. Iqumrhu lahamba ngokokuyalelwa yingqiqo ekhanyiselweyo, nangesidima sebandla elamiselwa ngokwentando yezulu. Isiphumo sako konke ukubonisana kwabo saba kukuba bonke babone ukuba uThixo ngokwaKhe wawuphendula umbandela owawuphethwe ngokuthulula uMoya Oyingcwele phezu kwabeeNtlanga; baqaphela ukuba okwabo kukulandela ukukhokela kukaMoya.

Awuzange ubizwe wonke umzimba, olibandla, wamaKristu ukuba uvote kulo mcimbi. “Abapostile namadoda amakhulu” abantu abanempembelelo nababonayo, bawuqulunqa bawukhupha umthetho, owathi wamkelwa ngamabandla obuKristu jikelele. Asingabo bonke, phofu, abanelisekayo sisigqibo; kwakukho ibathwana elikrokrayo labazalwana elithand’ udumo nelizithembileyo abangazange bavumelane naso. La madoda

azimisela ukujongana nomsebenzi njengoxanduva lwawo. Azaliswa kukukhalaza nokuhlaba amadlala, esiza namacebo amatsha efuna ukutsalela phantsi umsebenzi wamadoda uThixo awawathambisela ukufundisa isigidimi seendaba ezilungileyo. Kususela kwasekuqaleni, ibandla libe nezikhubekiso ezinjalo zaye ziya kubakho kude kube sekupheleni kwexesha.

IYerusalem yayisisixeko esikhulu samaYuda, kwaye kulapho umkhethe omkhulu nenkani enkulu izizinto ezifunyanwa khona. Yayiyinto eqhelekileyo kumaKristu angamaYuda awayehlala kufutshane netempile ukuzivumela iingqondo zawo ukuba zibuyele kumalungelo awodwa amaYuda njengohlanga. Athi akulibona ibandla lobuKristu lisuka kwiinkonzo nezithethe zobuYuda, aphawula ukuba ubungcwele obubodwa awayethiwe jize ngabo amasiko obuYuda, zizinto eziza kungabonakali ngenxa yokukhanya kwenkolo entsha, abaninzi bamqumbela uPawulos ngokungathi, ubukhulu becala, nguye unobangela wolu tshintsho. Nabafundi ngokwabo, babengenayo intumekelelo yokusamkela isigqibo sequmrhu. Abanye babenolangazelelo lomthetho weenkonzo zamadini, baza abamthanda kakuhle uPawulos kuba becinga ukuba imithetho-siseko yakhe ngokweenkonzo zeentlambululo zomthetho wamaYuda zazityokololo.

Izigqibo ezibanzi nezifikelela kude zequmrhu likawonke-wonke zazisa ukuqina kwizintlu zamakholwa eentlanga, nomsebenzi kaThixo wanempumelelo. Kwa-Antiyokwe ibandla lasikelelwa bubukho bukaYuda noSilas, abathunywa ababodwa ababuya nabapostile kwintlanganiso eyayiseYerusalem. “Kuba bengabaprofeti nabo,” uYuda noSilas, “babathuthuzela abazalwana ngokuthetha okukhulu, babomeleza.” La madoda anobuThixo, ahlala ixesha kwa-Antiyokwe. “Balibala UPawulos noBharnabhas kwa-Antiyokwe, befundisa, beshumayela iindaba ezilungileyo nelizwi leNkosi, kwanabanye abaninzi.”

Wathi uPetros,kamva,akutyelela kwa-Antiyokwe,wazuza ukuhlonitshwa ngenxa yokuphatha ngobulumko abeeNtlanga abaguqukileyo. Kwaba lithuba esebenza ngokokukhanya akunikiweyo kuvela ezulwini. Ukuza kufikelela kwesi sithuba, waba nakho ukuloyisa ikratshi lakhe lemvelo kangangokuba wahlala phantsi etafileni [ekutyeni] nabeeNtlanga abaguqukileyo. Noko kunjalo, kwathi kwakufika athile kumaYuda awayetshiseka ngumthetho wamadini ephuma eYerusalem, uPetros, ngokungaqiqi kakuhle, wakutshintsha ukuziphatha kwakhe ngakubahedeni abaguqukileyo. AmaYuda “ahanahanisa njengaye [nawo]; wada noBharnabhas wakhukuliswa luhanahaniso lwawo.” Oku kutyhileka kobuthakathaka kwabo babehlonitshwa bethandwa njengeenkokeli kwashiya umbhalo obuhlungu kakhulu ezingqondweni zamakholwa eeNtlanga. Ibandla laba nokuchwechwelwa yiyantlukwano. UPawulos owayibonayo impembelelo yobhukuqo ngemposiso eyenziwayo ebandleni ngobumbono-mbini obenziwa nguPetros, wamngxolisa ekuhleni ngokuyifihla eyona ndlela aziva ngayo. Lathi likho ibandla, uPawulos wambuza uPetros, “Ukuba wena, ungumYuda nje, uhleli ngokwabeeNtlanga, ungahlali

ngokobuYuda, yini na ukuba ubanyanzele abeentlanga ukuba bahlale ngokobuYuda?” Galati 2:13, 14.

UPetros wayibona impazamo awathi wawela kuyo, waza ngokukhawauleza wazama ukubulungisa ububi obenzekayo, kangangoko anako. UThixo, owazi isiphelo kwasekuqaleni, wamvumela uPetros ukuba abuveze obu buthakathaka besimilo ukuze babone abapostile asebe neentsuku [okanye abanamava] ukuba akukhonto umntu anayo kuye anokuqhayisa ngayo. Nabona bantu bangabona balungileyo, xa bethe bashiywa bebodwa, baya kuwa phantsi ekwenzeni izigqibo. UThixo wayekwabonile ukuba kwixesha elizayo abanye baya kulahlekiswa bade babange ukuba amalungelo aphakamileyo afanele uThixo alunge kuPetroskunye nabokucingwa ukuba balandela yena [ngobukhulu]. Le ngxelo yobuthakathaka bompostile [uPetros] yayiza kuhlala ibubungqina bokuba nakho kwakhe ukuphosisa nokuba ayikho indlela athi ngayo abe ngaphezulu komgangatho wabanye abapostile.

Le mbali yokumka kumthetho-siseko olungileyo iza njengesilumkiso esinesidima kumadoda akwizikhundla zokuthenjwa emsebenzini kaThixo, ukuze angawi phantsi ekuziphatheni, kodwa abambelele ngokuthe nkqi kumthetho-siseko. Okona imikhulu ngakumbi imithwalo ebekwe phezu kwesithunywa esingumntu, nokuba makhulu ngakumbi kwamathuba okulawula ngegqudu nokutsala iintambo, okona aya kwenza umonakalo omkhulu ukuba akalandelil indlela yeNkosi, ahambelane nezigqibo ekufikelelwe kuzo lusapho lwamakholwa jikelele ekwiqumrhu elimanyeneyo.

Emva kwazo zonke iimpazamo zikaPetros; emva kokuwa nokubuyiselwa kwakhe, umsebenzi wakhe obumde ngokwexesha, ukwayamana kwakhe nokuqhelana noKristu, ulwazi lakhe lokwenziwa ngokuphandle kwemithetho-siseko elungileyo yoMsindisi; emva kwako konke ukufundisa awayekufumene, zonke izipho nolwazi kunye nempembelelo awayizuzayo ngokushumayela nokufundisa ilizwi — ingaba akumangalisi ukuba azikhethe aphephe imithetho—siseko yeendaba ezilungileyo ngokoyika umntu, okanye ukuze azuze ukuphakanyiswa? Akwaba uThixo ebengamnika wonke umntu ukukuqonda ukungabi nakuzinceda kwakhe, ukungabi naso isakhono sokuqhubela owakhe umkhombe elunxwemeni ukhuselekile.

Emsebenzini wakhe, uPawulos wakholisa ngokunyanzeleka ukuba abe yedwa. Wafundiswa ngendlela eyodwa nguThixo nto leyo eyamenza ukuba angakwazi ukuyekelela kwizinto ezibandakanya umthetho-siseko. Maxa wambi umthwalo wawuba nzima kakhulu, kodwa uPawulos akumelenkqi okulungileyo. Wayiqonda into yokuba akufuneki ukuba ibandla libekwe phantsi kolawulo lwegunya lomntu. Izithethe neziqhelo zabantu akufuneki zime endaweni yenyaniso etyhiliweyo. Ukuhambela phambili kwesigidimi seendaba ezilungileyo akufuneki kuphazanyiswe kukuzigwebela nokuzithandela kwabantu, nokuba sesiphi isikhundla abanaso ebandleni.

UPawulos wayezinikele, ngamandla akhe onke emsebenzini kaThixo. Wayamkele iinyaniso zeendaba ezilungileyo ziphuma ngqo ezulwini, waza, kuko konke ukusebenza kwakhe walugcina uqhagamshelano oluphilileyo nezisebenzi ezithunywe lizulu. Wayefundiswe nguThixo ngokubophelela iintlanga ezingamaKristu imithwalo engafunekiyo; aza athi amakholwa obuYuda akungenisa ebandleni lakwa-Antiyokwe umbandela wolwaluko, wayazi kakuhle uPawulos ingqondo kaMoya kaThixo ngemfundiso enjalo, waza wamelana nawo engagungqi, nto leyo eyazisa emabandleni ukukhululeka kwiinkonzo nezithethe zobuYuda.

Nangona uPawulos wafundiswa nguThixo ngokwaKhe, akazange azibulale ngeengcinga zoxanduva lwakhe. Ngexesha elindele kuThixo ngenkokelo engqalileyo, wahlala ekulungele ukwamkela igunya elibekwe kumzimba wamakholwa amanyeneyo kubudlelwane bebandla. Wayeziva enayo intswelo yokucetyiswa, ekwakusithi kwakuvuka imiba ebalulekileyo, akonwabele ukuyandlala phambi kwebandla nokuhlangana nabazalwana ekufuneni uThixo ukuba abanike ubulumko nokwenza izigqibo ezilungileyo. Ude athi [uPawulos] “Kananjalo oomoya babaprofeti bayabalulamela abaprofeti; kuba uThixo akangowesiphithiphithi, ngowoxolo, njengokuba kunjalo kuwo onke amabandla abangcwele.” 1 Korinte 14:32, 33. Ngokunjalo noPetros, wafundisa ukuba bonke abamanyene ebandleni kufuneka bathobelane (1 Petros 5:5).

Isahluko 20—Ukuphakamisa Umnqamlezo

[Esi sahluko sisekwe kwiZenzo 15:36-41; 16:1-6]

Emva kokuchitha ixesha elithile emsebenzini wolungiselelo kwa-Antiyokwe, uPawulos wathethana nasebenza nabo ukuba bathabathe olunye uhambo lovangelo. Wathi kuBharnabhas, “Makhe sibuye siye kuvelela abazalwana bethu, kuyo yonke imizi ngemizi esalazisayo kuyo ilizwi leNkosi, sibone ukuba banjani na.”

Bobabini uPawulos noBharnabhas babebaphethe ngentliziyo enothando abo kwakungekudala besamkele isigidimi seendaba ezilungileyo phantsi kolungiselelo lwabo, baza balangazelela ukuphinda bababone. Le yinkathalo angazange ayilahle uPawulos. Wayesithi nokuba ukwiintsimi ezikude, kude kakhulu kwimibono yemisebenzi yakhe yangaphambili, ahlale ewuthwele umthwalo wokuzamana naba baguqukileyo ukuba bahlale bethembekile, “[be]bufeza ubungcwele, [be]soyika uThixo.” Wathi rhoqo ukuzama ukubanceda ukuba bafikelele ekuxhomekekeni kubo, babe ngamaKristu akhulayo, aqinileyo elukholweni, avuthe yinzondelelo, bazinikele ngentliziyo epheleleyo kuThixo nakumsebenzi wokuhambisela phambili ubukumkani baKhe.

UBharnabhas wayekulungele ukuhamba noPawulos, kodwa wayelangazelela ukuba bahambe noMarko, owagqiba ukuba azinikele kwakhona emsebenzini wolungiselelo. Wakulandula oku uPawulos. UPawulos “wathi akufanelekile ukumthabatha ahambe nabo” lowo wathi wabashiya kuhambo lwabo lovangelo lokuqala kanye ngexesha lentswelo. Wayengenayo into ethi makabuxolele ubuthakathaka bukaMarko ngokushiya umsebenzi aleqe ukukhuseleka nokonwaba kwasekhaya. Wanyanzelisa esithi, umntu onomxhelo omncinane ngolo hlobo wayengawufanelanga umsebenzi ofuna umonde, ukuzilandula, ubugorha, ukuzinikela, ukholo, nentumekelelo yokuncama, xa kudingeka, nobomi ngokwabo. Yaba nkulu imbambano phakathi kwabo kangangokuba uPawulos noBharnabhas bahlukana, elandela imbono yakhe, wagqiba “uBharnabhas” ukuba “amthabathe uMarko, anduluke ngomkhombe aye eSipro; kodwa uPawulos wanyula uSilas, wemka, enikelwe kubabalo lukaThixo ngabazalwana.”

Ekucandeni kwabo kwelaseSiriya naseKiliki, apho baya balomeleza ibandla, uPawulos noSilas ekugqibeleni bafika eDerbhe naseListra kwisithili saseLikayoni. KwakuseListra apho uPawulos wayexulutywe khona, ukanti sisamfumana kule ndawo wayefumene kuyo ingozi ngaphambili. Wayexunele ukubona ukuba ingaba abo bathi ngokusebenza kwakhe bazamkela iindaba ezilungileyo basalunyamezele na uvavanyo lwezilingo. Akazange adaniswe, kuba wawafumana amakholwa aseListra esemi ngokuqinileyo naxa ayejongene nenkcaso embi kakhulu.

Apha UPawulos waphinda wahlangana noTimoti, owayekubonile ukuviswa kwakhe ubuhlungu ekupheleni kotyelelo lwakhe lokuqala eListra, nekwathi kwenzeka umda

engqondweni yakhe owaya ukhula wadawafikelela kwindawo ethi ngumsebenzi wakhe ukubaazinikele ngokupheleleyo kumsebenzi wobufundisi.Intliziyo yakhe yaqhogana nentliziyo kaPawulos, waza wanqwenela ukuba nenxaxheba emsebenzini kampostile ngokuthi ancedise ukuba yayinokubakho indlela.

USilas, iqabane likaPawulos emsebenzini, wayengumsebenzi onamava, enesipho somoya wokuprofeta; kodwa umsebenzi ekwakufuneka wenziwe wawumkhulu kakhulu kangangokuba sasikho isidingo sokuba kuqeqeshwe abasebenzi abongeziweyo ukuba bangene emsebenzini. KuTimoti, uPawulos wabona umntu owayebuxabisile ubungcwele bomsebenzi kamfundisi; owayenganxunguphaliswa kuba enokujongana nokubulaleka nokutshutshiswa; nowayenentumekelelo yokufundiswa. Sekunjalo, umpostile akazange aziphose ekuthabatheni uxanduva lokunika uTimoti, igatyana elingekabi namava, ingqeqesho ebufundisini, engathanga kuqala azanelise ngesimilo sakhe kwanobomi awayebuphila ngaphambili.

Uyise kaTimoti wayengumGrike, umama wakhe engumYuda. Wayezaze kwasebuntwaneni iziBhalo. Ukuzinikela kokungcwele awayekubone ekhayeni lakhe kwakuqinile kuyinto enengqondo. Ukholo lukamama wakhe nolukamakhulu wakhe kwizinto eziyimiyalelo engcwele, kuye lwalusisikhumbuzo sentsikelelo ekwenzeni intando kaThixo. Ilizwi likaThixo lalingumgangatho abathi aba bafazi bamoyikayo uThixo bamkhulisa ngawo uTimoti. Amandla omoya wezifundo awazifumana kubo amgcina enentetho esulungekileyo engangcolanga yimpembelelo eyamngqongayo, imbi. Ngaloo ndlela, abafundisi bakhe ekhaya babebambisene noThixo ekumlungiseleleni ukunyamezela imithwalo.

UPawulos wambona uTimoti ukuba uthembekile, uzinzile, ekwanyanisekile, waza wamkhetha ukuba abe liqabane lakhe emsebenzini naseluhambeni. Abo babemfundisile uTimoti kususela ebuntwaneni bavuzwa ngokumbona unyana ababemkhathalele ehlangana kubudlelwane bompostile omkhulu. UTimoti wayeseligatyana lomfana ukunyulwakwakhenguThixoukubaabeyititshala,kodwa imithetho-siseko yakhe yayimiliselwe yimfundiso yakhe yakuqala into eyenza ukuba akulungele ukuthabatha indawo yakhe njengomncedisi kaPawulos. Nangona wayeselula, wawuthwala umsebenzi wakhe ngobulali bobuKristu.

Njengenyathelo lokuthintela inkathazo kwangaphambili, uPawulos wathi ngobulumko, wamcebisa uTimoti ukuba aluke — kungengakuba uThixo wayefuna oko, kodwa ukuze asuse ezingqondweni zamaYuda into eyayinokuba kukwaliwa komsebenzi kaTimoti. Emsebenzini wakhe, uPawulos wayeza kuhamba kwizixeko ngezixeko, kumazwe amaninzi, akholise ukuba nethuba lokushumayela uKristu kwizindlu zesikhungu zamaYuda, nakwezinye iindawo zokuhlangana. Ukuba kwakunokwaziwa ukuba omnye asebenza kunye naye akalukanga, wawuya kuphazanyiswa umsebenzi wakhe

kukungamamkeli naziinkani zamaYuda. Kuyo yonke indawo umpostile wayehlangana neqinileyo yona inkcaso kunye nokutshutshiswa okubi. Wayelangazelela ukusa kubazalwana bamaYuda, kwakunye nabeeNtlanga, ukwaziwa kweendaba ezilungileyo, waza ngenxa yoko wafuna ukususa sonke isizathu sokuchaswa kangangoko kuthi kuvumelane nenkolo. Kanti ke, nangona waziyekela kangako kwintiyo yamaYuda, wayekholwa ekwafundisa ukuba ukwaluka nokungaluki akunto, nokuba iindaba ezilungileyo zikaKristu ziyinto yonke.

UPawulos wayemthanda uTimoti, “umtwana wakhe kanye ngokwaselukholweni.” 1 Timoti 1:2. Umpostile omkhulu wayethanda ukumkhokela umfundi omncinane, ambuze ngembali yeziBhalo, bathi, njengoko besiya kwiindawo ngeendawo, amfundise ngononophelo indlela yokwenza umsebenzi onempumelelo. Bobabini, uPawulos noSilas, kuko konke ukuhlangana kwabo noTimoti, bazama ukuyibethelela imbono eyayisele ikho engqondweni yakhe, yobungcwele, nokubaluleka komsebenzi womfundisi weendaba ezilungileyo.

Emsebenzini wakhe, wathi rhoqo efuna iingcebiso nokululekwa nguPawulos. Wayengasebenzi ngokuqhutywa kukuziva, kodwa esebenzisa ukuqwalasela nengqondo ezolileyo, ebuzayo kwinyathelo ngalinye, Ingaba le yindlela yeNkosi? UMoya Oyingcwele wafumana kuye umntu owayefanelekile ukuba axonxwe abunjwe njengetempile yokuhlala kobuKho obungcwele.

Zithi izifundo zeBhayibhile zakubethelelwa ebomini bemihla ngemihla, zibe nempembelelo enzulu nehleliyo esimilweni. Ezi zifundo, wazifunda waziphila uTimoti. Wayengenazo iziphiwo ezikhethekileyo zokuhlakanipha, kodwa umsebenzi wakhe waxabiseka kuba wasebenzisa izakhono azinikwe nguThixo emsebenzini weNkosi. Ulwazi lwakhe lobungcwele obuphathekayo lamahlula kwamanye amakholwa lwamenza ukuba abe nempembelelo.

Abo basebenzela imiphefumlo kufuneka bafikelele ekumazini okunzulu, okupheleleyo nokucacileyo uThixo kunokuba kunokufunyanwa ngemizamo nje eqhelekileyo. Kufuneka bawalahlele onke amandla abo emsebenzini weNkosi. Bangenelele kumsebenzi wobizo oluphezulu nolungcwele, kwaye, ukuze bazuze imiphefumlo njengomvuzo ekusebenzeni kwabo, kufuneka babambelele baqine kuThixo, yonke imihla bamkele ubabalo namandla kwiThende layo yonke intsikelelo. “Kuba lubonakele kubantu bonke ubabalo lukaThixo, lulolusindisayo; lusiqeqesha ukuze sithi, sikuncama ukungahloneli Thixo nokukhanuka okukokwehlabathi, sihlale ngokunesidima, nangokubulungisa, nangokuhlonela uThixo, kweli phakade langoku; silinde ithemba elinoyolo, nembonakalo yobuqaqawuli boThixo omkhulu, uMsindisi wethu uYesu Kristu, owazinikela ngenxa yethu, ukuze asikhulule ngokusihlawulela kuko konke ukuchasa

umthetho, azihlambululele abantu abangabakhe, abazondelela imisebenzi emihle.” Tito 2:11-14

Phambikokubaagqithele phambili kwimihlabaemitsha,uPawulos namaqabane ache batyelela amabandla awayemiselwe ePisida nezithili eziyingqongileyo. “Ke kaloku, xa babeyihamba imizi, babanikela imimiselo ukuba bayigcine, leyo ibimiswe ngabapostile namadoda amakhulu aseYerusalem. Ayezimaseka ke ngoko amabandla elukholweni, esanda imihla ngemihla.”

Umpostile uPawulos waziva enoxanduva olukhulu ngabo babeguquke phantsi kokusebenza kwakhe. Ngaphezu kwezinto zonke, wayelangazelela ukuba banyaniseke, [esithi] “nibeliqhayiya lam, nide nise kwimini kaKristu, ukuba andifumananga ndabaleka, kanjalo andifumananga ndabulaleka.” Filipi 2:16. Wangcangcazeliswa ziziphumo zomsebenzi wakhe. Wabona ngathi nolwakhe usindiso luya kuba sengozini ukuba angasilela ukuwuzalisekisa umsebenzi wakhe lize ibandla lisilele ekusebenzisaneni kunye naye emsebenzini wokusindiswa kwemiphefumlo. Wayesazi ukuba ukushumayela kukodwa akuyi kwanela ukuwafundisa amakholwa ukuba aliphakamise ilizwi lobomi. Wayesazi ukuba bamele ukufundiswa umgca phezu komgca, umthetho phezu komthetho, intwana apha nentwana phaya, ukuhambela phambili emsebenzini kaKristu.

Ngumthetho-siseko wehlabathi jikelele owokuba, xa ubani esala ukusebenzisa amandla awaphiwe nguThixo, la mandla ayabola atshabalale. Inyaniso engaphilwayo, ekungabelwanwa ngayo, ilahlekelwa ngamandla anika ubomi, isakhono sokuphilisa. Yiyo le nto umpostile enoloyiko hleze asilele ukunikela wonke umntu egqibelele kuKristu. Ithemba lezulu laya lisibamfiliba kumpostile uPawulos xa ecingisisa nangakuphina ukusilela kwelakhe icala okunokuba nesiphumo sokunika ibandla umfuziselo womntu endaweni yowezulu. Ulwazi lwakhe, ubuciko bakhe, imimangaliso yakhe, ukubona kwakhe umbono xa wayefunqulelwe kwelesithathuizulu — konke kuyakubalilizeukuba kungathingokungathembekiemsebenziniwakhebathiabo ebebasebenzela basilele elubabalweni lukaThixo. Ngenxa yaloo nto, ngelizwi okanye ngencwadi, wabacenga abo babemamkele uKristu ukuba balandele ikhondo elaliya kubenza ukuba babe “ngabangenakusoleka, abangenabuqhinga; nibe ngabantwana bakaThixo abangenakubekwa bala esazulwini sesizukulwana esigoso, esigwenxa; . . . ninjengezikhanyiso ehlabathini, nibambelele elizwini lobomi.” Filipi 2:15, 16.

Wonke umfundisi wenene uziva enoxanduva olukhulu ngokuqhubela phambili kwamakholwa anikelwe wona ukuba awakhathalele, umnqweno onolangazelelo lokuba bangaba ngabasebenzi kunye noThixo. Uyaqonda ukuba ekwenzeni kwakhe ngokunyanisekileyo umsebenzi awunikwe nguThixo, kuxhomekeka kakhulu impilo entle yebandla. Uthi enyanisekile engadinwa azame ukuwavuselela amakholwa ukuba alangazelele ukuzuzela uYesu imiphefumlo, ekhumbula ukuba umntu ngamnye

owongezwe ebandleni ube ngumthunywa owongeziweyo ukuba kuhanjiselwe phambili icebo lokuhlangulwa [kwabantu].

Bathe bakuba bewatyelele amabandla ePisidiya nakwisithili esikufutshane, uPawulos noSilas bekunye noTimoti batyhudisela phambili e“Frigi naseGalati” apho bathi ngamandla amakhulu bazivakalisa iindaba zovuyo zosindiso. AmaGalati ayekuthanda ukunqula imifanekiso eqingqiweyo; kodwa athi akushunyayezwa ngabapostile asivuyela isigidimi esasithembisa ukuwakhulula kubukhoboka besono. UPawulos nasebenza nabo bashumayela imfundiso yobulungisa ngokholo kumnikelo wocamagusho kaKristu. Bambeka uKristu njengowathi, akuyibona imeko yokungabinako ukuzinceda kohlanga loluntu oluwileyo, weza kuwahlangula amadoda nabafazi ngokuphila ubomi bokuthobelaumthetho kaThixo nangokuhlawulaisohlwayo sokungathobeli. Ngokukhanya komnqamlezo, abaninzi abangazanga bazi ngoThixo wenene, baqala ukubuqonda ubukhulu bothando lukaBawo.

Kungoko amaGalati afundiswa iinyaniso ezisisiseko ngo“Thixo uYise, neNkosi yethu uYesu Kristu; owazinikelayo ngenxa yezono zethu, ukuze asinyothule kwiphakade eli langoku lingendawo, ngokokuthanda kukaThixo uBawo wethu.” “Ezindabeni zokholo” bamamkela uMoya kaThixo baza, [xa ethetha nabo] “nangoonyana bakaThixo ngako ukukholwa, nikuKristu Yesu.” Galati 1:3, 4; 3:2, 26.

Indlela awayephila ngayo uPawulos phakathi kwamaGalati yenza ukuba akwazi ukuthi, “Ndiyanikhunga, bazalwana, yibani njengam.” Galati 4:12. Imilebe yakhe yayichukunyiswe lilahle elinomlilo elisuka esibingelelweni, waza wakwazi ukunyuka ngaphaya kobuthakathaka bomzimba, avakalise uYesu njengokuphela kwaKhe ithemba laboni. Abo bamvayo bazi ukuba ebe noYesu. Ezaliswe ngamandla avela ngasentla, wakwazi ukuthelekisa izinto zikamoya nezikamoya, nokusingela phantsi iziseko zikaSathana. Iintliziyo zatyumka kukuvakalisa kwakhe uthando lukaThixo, njengoko lutyhiliwe kwidini loNyana waKhe ekuphela kwamzeleyo, baza abaninzi kwenzeka babuza, Yintoni na endimelwe kukuyenza ukuze ndisindiswe?

Le ndlela yokuvakalisa iindaba ezilungileyo yayibonakala njengophawu ekusebenzeni kukampostile kuko konke ukusebenza kwakhe phakathi kwabeeNtlanga. Wathi rhoqo ukuphakamisa phambi kwabo umnqamlezo waseKalvari. “Asivakalisi thina,” watsho kwiminyaka elandelayo ethetha ngamava akhe, “sivakalisa uKristu Yesu ukuba uyiNkosi; sibe ke thina sizivakalisa ukuba singabakhonzi benu ngenxa kaYesu. Ngokuba nguThixo, yena wathi ukhanyiso malukhanye ebumnyameni, okhanyisele iintliziyo zethu, ukuze kukhanye ukwaziwa kobuqaqawuli bukaThixo ebusweni bukaYesu Kristu.” 2 Korinte 4:5, 6.

Abathunywa abazinikeleyo abathi ngemihla yokuqala yobuKristu basa iindaba zovuyo zosindiso kwihlabathi elitshabalalayo, abazange bayivumele ingcamango

yokuziphakamisa ukuba ingcolise ukwazisa kwabo ngoKristu naye ebethelelwe [emnqamlezweni]. Abazange banqwenele ukuba babe semagunyeni okanye ukuba babaluleke. Bathi befihle u-mna kuMsindisi, baphakamisa icebo elikhulu losindiso, nobomi bukaKristu, iMbangi noMgqibelelisi weli cebo. UKristu obenguYe izolo, namhlanje nangonaphakade, wayengumthwalo wokufundisa kwabo.

Ukuba abo namhlanje bafundisa ilizwi likaThixo, bebengaphakamisela umnqamlezo kaKristu phezulu ngakumbi nangakumbi, ukusebenza kwabo bekuya kuba nempumelelo ephindaphindiweyo. Ukuba aboni bebenokukhokelelwa ukuba baqwalasele nje kube kanye ngenyameko emnqamlezweni, ukuba bebengabona umfanekiso opheleleyo woMsindisi obethelelweyo, bebeya kubuqonda ubunzulu bemfesane kaThixo, kunye nobubi besono.

Ukufa kukaKristu kubonakalisa uthando olukhulu uThixo analo ngasemntwini. Kungumqondiso wokusindiswa kwethu. Ukuwususa umnqamlezo kumKristu kungafana nokucima ilanga esibhakabhakeni. Umnqamlezo usisondeza kuThixo, usixolelanisa kunye naYe. Ngothando olunemfesane nosizi lomzali, uYehova ukhangela ukubulaleka okwathwalwa nguNyana waKhe ukuze alusindise lonke uhlanga ekufeni okungunaphakade, aze asamkelele kuLowo uyiNtanda.

Ngaphandle komnqamlezo, umntu akangeke amanyane noBawo. Kuwo kuxhomekeke lonke ithemba lethu. Kubengezela kuwo ukukhanya kothandoloMsindisi,azeathi umoni oselunyaweni lomnqamlezo akukhangela kuLowowafayo ukuzeamsindise, avuyengovuyo olupheleleyo, kuba izono zakhe zixolelwe. Xa eguqe enokholo emnqamlezweni, ufikelele kweyona ndawo iphezulu anokufikelela kuyo umntu.

Ngomnqamlezo, sifunda ukuba uBawo osezulwini usithanda ngothando olungenasiphelo. Ingaba ke kuyasimangalisa ukuba uPawulos adanduluke athi, “Mna ke mandingakhe ndiqhayise nganto, ingenguwo umnqamlezo weNkosi uYesu Kristu”? Galati 6:14. Lilungelo lethu nathi ukuba siqhayise ngomnqamlezo; lilungelo lethu ukuzinikela ngokupheleleyo kuYe owazinikela ngenxa yethu. Sithi ke, ngokukhanya okungumsinga ophuma eKalvari obengezela ebusweni bethu, singanako ukuhamba sikutyhile oku kukhanya kwabo bahleli ebumnyameni.

Isahluko 21—Kwizithili Ezikude

[Esi sahluko sisekwe kwiZenzo 16:7-40]

Ixesha lalifikile ukuba iindaba ezilungileyo zivakaliswe ngaphandle kwemida yeAsia Minor. Indlela yayilungiselela ukuba uPawulos nasebenza nabo bamele ukungena eYurophu. ETrowa, kwimida yolwandle iMediteranean, “kwabonakala umbono kuPawulos ebusuku. Kwema ndoda ithile yelaseMakedoni, imbongoza isithi, Wela uze kwelaseMakedoni, usisize.”

Ubizo lwalunyanzelisa, lungakuvumeli ukulibazisa. “Akuwubona umbono lowo,” uthi uLuka, owayebakhaphile, uPawulos noSilas noTimoti kuhambo olwalusiya eYurophu, “safuna thina kwaoko ukuphuma siye kwelaseMakedoni, sigqibe kwelithi, iNkosi isibizele ukuba sibashumayeze iindaba ezilungileyo. Sindulukile ngoko ngomkhombe eTrowa, sathi ngqo ukuya eSamotraki, sathi ngengomso seza eNeyapoli; ukususka apho, seza eFilipi, owona mzi wokuqala wecala elo lilelaseMakedoni, uyikoloni.”

“Sathi ngomhla weSabatha,” uyaqhubeka uLuka, “saphuma saya ngaphandle komzi ngasemlanjeni, apho umthandazo ubusakwenziwa khona; sahlala phantsi, samana sithetha kubafazi ababebuthelene khona. Kwaye kuphulaphula intokazi ethile egama linguLidiya, umthengisi weengubo ezibomvu, womzi weTiyatira, emhlonelayo uThixo, entliziyo yayivulayo iNkosi.” ULidiya wayamkela inyaniso ngovuyo. Yena nendlu yakhe baguquka, babhaptizwa, waza wababongoza abapostile ukuba indlu yakhe bayenze ibe likhaya labo.

Bathe xa abathunywa bomnqamlezo bejikeleza ngomsebenzi wabo wokufundisa, balandelwa yinkosikazi [isisicakakazi] ethile, enomoya wokuvumisa idanduluka, isithi, “Aba bantu bangabakhonzi bakaThixo Osenyangweni, bona basazisayo indlela yosindiso. Oko ke sakwenza sona imihla emininzi.”

Lo mfazi wayesisithunywa sikaSathana ngendlela eyodwa kwaye yazizisela iinkosi zayo imali eninzi ngokuvumisa. Impembelelo yayo yakuqinisa ukuqubuda kwizithixo. USathana wayesazi ukuba ubukumkani bakhe bufikelwe, waza wabhenela kule ndlela ukuchaza ukusebenza kukaThixo, enethemba lokuxuba ubuqhopholo bakhe neenyaniso ezazifundiswa ngabo babevakalisa isigidimi seendaba ezilungileyo. Amazwi okuncoma awayethethwa ngulo mfazi ayeyingozi kwiindaba ezilungileyo, kuba ngawo, abaninzi bakhokelelwa kwinkolo ethi, amadoda awayethetha eqhutywa nguMoya kaThixo ayevuselelwe ngulo moya mnye wesi sithunywa sikaSathana.

Kwaba lithuba abapostile beyinyamezele le nkcazo; kwaza, phantsi kwempembelelo kaMoya Oyingcwele, uPawulos wawuyalela umoya ongendawoukubaumshiye lo mfazi.UkuthulabakaThixonokuba idemon kwakhe ngokukhawuleza kwangqina ukuba abapostile babengabakhonzi ibavumile ukuba bangabo, yawuthobela umyalelo wabo.

Wathi akuba ekhutshiwe kwigunya lomoya ongendawo wabuyiselwa ezingqondweni, lo mfazi wakhetha ukuba ngumlandeli kaKristu. Iinkosi zayo zakhathazeka zicinga ubuchule bobuqhinga bazo. Zabona ukuba liphele lonke ithemba lokuzuza imali ngemibono nokuvumisa kwalo mfazi nokuba ijelo lokungenisa imali liza koma ukuba bayavunyelwa abapostile ukuba baqhubeke nomsebenzi weendaba ezilungileyo.

Baninzi nabanye esixekweni ababenomdla wokungenisa imali ngeendlela zokulahlekisa kukaSathana, baza aba, ngokoyika impembelelo yegunya elalinokuwuvala ngempumelelo umsebenzi wabo, benza isijwilil esikhulu bechasa abakhonzi bakaThixo ngelithi: “Aba bantu bayawukhathaza kakhulu umzi wethu, bengamaYuda; basifundisa amasiko ekungavumelekileyo ukuba siwamkele, nokuba siwenze, singamaRoma.”

Sathi sakuba sixhokonxwe lugezo lwempambano, isihlwele sabavukela abapostile. Umoya wesiqhu woyisa waza wavunyelwa ngabasemagunyeni, abazikrazulayo iingubo zabapostile zokwaleka baza bayalela ukuba babethwe [ngonomadudwane]. “Bathi bakuba bebabethe imivumbo emininzi, babaphosa entolongweni, bamthethela umgcini wamabanjwa ukuba abagcine ngokunqabileyo; owathi, amkele umyalelo onjalo, wabaphosa kwengaphakathi intolongo, waziqinisa iinyawo zabo emithini.”

Abapostile bangcungcutheka kakhulu ngenxa yendlela abashiywa beyiyo,kodwaabakhalazanga. Endaweniyaloonto, bathe bekwesimnyama isisele, bakhuthazana ngamazwi omthandazo bevuma iindumiso kuThixo kuba bekufanele ukuhlaziswa ngenxa yaKhe. Iintliziyo zabo zavuyiswa luthando olunzulu nolunyanisekileyo lomsebenzi woMhlanguli wabo. UPawulos wacinga intshutshiso awaba sisixhobo sokuyizisa kubafundi bakaKristu, yamvuyisa into yokuba amehlo akhe avulwa ukuba abone, intliziyo yakhe ibe nokuva, amandla eenyaniso zobuqaqawuli awayezidelile ekuqaleni.

Ngokumangaliswa okukhulu, amanye amabanjwa eva ingxolo yomthandazo nokuvuma iphuma kwintolongo engaphakathi. Ayeqhelene nokuva imikhwazo neencwina, iziqalekiso nezithuko, ziphazamisa ukuzola kobusuku; kodwa awazange akhe eva amazwi okuthandaza nokudumisa ephuma kweso sisele simnyama. Oonogada namabanjwa bonke bamangaliswa babuzana ukuba anokuba angoobani la madoda athi, kubanda, elambile, ebethiwe, asakwazi ukuba novuyo.

Ngelo xesha, abasemagunyeni olawulo babuyela emakhaya bezingomba izifuba kuba, ngamanyathelo akhawulezileyo nangqongqo, bakwazi ukudambisa ingxwabangxwaba. Endleleni bathi beva ezinye iingxelo ezingesimilo kunye nomsebenzi wala madoda bebewabethile bawavalela entolongweni. Babona umfazi owayekhululwe kwimpembelelo yongendawo babethwa yinguquko kwimbonakalo nakwisimilo sakhe. Kwixesha elidlulileyo wayesiphethe mantsantsa isixeko, ngoku wayethe cwaka ezolile. Bathi bakuziqaphela ukuba, nangaziphina iindlela, amadoda abasebenzene nawo alungile

engenalo netyala, babe bewawisele isigwebo esiqatha somthetho wamaRoma, basuka banomsindo ngaphakathi kwabo bagqiba kwelokuba ngentsasa elandelayo baye kukhupha umyalelowokubabakhululwe abapostile ngendlela efihlakeleyo, bakhatshwe, baphume apho esixekweni, badlule kwingozi yobundlobongela besihlwele.

Ngeli xesha abantu benomsindo befutha impindezelo, okanye bengabophuli bomthetho abangakhathaliyo kwimisebenzi efanelekileyo eluxanduva lwabo, uThixo Yena akakulibali ukuba nenceba kubakhonzi baKhe. Izulu lonke lalinomdla kubantu ababephatheke kakubi ngenxa kaKristu, zaze iingelosi zathunyelwa ukuba zityelele entolongweni. Iingcango zentolongo ezaziqanyangelwe ngendlela engathethekiyo zavulwa genge; amatyathanga nemixokelelwane yawa ezandleni nasezinyaweni zamabanjwa; yazaliswa intolongo kukukhanya okukhulu.

Umgcini wamabanjwa wayeyivile emangalisiwe yimithandazo kunye neengoma zabapostile abaseluvalelweni. Ukungena kwabo, wayewaboile amanxeba awophayo nadumbileyo kanti yayikwanguye owenza ukuba babotshelwelwe ezintsikeni. Wayelindele ukuva kuphuma kubo izincwino ezibuhlungu neziqalekiso, kodwa endaweni yoko weva iingoma zovuyo nezokudumisa. Waya walala zisitsho ezi zandi ezindlebeni zakhe umgcini ntolongo, wada wavuswa yinyikima nokushukuma kweendonga zentolongo.

Wesuka ngokothuka, wabona ummangaliso weengcango zentolongo ezivulekileyo, wahlaselwa kukoyika hleze kuthi kanti amabanjwa aqhawule emka. Wakhumbula ubungqongqo bomyalelo wokunikelwa kwakhe uPawulos noSilas ukuba abagcine kubusuku obudlulileyo, waqiniseka ukuba isohlwayo azakusinikwa sesokufa ngenxa yembonakalo yokuba akakhange athembeke. Wathi, ngobukrakra bomphefumlo wakhe, wacinga ukuba kulunge kanye ukuba afe ngokuzibulala ngesakhe isandla kunokuzinikela ekubulaweni okulihlazo. Walithirhuthuikrele, wathi xa athi makazibulale, uPawulos wathetha naye ngezwi elonwabileyo, “Ungazenzakalisi; kuba sikho sonke apha.” Wonke umntu wayesele esendaweni yakhe, bonke bebanjwe ligunya likaThixo elibe noxinzelelo ngebanjwa elinye.

Uburhabaxa bendlela umgcini wamabanjwa awabaphatha ngayo abapostile abuzange buvuselele intiyo kubapostile. UPawulos noSilas babenomoya kaKristu, bengenawo umoya wempindezelo. Iintliziyo zabo, zizele luthando loMsindisi, zazingenayo indawo yobubi ngakubatshutshisi babo.

Umgcini wamabanjwa walilahla phantsi ikrele lakhe, wabiza isibane, wakhawuleza wangena kwigumbi elingaphakathi. Wayenga angabona ukuba anjani na la madoda abuyekeza ngokulungileyo inkohlakalo awayephethwe ngayo. Akufika apho bakhoyo abapostile, wazilahla phambi kwabo wacela ukuba bamxolele. Wabakhuphela ngaphandle enkundleni wathi, “Zinkosi, ndimelwe kukuthini na ukuze ndisindiswe?”

Umngcini wamabanjwa wangcangcazela akubona ingqumbo kaThixo ibonakaliswe ngenyikima; nokucinga ukuba amabanjwa aphuncuke emka waza yena walungela ukuzibulala; kodwa ngoku konke oko kubonakala kungeyonto xa kuthelekiswa noloyiko olutsha olungaqhelekanga olwazama-zamana nengqondo yakhe, nolangazelelo lwakhe okuzuza ukuzola engqondweni nolonwabo olwalubonakala kubafundi nangona babebulalekile bephethwe kakubi. Wathi akubakhangela, kwakho imbonakalo yokukhanya kwezulu; wazi ukuba uThixo uye wangenelela ngendlela emangalisayo ukubusindisa ubomi babo; kwaza kwathi qatha kuye engqondweni ngendlela enamandla awodwa amazwi omfazi owayezaliswe ngumoya, athi: “Aba bantu bangabakhonzi bakaThixo Osenyangweni, bona basazisayo indlela yosindiso.”

Ngokuzithoba okukhulu, wabacela abapostile ukuba bambonise indlela yobomi. “Kholwa kuyo iNkosi uYesu Kristu, wosindiswa wena nendlu yakho.” [Batsho abapostile.] Umgcini wamabanjwa wawahlamba amanxeba abapostile, wabalungiselela, emva koko bambhaptiza, nayo yonke indlu yakhe. Impembelelo engcwalisayo yangena kwabo babekunye nabo [abapostile] entolongweni, zaza iingqondo zavulekela ekuziphulaphuleni iinyaniso ezazithethwa ngabapostile. Boyiseka kukuba uThixo okhonzwa ngaba bantu ubasindise ngommangaliso kubukhoboka.

Abemi baseFilipi bothuswa kakhulu yinyikima, kwathi kwakusa xa abaphathi bentolongo baxelela abalawuli ngento eyehlileyo ebusuku, nabo bamangaliswa bathumela kumagosa amadindala ukuba abakhulule abapostile. Kungoko ke uPawulos wavakalisa esithi, “Basityabule ekuhleni singagwetywanga, si[nga]bantu [a]bangamaRoma; basiphosa entolongweni; ngoku basikhupha ngasese na? Nakanye; mabeze bona ngokwabo, basikhuphe.”

Abapostile babengabemi baseRoma, kwaye kwakunxamnye nomthetho ukubetha umRoma, ngaphandle kwaxa enetyala elilelakhe engakhange anikwe ithuba lokuziphendulela. UPawulos noSilas babebanjwe esidlangalaleni, baza bala ukukhululwa ngasese kungakhange kubekho nkcazo ephuma kwabahlalela ityala.

Lathi lakufika ilizwi kwabasemagunyeni, banokothuka kukoyika ukubaabapostilebangamangalakukumkani,kwangoko baya entolongweni, bangxengxeza kuPawulos nakuSilas ngokungabikho mthethweni nangenkohlakalo eyenziwe kubo, baza babakhupha ngokwabo entolongweni, bebacenga ukuba baphume basishiye isixeko. Abahlalela amatyala babeyoyika impembelelo yabapostile ebantwini, kwaye beloyika neGunya elangenelelayo ngakula madoda angenatyala.

Bathi ngokuhamba ngomyalelo kaThixo, abapostile abanyanzelisa ukuba lapho bangadingeki khona. “Bephumile ke entolongweni baya kungena kwaLidiya, bathi, bebabonile abazalwana, babayala bemka.”

Abapostile abazange bakuthabathe njengelize ukusebenza kwabo eFilipi. Bahlangana nenkulu inkcaso nentshutshiso; kodwa ngokungenelela kwezulu ngakubo, kunye nokuguquka komgcini wamabanjwa kunye nendlu yakhe, konke kwakuhlawulela ukuhlaziswa nokubulaleka abakunyamezelayo. Iindaba zokuvalelwa kwabo okungekho sikweni nokuhlangulwa kwabo ngokumangalisayo zizinto ezaziwa kuwo wonke loo mmandla, kwaza kwenza ukuba umsebenzi wabapostile uqapheleke kweli qela likhulu elalingayi kuze lifikelelwe.

Ukusebenza kukaPawulos kwaba nesiphumo sokumiselwa kwebandla elaya likhula ngobulungu. Ukuzimisela nokuzinikela kwakhe, ngaphezu koko, intumekelelo yakhe yokuva ubuhlungu ngenxa kaKristu, kwaba nempembelelo enzulu nezinzileyo kwabaguqukayo. Bazixabisa iinyaniso abathi abapostile bancama okukhulu ngenxa yazo, baza bazinikela ngentliziyo yabo yonke emsebenzini woMhlanguli.

Into yokuba eli bandla alizange lisinde entshutshisweniiyabonakala Encwadini kaPawulosawayibhalela bona. Uthi, “Ngokuba nababalwa ukuthi, ngenxa kaKristu, ninganeli kukholwa kuye; nababalwa nokuva ubunzima ngenxa yakhe, ninawo umzamo onjengalowo nawubonayo kum.” Kwakunjalo ukuma kwabo ngokuthe nkqi elukholweni ade athi, “Ndihlala ndibulela kuye uThixo wam, ekunikhumbuleni kwam konke (ekukhungeni kwam konke ndikhunga ngenxa yenu nonke, ndivuyile), ngenxa yobudlelane benu obubhekisele kuzo iindaba ezilungileyo, kususela kwimini yokuqala kude kube ngoku.” Filipi 1:29, 30, 3-5.

Libi idabi eliphakathi kwemikhosi yokulungileyo neyobubi kwiindawo ezibalulekileyo apho babizelwa ukuba basebenze khona abathunywa benyaniso. “Ngokuba umzamo wethu asingowokuzamana negazi nenyama,” utsho uPawulos, “ngowokuzamana nazo izilawuli, nawo amagunya, nazo iziphatha-hlabathi zobumnyama balo eli phakade.” Efese 6:12. Kuya kude kuphele ixesha ihleli ikho imbambano phakathi kwebandla likaThixo kunye nabo baphantsi kolawulo lweengelosi ezikhohlakeleyo.

AmaKristu okuqala ayekholisa ngokubizelwa ukuba aqubisane namagunya obumnyama ubuso ngobuso. Ngobuqhopholololo nangentshutshiso utshaba lwaluzama ukubajika kukholo lwenene. Nangoku, xa isiphelo sezinto zonke zehlabathi sivela ngokukhawuleza, uSathana usebenzisa onke amalinge akhe ukuba alibambise ihlabathi. Uzama amacebo amaninzi okuzixakekisa iingqondo nokutsala ingqwalasela ukuba imke kwiinyaniso ezifunekayo ekusindisweni. Kuzo zonke izixeko izithunywa zakhe ziyabaqokelela ukuba babe yimibutho abo bazaliswe lulangazelelo lwesiphithiphithi novukelo, baze abantu bazaliswe lulangazelelo olungaphumi elwazini.

Inkohlakalo ifikelela kwinqanaba eliphezulu engazange yalifikelela ngaphambili, kanti, ngelo xesha, abafundisi abaninzi beendaba ezilungileyo bakhwaza besithi, “Luxolo nokunqaba.” Noko kunjalo, abathunywa abanyanisekileyo bakaThixo bamele ukuthi chu

babheke phambili bengenaloyiko koko besoyisa, bangaliyeki idabi kude kuthi wonke umphefumlo abanokufikelela kuwo usamkele isigidimi seli xesha.

Isahluko 22—Itesalonika

[Esi sahluko sisekwe kwiZenzo 17:1-10]

Bakuba bendulukile eFilipi, uPawulos noSilas basinga eTesalonika. Apha banikwa ilungelo lokuthetha nebandla elikhulu endlwini yesikhungu yamaYuda. Ukubonakala kwabo phambi kwabantu kwatyhila indlela ebuhlungu abaphathwa ngayo apho babevela khona, nto leyo eyenza ukuba banike inkcazo ngoko kwakwenzekile. Oku bakwenza bengaziphakamisanga phofu bona, koko bebabaza Lowo waya wabahlangula.

Ekushumeyeleni eTesalonika, uPawulos wacaphula kwiziprofeto zeTestamente eNdala ezingoMesiya. Ekusebenzeni kwaKhe, uKristu wayezivulile iingqondo zabafundi baKhe kwezi ziprofeto; “Uqalele ke kuMoses nakubo bonke abaprofeti, wabachazela kuzo zonke izibhalo iindawo ezingaye.” Luka 24:27. UPetros, xa wayeshumayela uKristu, waveza ubungqina kwiTestamente eNdala. UStefano naye walandela kwa elo khondo. Naye uPawulos ekusebenzenikwakhe, wabhenela kuzo iziBhalo ezaxela ngenx’ engaphambili ngokuzalwa, ukuphatheka kakubi, ukufa, ukuvuka, nokunyuka kukaKristu. Ngobungqina obuphefumlelweyo bukaMoses kunye nabaprofeti, wangqinisisa ngokuba mnye kukaYesu waseNazarete noMesiya ebonisa ukuba kususela kwimihla ka-Adam yayililizwi likaKristu elalithetha ngamanyange nangabaprofeti.

Iziprofeto ezingaLowo kwakuthenjiswe ngaYe zanikezwa ngokucacileyo nangokuthe gca. UAdam wanikwa ingqiniseko yoMhlanguli owayeza kuza. Isigwebo esanikwa uSathana, “Ndiya kumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iya kukutyumza intloko, wena uya kuyityumza isithende,” kubazali bethu bokuqala yayisisithembiso sokuhlangulwa okwenzeka ngoKristu.

KuAbraham kwenziwa idinga lokuba ngomnombo wakhe uMsindisi wehlabathi uya kubakho: “Zisikelelwe ngembewu yakho zonke iintlanga zehlabathi.” “Akathi, nakuzo iimbewu, ngathi uthetha ezininzi; usuka ngathi uthetha naye, athi, Nakuyo imbewu yakho: nguKristu kelowo.” Genesis 22:18; Galati 3:16.

UMoses, sewufikelela esiphelweni umsebenzi wakhe njengenkokeli netitshala kuIsrayeli, waprofeta ngokucacileyo ngoMesiya oya kuza. “UYehova uThixo wakho,” wavakalisa kwizihlwele zebandla lakwaIsrayeli, “uya kunivelisela umprofeti ophuma phakathi kwenu, kubazalwana benu, onjengam; ize niphulaphule yena.” UMoses wamqinisekisa uIsrayeli ukuba uThixo ngokwaKhe uyityhilile kuye le nto ngexesha esentabeni yeHorebhe, esithi, “Ndiya kubavelisela umprofeti ephuma phakathi kwabazalwana babo, onjengawe; ndiwabeke amazwi am emlonyeni wakhe, athethe kubo konke endiyakubawisela umthetho ngako.” Duteronomi 18:15, 18.

UMesiya wayeza kuba ngowomnombo wobukumkani, kuba, kwisiprofeto esathethwa nguYakobi, uYehova wathi, “Intonga ayiyi kumka kuYuda, intonga yommisi-mthetho

ayiyi kumka phakathi kweenyawo zakhe, ade afike uShilo, zimlulamele izizwe.” Genesis 49:10.

UIsaya waprofeta wathi: “Kophuma igatya esiphunzini sikaYese, kuqhame ihlumelo ezingcanjini zakhe.” “Thobani iindlebe zenu, nize kum; yivani, uphile umphefumlo wenu; ndenze umnqophiso ongunaphakade nani, iinceba zikaDavide ezinyanisekileyo. Yabona, ndimenze ingqina ezizweni, inganga nomwisi-mithetho ezizweni. Yabona, uya kubiza uhlanga ongalwaziyo, uhlanga olungakwaziyo wena lugidimele kuwe, ngenxa kaYehova uThixo wakho, ngenxa yOyingcwele kaIsrayeli, kuba ekuhombisile.” Isaya 11:1; 55:3-5.

NoYeremiya wabunika ubungqina ngoMhlanguli oliTshawe lendlu kaDavide: “Yabonani, iyeza imihla, utsho uYehova, endiya kummisela uDavide iHlumelo elililungisa, libe nguKumkani ongukumkani, enze yena ngengqiqo enze okusesikweni nobulungisa ehlabathini. Ngemihla yakhe uya kusindiswa uYuda, UIsrayeli ahlale ekholosile; negama lakhe, aya kubizwa ngalo, leli lokuba, UYehova-ububulungisa-bethu.” Uphinda athi: “ngokuba utsho uYehova ukuthi, uDavide akayi kunqunyukelwa ndoda yakuhlala etroneni yendlu kaIsrayeli; banganqunyukelwa ndoda ababingeleli abangabaLevi, yakunyusa amadini anyukayo ebusweni bam, iqhumisele ngeminikelo yokudla, yenze imibingelelo imihla yonke.” Yeremiya 23:5, 6; 33:17, 18.

Kanti ke, indawo yokuzalelwa kukaMesiya yaxelwa kwangaphambili: “Ke wena, Bhetelehem-efrata, umncinane kunokuba ubekho emawakeni akwaYuda, kuya kuphuma kuwe, eze ngenxa yam, oya kuba ngumlawuli kwaIsrayeli, oziphumo zakhe zisusela kumandulo kwimihla yasephakadeni.” Mika 5:2.

Umsebenzi awayeza kuwenza emhlabeni uMsindisi wawuzotywe ngokupheleleyo: “Ahle ahlale phezu kwalo uMoya kaYehova, umoya wobulumko nowengqondo, umoya wecebo nowobugorha, umoya wokwazi nowokoyika uYehova. Ivumba elithozamisayo kuye likukoyika uYehova” Lowo wayeya kuthanjiswa ngolo hlobo, wayeza kuthi “[a]shumayeze abalulamileyo iindaba ezilungileyo; . . . ukubopha abantliziyo ezaphukileyo, ukumemeza inkululeko kwabathinjiweyo, ukuvulwa kwamehlo kwabakhonkxiweyo; ukumemeza umnyaka wetarhu likaYehova, nomhla wempindezelo yoThixo wethu: ukuthuthuzela bonke abanesijwili; ukubamisela abanesijwili baseZiyon, ukubanika isihombo sentloko esikhundleni somoya odakumbayo; ukubizwa kwabo kuthiwe yimiterebhinti yobulungisa, isityalo sikaYehova sokuhomba.” Isaya 11:2, 3; 61:1-3.

“Mboneni ke umkhonzi wam endimxhasayo; umnyulwa wam, okholwa nguye umphefumlo wam. Ndibeke uMoya wam phezu kwakhe; uya kukuphumelelisa okusesikweni ezintlangeni. Akayi kunkqangaza, aliphakamise, alivakalise ezitratweni ilizwi lakhe. Ingcongolo evikivekileyo akayi kuyaphula, umsonto oqhumayo akayi kuwucima; uya kukuphumelelisa okusesikweni ngokwenyaniso. Akayi kuba nakucinywa,

akayi kuvikiveka, ade akumise okusesikweni ehlabathini, zilindele isiyalo sakhe iziqithi.” Isaya 42:1-4.

Ethetha ngegunya eloyisayo, uPawulos waxoxa ethabatha eziBhalweni zeTestamente eNdala esithi,: “UKristu ubemelwe kukuva ubunzima, aze avuke kwabafileyo.” Ebengaprofetanga na uMika wathi, “ba[yaku]betha ngentonga esidleleni nakumgwebi wakwaIsrayeli”? Mika 5:1. Yena lo kuthenjiswe ngaye akathanga na ngomprofeti u-Isaya, eprofeta ngaYe, “Ndawunikela umhlana wam kubabethi, nezidlele zam kubadlathuli beendevu; andibusithelisanga ubuso bam ehlazweni nasekutshicelweni”? Isaya 50:6. UKristu wayixela ngoMdumisi kwangaphambili impatho awayeza kuyifumana ebantwini: “Ndisisingcikivo soluntu, into edelekileyo ebantwini. Bonke abandibonayo bayandigculela; bayasineka, bahlunguzela intloko; bathi, Makazilahlele kuYehova, amsize, amhlangule kaloku, ngokuba emthandile.” “Ndinokuwabala onke amathambo am; bona bayandijonga, bayandibonela, babelana ngeengubo zam, isambatho sam basenzela amaqashiso.” “Ndingowasemzini kubazalwana bam; Ndingowolunye uhlanga kubantwana bakama: ngokuba lindidlile ikhwele ngenxa yendlu yakho. Ingcikivo zabakungcikivo ziwe phezu kwam.” “Ingcikivo yaphula intliziyo yam, ndaphantsa ukufa; ndathemba ukukhuzwa, akwabakho; nokuthuthuzelwa, andakufumana.” Indumiso 22:6-8, 17, 18; 69:8, 8, 20.

Hay’ ukucaca ngendlela engenakuphazanywa kweziprofeto zika-Isaya ngokuphatheka kakubi nokufa kukaKristu! “Ngubanina okholiweyo ludaba lwethu?” uyabuza umprofeti, “nengalo kaYehovaityhilekekubani na? Kuba yena umkhonzi unyuka njengegatya phambi kwakhe, njengehlumelo eliphuma ezweni elingumqwebedu, engenasithomo nabungangamela; sakukhangela, akwabakho kubonakala ukuba masimnqwenele. Udeliwe, ushiyiwe ngabantu; yindoda enomvandedwa, eqhelene nesifo; wanga ngulowo kusitheliswa kuye ubuso, udeliwe, thina asambeka.

“Okwenene, uzithabathele phezu kwakhe izifo zethu, wathwala umvandedwa wethu, ke thina besiba ungobandezelwayo nguThixo, ungocinezelwa nguye. Kanti yena uhlatywe ngenxa yezikreqo zethu, watyunyuzwa ngenxa yezenzo zethu ezigwenxa; ubetho lube luphezu kwakhe; siphiliswe ngemivumbo yakhe.

“Thina sonke salahleka njengeegusha, sabheka elowo endleleni yakhe, waza uYehova wamwela ngobugwenxa bethu sonke. Wakhandaniswa, [wangcungcuthekiswa — (NKJV)], wazithoba, engawuvuli umlomo wakhe, njengemvana esiwa ekuxhelweni; nanjengegusha esisidenge phambi kwabachebi bayo, akawuvula umlomo wakhe. Uthatyathwe ekuxinweni nasematyaleni; esizukulwaneni sakhe ngubani na owathelekelela ukuthi, unqanyulwe ezweni labaphilileyo, ubandezelwe ngenxa yesikreqo sabantu bakowethu.” Isaya 53:1-8.

Nendlela yokufa kwaKhe ibonisiwe. Njengenyoka yobhedu eyayiphakanyisiwe entlango, kuya kuba njalo nokuphakanyiswa kukaMhlanguli, “ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade.” Yohane 3:16.

“Kothiwa kuye, ayini na la manxeba asezandleni zakho? Athi, Ngendangxwelerhwa ngawo endlwini yabazizihlobo zam.” Zekariya 13:6.

“Lamiswa nawaboni ingcwaba lakhe — ke laba nosisityebi, akuba efile; ekubeni engenzanga lugonyamelo, kungabangakho nkohliso emlonyeni wakhe. UYehova ke wathanda ukumtyumza nokumvisa isifo.” Isaya 53:9, 10.

Kanti ke, Lowo wayeza kufa ezandleni zabantu abakhohlakeleyo wayeza kuvuka kwakhona esoyisile isono nengcwaba. Phantsi kwempefumlelo yOnamandla onke, iMvumi yakwaIsrayeli etsho ngoncuthu yabungqina ubuqaqawuli bentsasa yovuko. “Nenyama yam,” ubabaza ngovuyo, “iya kuhlala ikholosile. Ngokuba akuyi kuwushiya umphefumlo wam kwelabafileyo [engcwabeni]; akuyi kumyekela owakho wenceba ukuba abonane nesihogo.” Ndumiso 16:9, 10.

UPawulos wabonisa indlela uThixo ayihlanganise ngayo inkonzo yombingelelo neziprofeto ezibhekise kuLowo wayeza kuziswa “njengemvana esiwa ekuxhelweni.” UMesiya wayeza kubunikela ubomi baKhe abe “[li]dini letyala.” Ekhangele phambili ezinkulungwaneni kwimibono yocamagushelo loMsindisi, umprofeti uIsaya wangqina ukuba Lowo uyiMvana kaThixo waye “ewuminyele ekufeni umphefumlo wakhe, wavuma ukubalelwa kubakreqi, akubon’ ukuba usithabathile phezu kwakhe isono sabaninzi, ebathandazele abakreqi.” Isaya 53::7, 10, 12.

UMsindisi wesiprofeto wayeza kuza, hayi njengokumkani wethutyana, owayeza kuhlangula isizwe samaYuda kubacinezeli basemhlabeni, kodwa njengomntu ebantwini, ukuba aphile ubomi bobuhlwempu nokuthobeka, ukuze ekugqibeleni adelwe, aliwe, abulawe. UMsindisi owaxelwa kwangaphambili kwiziBhalo zeTestamente eNdala wayezakuzinikela abe ngumbingelelo ngenxa yohlanga oluwileyo, abe uzalisekisa konke okufunekayongomthetho owaphulweyo. Kuye imibingelelo eyayisisithunzi yayizakuhlanganananaLowouluqobo,ukuze okwaKhe ukufa emnqamlezweni kuyenze ihlonipheke yonke inkonzo yobuYuda. UPawulos wawaxelela amaYuda aseTesalonika ngenzondelelo awayenayo ngaphambili ngomthetho wamadini kunye namava akhe amangalisayo kumasango aseDamasko. Phambi kokuguquka kwakhe wayeqinisekile ngobungcwele awayenabo njengelifa, kunye nethemba elingaphethe nto. Ukholo lwakhe lwalungamilanga kuKristu; wayethembele kwiindlela zokukhonza kunye nenkonzo. Inzondelelo yakhe yomthetho yayahlukene nokukholwa kuKristu, ngenxa yoko ililize. Nangona wayezibabaza ngokungabi nakusoleka ekwenzeni izenzo zomthetho, wayemalile Lowo wenza ukuba umthetho ube nexabiso.

Kwathi ke, ngexesha lokuguquka kwakhe, konke oko kwatshintsha. UYesu waseNazarete Lowo wayemtshutshisa kubantu baKhe abangcwele, wabonakala kuye njengoMesiya owayethenjisiwe. Umtshutshisi wambona uNyana kaThixo, owayeze emhlabeni ukuza kuzalisekisa iziprofeto nawathi, ebomini baKhe, wafikelela kuyo yonke imininingwane yemiBhalo eNgcwele.

Wathi uPawulos, enesibindi esingcwele, evakalisa iindaba ezilungileyo endlwini yesikhungu eTesalonika, wafikelwa kukukhanya okukhulu ngentsingiselo yamatiletile neenkonzo ezihlangene nenkonzo yasemnqubeni. Wazithabatha iingqondo zabaphulaphuleyo wazisa ngaphaya kwenkonzo yasemhlabeni kunye nomsebenzi kaKristu kwingcwele yasezulwini, wafika kwixesha uKristu eyakuba ewugqibile umsebenzi wokuthethelela, xa eya kuthi esemandleni nasebuqaqawulini obukhulu, abuye kwakhona amise ubukumkani baKhe emhlabeni. UPawulos wayekholelwa ekubuyeni kwesibini kukaKristu; waza wazivakalisaiinyaniso zeso siganeko ngokucace kakhulu nangamandla, kangangokuba kwiingqondo zabaninzi abevayo wenza umda ongazange ucime.

KwiiSabatha ezintathu ezilandelelanayo, uPawulos washumayela kumaTesalonika, ezathuza ekhupha eziBhalweni ngobomi, ukufa, ukuvuka, umsebenzi wesikhundla akuso, kunye nozuko lwexesha elizayo ngoKristu, “iMvana, exheliweyo kususela ekusekweni kwehlabathi.” IsiTyhilelo 13:8. Wamphakamisa uKristu, njengoko ukuwazi kakuhle umsebenzi wakhe kusisitshixo esivula iziBhalo zeTestamente eNdala, ukuze kufikelelwe kubutyebi bazo.

Ukuvakaliswa kweenyaniso zeendaba ezilungileyo ngamandla amakhulu, waba nokuthinjwa umdla wamabandla amakhulu aseTesalonika. “Inxenye kuwo yoyiseka, yazibandakanya noPawulos noSilas, kwanenkitha enkulu yamaGrike amhlonelayo uThixo; nakubafazi abaziintloko ababa mbalwa.”

Njengakwiindawo ababengene kuzo ngaphambili, abapostile bahlangana nenkcaso eqinileyo. “AmaYuda angoyisekileyo” aba“nomsindo.” Ngelo xesha la maYuda ayengavumelani negunya laseRoma, kuba, kungekudala ngaphambi koko, ayevuse uqhushululu eRoma. Ayengabantu abakrokrelwayo, yaza, ngandlela ithile, yacuthwa inkululeko yawo. Kwathi kule meko [yokuguquka kwabantu], wona abona ithuba lokuzithandisa [kumaRoma] aza ngelo xesha abagculela abapostile kunye nabo baguqukele ebuKristwini.

Konke oku kwenziwa ngokusuka azimanye namadoda “athile angendawo, angamahilihili” awathi ngawo aphumelela “ukuwuphithizelisa umzi.” Ngethemba lokubafumana abapostile, “ayifikela nendlu kaYason;” kodwa ababafumana uPawulos noSilas. “Akuba engabafumananga,” kwimpambano yawo nesihlwele esidanileyo, “amrholela uYason nabazalwana abathile kubaphathi bomzi, ebhomboloza esithi, Aba baliqungaqungileyo elimiweyo, bona bafikile nalapha; athe uYason wabamkela

ngobubele; baye bonke aba besenza okuchasene nemimiselo kaKesare, besithi, kukho kumkani wumbi unguYesu.”

Njengoko uPawulos noSilas bengazange bafumaneke, abaphathi bomzi bawabamba bawafungisa amakholwa ukuba aya kugcina uxolo. Bathi ngokoyika ukuba kungabuya kubekho ingxwabangxwaba, “abazalwana kwaoko bamndulula uPawulos noSilas ngobusuku, ukuba baye eBhereya.”

Abo namhlanje bashumayela iinyaniso ezingathandekiyo, abamele kutyhafa ukuba ngamaxesha athile baye bangamkeleki, nakubantu abazibiza ngokuba bangamaKristu, njengoko kwakunjalo kuPawulos nakwabo wayesebenza nabo kubantu ababesebenza phakathi kwabo. Abathunywa bomnqamlezo kufuneka bazixhobise ngokuhlala bephaphamile nangomthandazo, babheke phambili ngokholo nesibindi, behleli besebenza egameni likaYesu. Kufuneka bamphakamise uKristu njengomthetheleli wabantu kwingcwele yasezulwini, Lowo zazijolise kuYe iinkonzo zexesha leTestamente eNdala, nokunokuthi ngombingelelo wocamagushelo lwaKhe, abophuli bomthetho kaThixo babe nokufumana uxolo nokuxolelwa.

Isahluko 23—Ibhereya Neathene

[Esi sahluko sisekwe kwiZenzo 17:11-34]

EBhereya uPawulos wafumana amaYuda ayenentumekelelo yokuziphandela iinyaniso awayezifundisa. Ingxelo kaLuka ithi ngawo: “La ke aye enobuntu kunawaseTesalonika; la wona alamkela ilizwi ngentumekelelo yonke, ezincina izibhalo imihla ngemihla, ukuba zingaba zinjalo na ezi zinto. Kwakholwa ke ngoko into eninzi kuwo, nakumaGrikekazi abekekileyo, nakumadoda, ababa mbalwa.”

Iingqondo zabantu baseBhereya zazingenziwanga zacinga kufutshane kukusuka bagwebe nje. Babenentumekelelo yokuphanda ubunyaniso beemfundiso ezazishunyayelwa ngabapostile. Bayifunda iBhayibhile, kungengakufun’ ukuqonda nje, kodwa ukuze bafunde oko kubhaliweyo ngoMesiya ekwakuthenjiswe ngaYe. Yonke imihla babeziphanda iingxelo eziphefumlelweyo, bathi, bethelekisa isiBhalo nesiBhalo, zaye iingelosi zezulu zisecaleni kwabo, zizikhanyisela iingqondo zabo zizivuselela neentliziyo zabo.

Kuzo iindawo apho zivakaliswa khona iinyaniso zeendaba ezilungileyo, abo balangazelela ngokwenene ukwenza okulungileyo bakhokelelwa ekuziphengululeni iziBhalo. Ukuba, kwiziganeko zokugqibela zebali lehlabathi, abo kuvakaliswa kubo iinyaniso zovavanyo bangalandela umzekelo wabantu baseBhereya, baziphengulule iziBhalo yonke imihla, bekungabakho namhla inani elikhulu labanyanisekileyo kwimiyalelo yomthetho kaThixo, apho, ngokwangoku, bambalwa. Xa ezi nyaniso zingathandwa kakhulu zivakaliswa, abaninzi bayala ukwenza uphando. Nangona bengakwazi ukuziphikisa iimfundiso ezicacileyo zesiBhalo, kodwa babonakalisa ukunqena kakhulu ukubufunda ubungqina ababunikwayo. Abanye bacinga ukuba, nokuba ezi mfundiso zinokuthi kanti ziyinyaniso ngenene, akubalulekanga kangako ukuba bakwamkele ukukhanya okutsha, nokuba bangahlala bebambelele kwiintsomi ezibanelisayo ezisetyenziswa lutshaba ekulahlekiseni imiphefumlo. Zimfanyekiswa ngolo hlobo ke iingqondo zabo lolu lahlekiso, baze ngoko bohlukane nezulu.

Bonke baya kugwetywa ngokokukhanya ababekunikiwe. INkosi ithumela abameli baYo nesigidimi sosindiso, baze abo basivayo iNkosi ibenze baphendule ngendlela abaye bawaphatha ngayo amazwi abathunywa baYo. Abo bayifuna ngokunyanisekileyo inyaniso, baya kuzingisa ukuphanda, benokukhanya kwelizwi likaThixo, iimfundiso ezibekwe phambi kwabo.

AmaYuda angakholwayo aseTesalonika, ezaliswe ngumona nentiyo ngakubapostile, enganeliswanga kukubagxotha ukuba baphume esixekweni sawo, abalandela aya kubafikisa eBhereya apho athi avuselela ezona nkanuko ziphantsi ukuba bachaswe. Ngokoyika ubundlobongela obunokwenziwa ngakuPawulos ukuba uye wahlala apho,

abazalwana bamthumela eAthene, ekhatshwa ngabanye baseBhereya ababebatsha elukholweni.

Intshutshiso yabalandela ngolo hlobo abafundisi benyaniso ukusuka esixekweni ukuya kwesinye. Iintshaba zikaKristu azizange zikwazi ukukuthintela ukuhambela phambili kweendaba ezilungileyo, kodwa baphumelela ukuwenza nzima kakhulu umsebenzi wabapostile. Sekunjalo, bejongene nenkcaso nongquzulwano, uPawulos wathi chu ngokunyanzelisa ukubheka phambili, ezimisele ukuyifezekisa injongo kaThixo njengoko yayityhilwe kuye embonweni eYerusalem: “Ndiya kukuthuma kude kwiintlanga.” Zenzo 22:21.

Ukumka ngokukhawuleza kukaPawulos eBhereya kwamvimba ithuba awayelikhangele lokutyelela abazalwana eTesalonika.

Wathi akufika eAthene, umpostile wababuyisela emva abazalwana nesigidimi esiya kuSilas noTimoti ukuba beze bahlangane naye ngokukhawuleza. UTimoti wayeze eBhereya phambi kokuba uPawulos emke, waza wasala noSilas ukuba baqhube umsebenzi owawuqalwe kakuhle kakhulu khona apho, nokufundisa amakholwa amatsha imithetho-siseko yenkolo.

Isixeko saseAthene yayisisixeko esikhulu kakhulu sinonqulo lobuhedeni. Apha, uPawulos akazange ahlangane nabantu abangazinto abakholelwa lula, njengaseListra, kodwa yayingabantu abadume ngobuchopho nenkcubeko. Imifanekiso eqingqiweyo yoothixo babo yayikho kuyo yonke indawo, kukwakho neyamagorha embali nemibongo anqulwayo nawo, kanti izakhiwo ezihle nemizobo ebonisa ubuhandiba besizwe nonqulo oluthandwa kakhulu lwezithixo zobuhedeni. Iingqondo zabantu zazithinjwa bubuhle nobumenye-menye bemisebenzi yezandla.Kwakuthesakuyo yonkeindawozizindluzokukhonzaneetempile, zamaxabiso angaphaya kokucinga, zibonakala ngobukhulu bazo. Uloyiso ngezixhobo nezenzo zamadoda ahlonitshwayo zizinto ezaziboniswe ngezinto ezixhonxiweyo, indawo zokunqula, nangamacwecwe abhaliweyo. Ezi zinto zonke zayenza iAthene ibe yindawo ebanzi nje yemiboniso yenkcubeko nobuchule.

Wathi uPawulos akukhangela ubuhle nobucwebecwebe obumngqongileyo, ebona isixeko esizinikele ngokupheleleyo ekukhonzeni izithixo, umoya wakhe wazaliswa likhwele ngenxa kaThixo, awabona ukuba akahlonitshwanga macal’ onke yaza intliziyo yakhe yanovelwano kubantu baseAthene abathe, nangona benenkcubeko yobuchopho, babe bengenalo ulwazi ngoThixo wenyaniso.

Umpostile akazange akhohliswe yinto awayibona kule ndawo yemfundo. Imvelo yakhe yasemoyeni yayiphilele ukutsalekela kwizinto zasezulwini kangangokuba, uvuyo nobukhazi-khazi bobutyebi obungasayi kuze buphele bakwenza babayinkunkuma

emehlweni akhe ukonwaba nobumenyemenye bako konke okumngqongileyo. Xa wayekhangele ukuphelela kobuhle baseAthene, wawaqonda amandla omtsalane wabo kubathandi bemisebenzi yezandla nesayensi, yathi nengqondo yakhe yakuqonda ukubaluleka komsebenzi owawuphambi kwakhe.

Kwesi sixeko sikhulu, apho wayengakhonzwa khona uThixo, uPawulos waba nokuziva elilolo, wada walangazelela uvelwano noncedo lwabo wayesebenza nabo. Ngokwasekubeni nabahlobo njengomntu, waziva eyedwa ngokupheleleyo. Kwincwadi yakhe eya kwabaseTesalonika uyibeka indlela awayeziva ngayo ngokuthi, “sisale eAthene sedwa.” 1Tesalonika 3:1. Izithintelo ezazibonakala ngathi akungeke kugqitheke kuzo zaya zakhula phambi kwakhe, zikwenza kubonakale ngathi kungalilize ukuzama ukufikelela ezintliziyweni zabantu.

NgelixeshawayelindeleuSilasnoTimoti,uPawulos akazange abe ngundilele ongenzinto. “Wayexoxa ke ngoko endlwini yesikhungu namaYuda, nabamhlonelayo uThixo, nasendaweni yembutho imihla ngemihla, nabasukuba bekhona.” Owona msebenzi wakhe uphambili eAthene yayikukuzisa iindaba zosindiso kwabo, ngokwasengqondweni, babengamazi uThixo nenjongo yaKhe ngohlanga oluwileyo. Kungekudala, umpostile wayeza kuqubisana nobuhedeni bukweyona mo inobuqhopholo, nomtsalane.

Izikhakhamela zamadoda aseAthene awazange athabathe thuba ukwazi ukuba kukho esixekweni sawo ititshala ethile eyayisandlala phambi kwabantu iimfundiso ezintsha nezingaqhelekanga. Amanye kula madoda amzingela uPawulos aza abamba iingxoxo kunye naye. Bathi ngokukhawuleza bangqongwa sisihlwele sabantu ababeze kubaphulaphula. Abanye babekulungele ukumgculela umpostile bemthabatha njengomntu owayenganeno kubo ngomgangatho ekuhlaleni nangengqondo, baza bamgezela bebonke, besithi: “Azi lifuna ukuthini na eli pholopholo?” Abanye bathi, “kuba wayebashumayeza iindaba ezilungileyo zikaYesu nezovuko” bathi ngaye “Ingathi ngumazisi wezithixo zasemzini.”

Phakathi kwabo bahlangana noPawulos endaweni yembutho kwakukho abanye, “izithanda-bulumko ezithile zamaEpikure nezamaStoyike;” kodwa bebonke, kunye nabanye abahlangana kunye nabo, bambona ukuba unovimba wolwazi olungaphezu kolwabo. Indlela acinga ngayo yenza ukuba abafundileyo bamhloniphe; ngeli xesha ukuzathuza kwakhe okunyanisekileyo, nokulandelekayo kunye negunya lentetho yakhe konke kwakusithi bonke mabamphulaphule. Abo babemmamele baphawula ukuba wayengeyiyo inkwenkwana, kodwa wayekwazi ukumelana nazo zonke iindidi ngeengxoxo ezoyisayo ezixhasa iimfundiso awayezinika. Ngoko ke, umpostile wema engashukunyiswa nto, emelana nabo ubuso ngobuso abo bamchasayo, ethelekisa ubunzululwazi nobunzululwazi, ifilosofi nefilosofi, ubuciko nobuciko.

Abachasi bakhe abangabahedeni bamkrobisa kwisiphelo sikaSocrates, owathi, kuba wayezisa oothixo basemzini, wagwetyelwa ukubulawa, batsho bemcebisa uPawulos ukuba angathi ngokukwanjalo abeke ubomi bakhe esichengeni. Iintetho zompostile zawuthabatha zawubethelela umdla wabantu, baza bathi ubulumko bakhe, bungachukunyiswanga nto, babathimba abantu, ukuba babahloniphe bababuke. Akazange avalwe mlomo lulwazi okanye yimpoxo yabefilosofi, baza bathi ukuzanelisa kuba ezimisele ukuyenza into awayeyizele phakathi kwabo, naphakathi kwazo zonke iingxubakaxaka, efuna ukulibalisa ibali lakhe, bagqiba ekubeni bamnike ithuba elaneleyo ukuba bakhe bamphulaphule.

Ngokwesiqhelo sabo, bamkhokelela kwindawo ebizwa ngokuba yiMars's Hill. Le yayiyenye yeendawo ezingcwele kuyo yonke iAthene, kwaye iinkumbulo nako konke okuhlangene nayo kwakuyenze ukuba ibe nokuhlonitshwa ngenkulu imbeko eyayide ifikelele eloyikweni kwabanye. Kulapha apho imicimbi eyayame enkolweni yayicubungulwa ngobunono ngamadoda awaye athabathe izigqibo zokugqibela ngayo yonke imiba ebalulekileyo yokuziphatha kunye neyasemthethweni.

Kule ndawo, kude nengxolo yeendawo ezixineneyo apho kuhliwa kunyukwa khona, nakwiingxoxo zengxubevange yezinto, umpostile wayenokuva kakuhle kungekho nto imphazamisayo. Wayengqongwe ziimbongi, abemidlalo, abefilosofi — izifundiswa nezilumko zaseAthene, abathetha naye bathi, "Singakhe siyive na le mfundiso intsha ithethwa nguwe, ukuba iyini na? Kuba uzisa izinto ezithile zasemzini ezindlebeni zethu; singa singazi ngoko, ukuba zingaba zifuna ukuba yintoni na ezi zinto."

Ngelo xesha lomsebenzi ozukileyo, umpostile wazola wazibumba. Intliziyo yakhe yayinomthwalo wesigidimi esibalulekileyo, namazwi aphuma emlonyeni awoyisela abo bamphulaphuleyo baza bamazi ukuba akalopholopholo nje. "Madoda aseAthene," watsho, "ndiyabona ukuba ezintweni zonke nincamisile ukuhlonela izithixo. Kuba ndithe, ndihamba ndisingasinga izinto enizihlonelayo, ndafumana nesibingelelo ekubhalwe kuso, kwathiwa, KONGAZIWAYO UTHIXO. Lowo ngoko nimhlonelayo ningamazi, ndinazisa yena mna." Ngoku benabo bonke ubuchopho nalo lonke ulwazi lwezinto jikelele, babengamazi uThixo owadala amazulu nomhlaba. Nangona kunjalo, babekho ababelangazelela ukukhanya okungaphezulu. Babefuna ukufikelela kuLowo ungenasiphelo.

Isandla sakhe esolulele ngasetempileni eyayizele zizithixo, uPawulos wawuthulula umthwalo womphefumlo wakhe, wabutyhila ubutyhakala benkolo yabantu baseAthene. Abona balumkileyo kwabo babemphulaphule bamangaliswa njengoko bephulaphule ukuxoxa kwakhe. Waziveza njengoqheleneyo nemisebenzi yezandla zabo, uncwadi lwabo, kunye nenkolo yabo. Waye esalatha kwizithixo nasemifanekisweni eqingqiweyo, watsho ukuthi uThixo akanako ukufaniswa nezinto ezicetywe ngabantu. Le mifanekiso iqingqiweyo ayingeke ikwazi nakancinane, ukumela uzuko lukaYehova. Wabakhumbuza

ukuba izithixo azinabo ubomi, kodwa zazilawulwa ngamandla omntu, zishukuma kuphela xa zishukunyiswa zizandla zomntu; into ethetha ukuthi abo bazinqulayo bona bangaphezulu kakhulu kunoko bakunqulayo.

UPawulos wazitsalela iingqondo zabakhonzi bezithixo ababemphulaphule ngaphaya kwemida yenkolo ephuthileyo kumbono wenyaniso kaThixo, abathi bona ngaYe "Ongaziwayo uThixo."Loke, awayemvakalisa kubo, wayengaxhomekekanga mntwini, engafuni zandla zamntu ukongeza kumandla aKhe nozuko lwaKhe.

Abantu bawexulwa kukuyithanda indlela uPawulos anyaniseke nalandelelanisa ngayo intetho yakhe ngeempawu zikaThixo oyinyaniso — amandla aKhe adalayo kunye nobukho bokubonelela kwaKhe okuphezu konke. Ngokunyaniseka nobushushu bobuciko bakhe, waphimisela ngelithi, "UThixo yena, owenza ihlabathi neento zonke ezikulo, lowo, eyiNkosi nje yezulu nomhlaba, akahlali zitempileni zenziwe ngazandla. Kananjalo akaphiliswa zizandla zabantu, ngokoswele into, inguye nje obanika bonke ubomi, nomphefumlo, nazo zonke izinto." Amazulu ayengebanzi ngokwaneleyo ukuba amthabathe wonke uThixo, zibekise phi ukuba zincinane iitempile ezenziwe ngezandla zabantu!

Ngalo mihla yocalulo, amalungelo abantu engakhathalelwanga, uPawulos wabeka ngaphambili inyaniso enkulu yobuzalwana boluntu, evakalisa ukuba uThixo "wazenza ngagazi-nye zonke iintlanga zabantu, ukuba zime phezu kwawo wonke umhlaba." Phambi kukaThixo bonke abantu bayalingana, kwaye wonke umntu kufuneka anike imbeko enkulu kuMdali. Wabuya umpostile wabonisa indlela ekuthe, kuko konke ukuphathana kukaThixo nomntu, injongo nenceba yaKhe (uThixo) zabonakala zityhutyha okokoko njengomsonto wegolide. Kungoko athe "[wa]misa amaxesha abekwe ngenxa engaphambili, nemida yokuma kwazo; ukuze bayifune iNkosi, ukuba kambe bangaphuthaphutha bayifumane, nakuba ingekude kuthi sonke ngabanye."

Esalatha kwimizekelo enendili engabantu ababemngqongile, wazoba umfanekiso kaThixo ongenasiphelo njengoBawo, esebenzisa amazwiabolekwekwimbongi yabo, wazoba umfanekiso kaThixo ongenasiphelo njengoBwo, obantwana baKhe nabo ababe ngabo. "Kuba kuyo sihleli, siyashukuma, sikho;" watsho; "njengokuba neembongi ezithile zenu zitshilo ukuthi, Kuba nathi siyinzala yakhe. Siyinzala kaThixo nje ke, akusifanele ukuba sibe ubuthixo obu bufana negolide nesilivere nelitye, into eqingqwe ngobungcibi nangengcinga yomntu.

"Loo maxesha ke ngoko okungazi, uThixo wawayeka ngabomi; kungoku uyala abantu bonke ezindaweni zonke ukuba baguquke." Ngemihla yobumnyama eyayiphambi kokufika kukaKristu, uMlawuli ongcwele wadlula kancinane phezu kokunqulwa kwezithixo ngabahedeni; kodwa ngoku, ngoNyana waKhe, ubathumele abantu ukukhanya kwenyaniso; waye elindele ukuba bonke baguqukele elusindisweni, kungekuphela abo

bahluphekileyo nabathobekileyo, kodwa nabo bazaliswe likratshi banolwazi kunye nabaphathi basemhlabeni. “Ngokuba emise umhla, aza kuligweba ngawo elimiweyo ngobulungisa, ngendoda awayimisayo, ebanike bonke ukholo ngokuyivusa kwabafileyo.” Wathi uPawulos akuthetha ngovuko kwabafileyo, “inxenye yahlekisa ngaloo nto, abanye bathi, Sobuya sikuve wena ngale nto.”

Ngolo hlobo, kwaba kuyavalwa ukusebenza kukampostile eAthene, iziko lemfunndo yobuhedeni; ukusebenzela abantu baseAthene abatsheleyo ekunquleni izithixo, bekushiya ukukhanya kwenkolo yenene. Xa abantu baneliseke ngokupheleleyo koko bafikelele kuko, kuncinane kakhulu okunokulindeleka kubo. Nangona babezigwagwisa ngemfundo nokuchubeka, abantu baseAthene bathi rhoqo ukonakala ngakumbi baye banelisekile ziimfihlelo ezingekho ntweni zonqulo lwezithixo.

Phakathikwabobabewaphulaphule amazwikaPawulos,kwakukho abathileekwathi ezingqondweni zabo iinyaniso ezabekwayo zazisa ukoyisakala, kodwa abafuna ukuzithoba bamvume uThixo balamkele icebo losindiso. Akukho buciko bamazwi, kungekho lunyanzelo ngengxoxo, lunokumguqula umoni. Ngamandla kaThixo kuphela anokuyisebenza inyaniso entliziyweni. Lowo ozingisayo ukumka kula mandla akanako ukufikeleleka. AmaGrike ayefuna ubulumko, ukanti kuwo isigidimi somnqamlezo sasibubudenge kuba ayexabise obawo ubulumko ngaphezulu kakhulu kobulumko obuza buvela ngasentla.

Ngokuzidla kwawo ngobuchopho nobulumko bomntu, kunokufunyanwa unobangela wokuba isigidimi seendaba e zilungileyo sibe nempumelelo encinane kubantu baseAthene. Abantu abazizilumko ehlabathini abathi beze kuKristu njengaboni abangamahlwempu alahlekileyo, baya kulumka basindiswe; kodwa abo beza njengabantu abaphezulu, bephakamisa obabo ubulumko, baya kusilela ukuzuza ukukhanya nolwazi okunokunikwa nguYe [uKristu] kuphela.

Kwaba njalo ukuhlangana kukaPawulos nobuhedeni bemihla yakhe. Ukusebenza kwakhe eAthene akuzange kube lilize ngokupheleleyo. UDiyonisiyo, omnye wabona bemi babebalulekile, kunye nabanye, basamkela isigidimi seendaba ezilungileyo bazimanya ngokupheleleyo namakholwa.

Impefumlelo ikhe yasikrobisa kubomi babantu baseAthene, abathi, benalo lonke ulwazi, bechubekile, benezandla, kodwa bantywila ebubini, nokuze kubonakale indlela athe uThixo, ngomkhonzi waKhe, wakukhalimela ukunqulwa kwezithixo, nezono, zokuziphakamisa, nokuba ngabantu abaneliseke yiloo nto bayiyo. Amazwi kampostile, nendlela yokuziphatha kwakhe noko kumngqongileyo, xa kulandwa lusiba lwempefumelelo oko kwakuya kugqithiselwa kwizizukulwana ezizayo, lunika ubungqina ngesibindi sakhe esingagungqiyo,isibindisakhe eyedwa naphakathi kwenkcaso, noloyiso awaluzuzela ubuKristu ephakathi kanye endaweni yobuhedeni.

Amazwi kaPawulos aqulethe indyebo yolwazi olulunge ebandleni. Wayekwindawo apho wayenokuthi ngokulula athethe into eyayinokukhubekisa abaphulaphuli ababenekratshi aze abe sengxakini. Ukuba intetho yakhe yayithe ngqo ihlasela oothixo babo kunye namadoda amakhulu esixeko, ngewaba sengozini yokuhlangana nesiphelo esifana nesikaSocrates. Ngobuchule bothando lwasezulwini, ngobunono wazitsala wazisusa iingqondo zabo koothixo bobuhedeni, ngokubatyhilela uThixo wenyaniso, ababengamazi bona.

Namhlanje iinyaniso zeziBhalo kufuneka ziziswe phambi kwamadoda amakhulu ehlabathi ukuze akhethe phakathi kokuthobela umthetho kaThixo okanye ukuhlonela itshawe lobubi. UThixo ubeka inyaniso engunaphakade phambi kwawo — inyaniso enokuwenza alumke asindiswe, kodwa akawanyanzeli ukuba ayamkele. Ukuba ayayitshikilela, ukuyekela oko, ukuze azaliswe ziziqhamo zezenzo zawo.

“Kuba ilizwi lomnqamlezo libubudenge okunene kwabatshabalalayo; kodwa ke kwabasindiswayo, thina aba, lingamandla kaThixo. Kuba kubhaliwe kwathiwa, Ndiya kubutshabalalisa ubulumko bezilumko, ingqondo yeengqondi ndiyitshitshise.” “UThixo usuke wanyula izinto ezibubudenge zehlabathi, ukuze azidanise izinto ezomeleleyo; nezinto zehlabathi ezingenabuntu, nezingento yanto, wazinyula uThixo, nezingathi azikho, ukuze aziphuthise izinto ezikhoyo.” 1 Korinte 1:18, 19; 27, 28.Abaninziabazizifundiswaezikhulu namadodaelizwe,awona madoda ahloniphekileyo ehlabathini, kule mihla yokugqibela aya kukushiya ukukhanya kuba ihlabathi, ngobulumko balo, alimazi uThixo. Bona abasebenzi bakaThixo kufuneka baphuhlise onke amathuba okudlulisela inyaniso kula madoda. Abanye baya kukuvuma ukungazazi kwabo izinto zikaThixo baze bathabathe indawo yabo njengabafundi abathobekileyo ezinyaweni zikaYesu, iTitshala eyiNtloko.

Kulo lonke ilinge lokufikelela kwaba bantu baphezulu, umntu ongumsebenzi kaThixo kufuneka abe nokholo oluqinileyo. Kungabonakala ngathi abanamdla kwinto enenkolo, kanti nangelona xesha ngathi kumnyama kakhulu, kuyakhanya phezulu. Amandla abo bamthandayo nabamsebenzelayo uThixo aya kuhlaziywa imihla ngemihla. Ukwazi kwaLowo ungenasiphelo kubekwa phezu komsebenzi wabo, ukuze kuthi ekufezekiseni kwabo iinjongo zaKhe, bangenzi mposiso. Aba basebenzi mabasibambe isiqalo sokomelela kwabo siqinile kude kuse ekupheleni, bekhumbula ukuba ukukhanya kwenyaniso kaThixo kumele kukhanye phakathi kobumnyama obugubungele lonke ilizwe lethu. Makungabiko kutyhafa kuhlangene nomsebenzi kaThixo. Ukholo lomsebenzi ozinikeleyo kufuneka lumelane nalo lonke uvavanyo oluza kulo. UThixo unako waye enentumekelelo yokuthulula phezu kwabakhonzi baKhe amandla abawadingayo nokubanika ubulumko bokusetyenziswa kwiinkalo ezahlukeneyo ezibufunayo. Uya kuzalisekisa ngokugqithisileyo kunokuba kulindelwe ngabo babeka ithemba labo kuYe.

Isahluko 24—Ikorinte

[Esi sahluko sisekwe kwiZenzo 18:1-18]

Ngenkulungwane yokuqala yeli xesha lobuKristu, iKorinte yayisesinye sezixeko eziphambili, kungekuphela kwelamaGrike, kodwa kwihlabathi liphela. AmaGrike, amaYuda, namaRoma, behlangene nabahambi abaphuma kuwo onke amazwe, babezalisa izitrato benenjongo yokushishina nokonwaba. Indawo enkulu yoshishino; emi kwingingqi efikeleleka lula kuzo zonke iindawo zobukumkani baseRoma, kwaye iyindawo ebalulekileyo apho kwakumiswa izikhumbuzo zikaThixo nenyaniso yaKhe.

Phakathi kwamaYuda awaya ahlala eKorinte, kwakukho u-Akwila noPrisila, abathi kamva babaluleka ngokuba ngabasebenzi bakaKristu abanyanisekileyo. Ngokuqhelana nendlela yokuziphatha kwaba bantu, uPawulos “waselehlala nabo.”

Kususela kwasekuqaleni kokusebenza kwakhe ngale ndlela yokuhamba, uPawulos wabona izithintelo ezikhulu kwinkqubela phambili yomsebenzi wakhe. Phantse isixeko sonke sasikhonza izithixo.Kwankukho intandane UVenus isithixokazi. Kunqulo llwakhe uVenus kwakuhlanganiswe iinkonzo zonqulo neenkonzo zamatheko ezininzi ezazisilwa nendlela yokuziphatha. AmaKorinte aya agqama kakhulu, naphakathi kwabahedeni, ngendlela yokuziphatha kakubi. Akhangeleka ngathi ayengacingi nto konke okanye engenankathalo yimbi ngaphandle kweziyolo nokuziqhenya ngokwelo lixa.

Ekushumayeleni kwakhe eKorinte, umpostile walandela indlela eyahlukileyo kuleyo wayeyisebenzise eAthene. Kwindawo yaseAthene wazama ukusebenza ngendlela eyayiza kuhambelana nabantu ababekho, wahlanganisa ubuchule nobuchule, ulwazi nolwazi, ifilosofi nefilosofi. Wathi akucinga ngexesha awalichithayo esenza oko, waqonda ukuba ukufundisa kwakhe eAthene kwathwala isiqhamo esincinane, waza wagqiba ukuba alandele ndlela yimbi yokusebenza eKorinte kwimizamo yakhe yokubamba umdla kubantu abangakhathaliyo nabangahoyinto. Wazimisela ukuba azinxweme iintetho neengxogo ezibanzi, ade athi, “ndagqiba kwelokuba ndingazi nto phakathi kwenu [maKorinte], ingenguYesu Kristu, naye ke ebethelelwe emnqamlezweni.” Uthi wayeza kushumayela kubo “kungengamazwi oyisa ngabulumko babantu, bekungokuqondakalisa koMoya nokwamandla.” 1 Korinte 2:2, 4.

UYesu, owayeza kubekwa nguPawulos phambi kwamaGrike eKorinte njengoKristu, wayengumYuda ophantsi ngokuzalwa, ekhuliswe kwidolophu eyayisaziwa ngenkohlakalo. Lwamala uhlanga lwaKhe waza ekugqibeleni wabethelelwa emnqamlezweni njengesihange. AmaGrike ayekholelwa ukuba kukho intswelo yokuba luphakanyiswe uhlanga loluntu, kodwa ayekuxabise ukufundwa kwefilosofi nesayensi njengeyona ndlela ekuphela kwayo ekungafikelelwa ngayo ekuphakanyisweni nasekunikweni imbeko. Angaba uPawulos wayenakho ukuwenza ukuba akholelwe

ukubeni ukukholelwa kumandla alo mYuda ongacacanga, kungawaphakamisa kuwenze ahlonipheke wonke amandla omntu?

Kwiingqondo zezihlwele eziphila ngexesha langoku, umnqamlezo waseKalvari ungqongwe ziinkumbulo ezingcwele. Kuninzi okungcwele okuhlanganiswa nemibono yokubethelelwa. Ngemihla kaPawulos, umnqamlezo wawuthatyathwa njengento yokuphetshwa nelisikizi. Ukuphakamisa njengoMsindisi woluntu umntu oye wafa emnqamlezweni, ngokwenene kwakuyinto yokuhlekwa nokuchaswa.

UPawulos wayesazi kakuhle ukuba isigidimi sakhe siya kwamkelwa njani ngamaYuda namaGrike eKorinte. “Sivakalisa uKristu, ebethelelwe emnqamlezweni,” wavuma watsho, “isikhubekiso ke eso kumaYuda, ubudenge kumaGrike.” 1 Korinte 1:23. Phakathi kwabaphulaphuleyo abangamaYuda, babebaninzi ababeza kucatshukiswa sisigidimi awayeza kusishumayela. Ngokuqikelela kwamaGrike, amazwi akhe ayeza kuba yintlekisa yobu budenge. Wayeza kukhangeleka njengomntu onengqondo engasebenzi kakuhle ngokuzama ukubonisa ukuba umnqamlezo ungahlangana nokuphakanyiswa kohlanga okanye nokusindiswa koluntu.

Phofu ke, kuPawulos, umnqamlezo yayikuphela kwento enika umdla omkhulu. Kususela oko wabanjwa esemsebenzini wakhe wokutshutshisa abalandeli bomNazarete owabethelelwa emnqamlezweni, akazange ayeke ukuwuzukisa umnqamlezo. Ngelo xesha wanikwa intyilelo yothando olungenasiphelo lukaThixo, njengoko lwabonakaliswa ekufeni kukaKristu; nokuguqulwa okumangalisayo okwenziwa ebomini bakhe, into eyenza ukuba onke amacebo akhe neenjongo zakhe zihambelane nezulu. Ukusuka kwelo lixa, waba ngumntu omtsha kuKristu. Wayesazi ngawakhe amava ukuba, ngako nje ukuba umntu uthe walubona uthando lukaBawo, njengoko lubonwa kumbingelelo woNyana waKhe, aze azinikele kwimpembelelo engcwele, intliziyo iyaguquka, aze ukususela ngoko, uKristu abe yinto yonke kuye.

Ngexesha lokuguquka kwakhe, uPawulos wafumana impefumlelo eyamenza wanolangazelelo lokunceda abantu bakubo ukuba bambone uYesu waseNazarete njengoNyana kaThixo ophilayo, onamandla okuguqula nokusindisa. Ukususela ngoko, ubomi bakhe banikelwa ngokupheleleyo kumalinge okuzoba uthando namandla aLowo wabethelelwayo. Intliziyo yakhe yavuleka yabankulu lusizi lwazo zonke iindidi zabantu. Wathi, “Kaloku ndimelwe kukushumayela kubo bonke: kwabaphucukileyo nakwabo bangaphucukanga, kwizilumko nakwabangaziyo.” Roma 1:14 (IBHAYIBHILE]. Uthando lwakhe lweNkosi awayeyitshutshisa ngokungenalusizi kubantu abangcwele baYo, lwalungumthetho-siseko olawula isimilo sakhe, lusesona sizathu samandla akhe. Ukuba inzondelelo yakhe emsebenzini ibingaba nokutyhafa, ukukhangela nje kube kanye emnqamlezweni aze atyhilelwe uthando olumangalisayo, bekunganela ukumenza ukuba abhinqe amanqe engqondo yakhe abheke phambili kwindlela yokuzidela.

Mbone umpostile eshumayela endlwini yesikhungu eKorinte, exoxa ecaphula kwimibhalo kaMoses nabaprofeti, ebatsalela abamphulaphulayo ekufikeni kukaMesiya wesithembiso. Mphulaphule xa wayecacisa ngomsebenzi woMhlwawuleli njengombingeleli omkhulu woluntu, Lowo wathi ngokubingelela ngobaKhe ubomi wenza ucamagushelo lwezono zabo bonke, waza waqala ukwenza umsebenzi waKhe kwingcwele yasezulwini. Ababemphulaphule uPawulos baziswa ukuba, uMesiya wabo babekulindele ukufika kwaKhe, wayesele efikile; nokuba ukufa kwaKhe kuko okwakumelwe yiminikelo yemibingelelo, kwaye nolungiselelo lwaKhe engcweleni yasezulwini kwakuyeyona nto yasiphosa ngasemva isithunzi sayo sisenza ukuba kubekho ukwaziwa okucacileyo kolungiselelo lobubingeleli bamaYuda.

UPawulos “waqononondisa kumaYuda ukuba uYesu lo nguye uKristu.” Kususela kwiziBhalo zeTestamente eNdala, wabonisa ukuba, ngokweziprofeto kunye nokulindela jikelele kuyo yonke indawo kwamaYuda, uMesiya wayeza kuba ngowomnombo ka-Abraham noDavide; waza wakulanda ukuhla kukaYesu ephuma kwinyange u-Abraham ukudlula kubukhosi boMdumisi. Wafunda ubungqina babaprofeti ngokuziphatha nangomsebenzi kaMesiya wesithembiso, kwanokwamkelwa nokuphathwa kwaKhe emhlabeni; waza wabonisa ukuba konke oku kwakuthe kwaxelwa kwangaphambili kwazaliseka kubomi, emsebenzini, nasekufeni kukaYesu waseNazarete.

UPawulos wabonisa ukuba uKristu waluzisa usindiso kuqala eluhlangeni olwalukulindele ukufika kukaMesiya njengemfezekiso nokuphakanyiswa kobukho besizwe salo. Noko kunjalo, olo hlanga lwamala Lowo ngewayelunike ubomi, lwasuka lwakhetha nkokeli yimbi, ekulawula kwayo kuphela ekufeni. Wazama ukubethelela kwabo babemphulaphule ukuba yayiyinguquko kuphela enokusindisa uhlanga lwamaYuda kwintshabalalo eyayiphambi kwalo. Wakukhalimela ukuthanda ihlabathi, ukuthanda kwabo izikhundla, ukubizwa ngamagama amakhulu, ukuqhayisa ngezinto, kwanokuzithanda kwabo okugqithisileyo.

Ngamandla kaMoya, uPawulos walitwabulula ibali lokuguquka kwakhe ngendlela emangalisayo, kwakunye nokuzithemba kwakhe iziBhalo zeTestamente eNdala, ezathi zazaliseka ngokupheleleyo kuYesu waseNazarete. Amazwi akhe ayethethwa ngokunyaniseka okundilisekileyo, kangangokuba abamphulaphulayo banyanzeleka ukuba bakubone ukuba umthanda ngentliziyo yakhe yonke uMsindisi owabethelelwayo wabuya wavuka. Babona ukuba ingqondo yakhe imiliselwe kuKristu, nokuba ubomi bakhe bonke buqanyangelwe eNkosini yakhe. Amandla omtsalane wamazwi akhe ayemakhulu kangangokuba, kuphela ngabo babezaliswe yintiyo ekrakra ngakwinkolo yobuKristu, abemayo abashukunyiswa ngawo.

Wona amaYuda aseKorinte awavala amehlo awo kwizinto ezibonakalayo ezazithethwa ngumpostile, ala ukuziphulaphula izibheno zakhe. Kwalo moya

wawakhokelela ukuba amale uKristu, wawazalisa ngomsindo nengqumbo ngakwisicaka saKhe; kangangokuba, ukuba uThixo wayengathanga ngendlela eyodwa amkhusele, khon' ukuze akwazi ukuqhubeka nesigidimi seendaba ezilungileyo eziNtlangeni, ngewayembulele.

"Uthe ke, akuchasa, akunyelisa, wavuthulula iingubo zakhe, wathi kuwo, Igazi lenu malibe phezu kwentloko yenu; ndihlambulukile mna; kuthabathela kweli xesha, ndiya kuya kwiintlanga. Esuka khona, weza endlwini yothile ogama linguYusto, omhlonelayo uThixo, ondlu yayamene nendlu yesikhungu."

USilas noTimoti behla "bevela kwelaseMakedoni" bezokunceda uPawulos, baza bazisebenzela bebonke iiNtlanga. Kubahedeni, nakumaYuda, uPawulos kunye namaqabene akhe bashumayela uKristu onguMsindisi wohlanga oluwileyo. Bathi bekuphepha ukungena kwiingxoxo ezinzima, nezilanda kude, abathunywa bahlala kwiimpawu zoMdali wehlabathi, uMlawuli omkhulu weyunivesi. Iintliziyo zabo zaziphuphuma luthando lukaThixo noNyana waKhe, babhenela kubahedeniukubabawuboneumbingeleloowenzelwa umntu. Bazi ukuba abo babekade bephuthaphutha ebumnyameni bobuhedeni, ukuba bebengabona ukukhanya kungumsinga ophuma emnqamlezweni waseKalvari, bebeya kutsalelwa kuMhlanguli. "Mna ke, ukuba ndithe ndaphakanyiswa emhlabeni" wayetshilo uMsindisi, "ndiya kubatsalela bonke kum." Yohane 12:32.

Abasebenzi beendaba ezilungileyo eKorinte baziqonda iingozi ezimbi ezazizela imiphefumlo yabo babebasebenzela; baza bathi ngokuluqonda uxanduva oluphezu kwabo, babaxelela inyaniso njengoko injalo kuYesu. Isigidimi sabo sasicacile, sisekuhleni, sithe ngqo — isongo sobomi obusa ebomini okanye ukufa okusa ekufeni. Kwakungekuphela ngamazwi abo, kodwa nangobomi babo bemihla ngemihla, ekwakufuneka zityhiliwe iindaba ezilungileyo. Iingelosi zasebenzisana kunye nabo, lwaza ubabalo lukaThixo kunye namandla aKhe konke kwabonakaliswa ekuguqukeni kwabaninzi. "Uthe ke uKrispo, umphathi wendlu yesikhungu, wakholwa yiNkosi nendlu yakhe iphela; nento eninzi yamaKorinte yakuva yakholwa, yabhaptizwa."

Intiyo amaYuda awayehleli eyibonisa kubapostile ngoku yaya ikhula ngakumbi. Ukuguquka nokubhaptizwa kukaKrispo kwayiqinisa ngakumbi, endaweni yokuba boyiseke aba bachasi baneenkani. Abazange bakwazi kubeka nto eyayinokuchasana nentshumayelo kaPawulos, kwaza kwathi, ngokungabikho kwento ephathekayo, babhenela ekukhohliseni nasekuhlaseleni kakubi. Bathetha izinyeliso ngeendaba ezilungileyo nangegama likaYesu. Ngendlela ababemfanyekiswe ngayo ngumsindo, kwakungekho mazwi, nokuba arhabaxa kangakanani, nacebo, nokuba liphantsi nangaluphina uhlobo, ababengenakho ukungawasebenzisi. Bebengakwazi ukukhanyela ukuba uKristu wenza imimangaliso; kodwa bathi uyisebenze ngamandla kaSathana; bayiqinisekisa ngesibindi

into ethi, imimangaliso eyayisenziwa nguPawulos, yenzeka kwangelo gunya linye [lamandla kaSathana].

Nangona uPawulos wayizuza noko impumelelo eKorinte, kodwa inkohlakalo awayibonayo nawayivayo kweso sixeko sikhohlakeleyo yaphantsa ukumtyhafisa. Inkohlakalo awayibonayo kwabeeNtlanga, nokujongelwa phantsi nokugculelwa awakuzuza kumaYuda, kwamenza buhlungu kakhulu emoyeni. Waya wabuthandabuza ubulumko bokuzama ukwakha ibandla ngezixhobo awazizuza apho.

Ngexesha wayelungiselela ukusishiya isixeko aye kwindawo eyayithembisa ngcono, efuna ngokunyanisekileyo ukuqonda owona msebenzi wakhe, iNkosi yavela kuye ngombono, yathi, “Musa ukoyika, thetha ungathi tu; ngokuba mna ndinawe, kanjalo akho namnye uya kukusa isandla akuphathe kakubi; ngokuba ndinabantu abaninzi kulo mzi.” UPawulos waqonda ukuba lo ngumyalelo wokuba ahlale eKorinte, nesiqinisekiso sokuba iNkosi iya kuveza isivuno kwimbewu ehlwayelweyo. Omeleziwe wakhuthazwa, waqhubeka ukusebenza ngenzondelelo nokuzingisa.

Amalinge kampostile ayengaphelelanga ekuthetheni esidlangalaleni kuphela; baninzi ababengayi kufikelelwa ngale ndlela. Wachitha ixesha elininzi esenza umsebenzi wokungena kwizindlu ngezindlu, khon’ ukuze afumaneke kwiincoko eziqhelekileyo zasemakhaya. Waya wahambela abafayo nabasebuhlungwini, ethuthuzela abagculelwayo, ebaphakamisa abacinezelweyo. Kuko konke awayekuthetha nawayekwenza, walenza likhulu igama likaYesu. Uthi, “ndaba ngothambileyo, onokoyika, onokugubha okukhulu.” 1 Korinte 2:3. Wayegubha, hleze ukufundisa kwakhe kungatyhila uphawu lomntu endaweni yezulu.

“Ke sithetha ubulumko phakathi kwabagqibeleleyo,” watsho kamvauPawulos; “ubulumko ke obungebubo obeli phakade, nobabaphathi beli phakade ababhangayo. Sithetha ubulumko bukaThixo obusemfihlekweni, obo ke bufihlakeleyo, awathi uThixo ngenxa engaphambili, kwangaphambi kwawo amaphakade, wabumisela uzuko lwethu; ekungabangakho namnye wabaphathi beli phakade ubaziyo (kuba, ukuba babebazi, ngebengazange yibethelele emnqamlezweni iNkosi yozuko), njengoko ke kubhaliweyo, kwathiwa, Izinto ezingabonwanga liso, nezingaviwanga ndlebe, nezingathanga qatha entliziyweni yomntu, zizo uThixo awazilungisela abo bamthandayo. UThixo wazityhila kuthi ke ngoMoya wakhe; kuba uMoya uphengulula zonke izinto, nenzulu zikaThixo. Kuba nguwuphi na kubantu ozaziyo izinto zomntu, ingenguwo umoya womntu okuye? Ngokunjalo nezinto zikaThixo akukho namnye uzaziyo, ingenguye uMoya kaThixo.

“Ke thina asamkelanga moya wehlabathi; samkele uMoya ophuma kuye uThixo, ukuze sizazi izinto esazibabalwa nguThixo; esizithethayo nokuzithetha, kungengamazwi anokufundiswa bubulumko babantu, kungawo anokufundiswa nguMoya Oyingcwele: izinto ezizezomoya sizilungelelanisa namazwi la angawomoya.” 1 Korinte 2:6-13.

UPawulos wakuqonda ukuba, isakhono sakhe sasingekuko ukwenza kwakhe, kodwa yayibubukho bukaMoya Oyingcwele, othe ngempembelelo yobabalo lwaKhe, wazalisa intliziyo yakhe, ebeka zonke iingcinga phantsi kolawulo lukaKristu. Uthethe ngaye esithi, “sihlala sikuthwele ngomzimba ukufa kweNkosi uYesu ukuze nobomi bukaYesu bubonakalalise emzimbeni wethu.” 2 Korinte 4:10. Kwiimfundiso zikampostile, uKristu wayengumongo. Wavakalisa wenjenje, “ayisendim ke odla ubomi, nguKristu ke oselesidla ubomi kum.” Galati 2:20. Umna wayefihliwe; uKristu wayetyhiliwe ephakanyisiwe.

UPawulos wayeyindoda eliciko. Phambikokuguqukakwakhe, wayekuthanda ukuzibonakalisa ngeentetho zobumbongi ezintinga phezulu. Ngeli xesha wayekubeke bucala konke oko. Endaweni yokungena kwiinkcazo ngokwembongi kunye neentetho ezinomtsalane odlul’ emgceni, izinto ezazinokonwabisa imizwa zikhulise imibono yeengcinga, kodwa zingabi nankcukumiso kumava obomi bemihla ngemihla, uPawulos wazama ukusebenzisa ulwimi olulula ukuzisa ezintliziyweni iinyaniso ezibaluleke kakhulu. Ukuyibeka ngendlela enomtsalane odlul’ emgceni inyaniso kungenza ukuba omameleyo azive enokuthabatheka okugqithileyo, zibe zona iinyaniso ezinikezwe ngolu hlobo zingamondli ukuze omelele aqine khon’ ukuze alungele amadabi obomi lowo ukholwayo. Iimfuno zangoku, izilingo zeli xesha, imiphefumlo elwayo — zizinto ekufuneka zihlangatyezwe ngemfundiso ephilileyo nephathekayo yemithetho-siseko esisiseko sobuKristu.

Amalinge kaPawulos eKorinte awazange angabi naso isiqhamo. Abaninzi babuya ekukhonzeni izithixo bakhonza uThixo ophilayo kwaza kongezwa phantsi kwebhanile kaKristu ibandla elikhulu. Abanye bahlangulwa kwabona barheletyi beeNtlanga baba zizikhumbuzo zenceba kaThixo ophilayo nokukwazi kwegazi likaKristu ukuhlamba esonweni.

Impumelelo eyandileyo kaPawulos ekushumayeleni uKristu, yavula amaYuda angakholwayo ukuba azimisele ngakumbi kwinkcaso yawo. Asuka eyimbumba “amwela uPawulos . . . ngamxhelo mnye, amsa esihlalweni sokugweba” sikaGaliyo owayelibamba lase-Akaya. Ayelindele ukuba amagunya, njengakwiziganeko zakuqala, aya kuba ngakwicala lawo; aza athi, ngamazwi aphezulu anomsindo abeka izikhalazo zawo ngakumpostile, esithi, “Lo uzamela ukweyisa abantu ukuba bamhlonele uThixo ngokunxamnye nomthetho.”

Inkolo yamaYuda yayiphantsi kokhuselo lwegunya laseRoma, baza abo babemtyhola uPawulos bacinga ukuthi, ukuba bangamqamangela ngesityholo sokwaphula imithetho yenkolo yabo, ebenganikelwa kubo ukuba bamvavanye bamgwebe. Babethembe ukuba ngaloo ndlela bebengakufaka phakathi nokufa kwakhe. UGaliyo wayeyindoda enesimilo esilungileyo, wakwala ukuba ngoqhathwa ngamaYuda anomona namayelenqe. Eneentloni kukubambono-mbini kwawo kwanokuzenza kwawo abantu abanobulungisa, akazange

asihoye isityholo sabo. Wathi uPawulos esazama ukulungiselela ukuzikhusela, wanqandwa nguGaliyo esithi akunyanzelekanga. Wabuyela kubamangali abanomsindo wathi, “Ukuba ke ngoko ibiyinto yentswela-bulungisa, nokuba ibiyeyobutshijolo obungendawo, maYuda, ngekufanelekile ukuba ndininyamezele; kodwa ukuba yimbuzwano ngelizwi, namagama, nomthetho ongowenu, zikhangeleleni nina; kuba mna andingi ndingaba ngumgwebi wezo zinto. Wawagxotha esihlalweni sokugweba.”

Bonke, amaYuda namaGrike, babesilindele ngamehlo abomvu isigqibo sikaGaliyo; kwaza ukulichitha ngokukhawulezileyo kwakhe ityala, njengelingenanto yakwenza nomdla wasekuhlaleni, kwaba ngumqondiso kumaYuda ukuba arhoxe, edidekile enomsindo. Indlela elagqiba ngayo ibamba eli yawavula amehlo esihlwele esasinkqangaza sincedisana namaYuda. Kwaba kokokuqala ekusebenzeni kukaPawulos eYurophu, esathi isihlwele sangakwicala lakhe; kanye phambi kwebamba, lingaphazamisanga nganto, babarhawula kakubi abona baphambili kubamangaleli bompostile. “Ambamba ke onke amaGrike uSostene, umphathi wendlu yesikhungu, ambetha phambi kwesihlalo sokugweba. Akwabakho nanye yezo zinto ayikhathalelayo uGaliyo.” Ngolo hlobo ubuKristu bazuza uloyiso olubonakalayo.

“Ke kaloku uPawulos ukhe wahlala imihla eyaneleyo.” Ukuba kwakuthe kwanyanzeleka ukuba umpostile ayishiye iKorinte ngeli xesha, abaguqukele enkolweni kaYesu babeya kuba kwimeko esemngciphekweni. AmaYuda ayeya kuzama ukubalandela asebenzise ithuba alifumeneyo, ade abucime kuphele ubuKristu kula mmandla.

Isahluko 25—Iincwadi Zabasetesalonika

[Esi sahluko sisekwe kwiincwadi eziya kwabaseTesalonika]

Ukufika kukaSilas noTimoti bevela eMakedoni ngexesha lokuphambukela kukaPawulos eKorinte, kwamvuyisa kakhulu umpostile. Bamphathela “iindaba zovuyo” “zenkolo kunye nobubele” babo babeyamkele inyaniso ngexesha lotyelelo lwabathunywa lokuqala eTesalonika. Intliziyo kaPawulos yaphuphuma uvelwano olukhulu ngakula makholwa, awathi, phakathi kokulingwa nenkcaso, ahlala enyanisekile kuThixo. Walangazelela ukuwatyelela ngokwakhe, kodwa, kuba oku kwakungenako ukwenzeka, wawabhalela (incwadi).

Kule ncwadi iya kwibandla eliseTesalonika, umpostile uvakalisa umbulelo wakhe kuThixo neendaba ezimnandi zokwanda kokholo. Wabhala wathi, “Ngenxa yoko sithuthuzelekile, bazalwana, nini, kuyo yonke imbandezelo nengxakeko yethu ngalo ukholo lwenu; ngokuba ngoku siphilile, ukuba nina nithi nime eNkosini. Kuba singambuyekeza ngambulelo mni uThixo ngani, kulo lonke uvuyo esivuya ngalo ngenxa yenu phambi koThixo wethu, ubusuku nemini sikhunga ngokugqithisileyo kakhulu, ukuba sibubone ubuso benu, sikuzalise ukusilela kokholo lwenu?”

“Sihlala sibulela kuye uThixo ngenxa yenu nonke; sinikhumbula emithandazweni yethu; singayeki ukuwukhumbula umsebenzi wenu wokholo, nokubulaleka kwenu kothando, nokunyamezela kwenu kokuthemba iNkosi yethu uYesu Kristu, phambi koThixo uBawo wethu.”

Abaninzi kumakholwa aseTesalonika “[ba]phuma kuzo izithixo, ukuze [ba]khonze uThixo ophilileyo.” Ngabantu “[aba]lamkelayo . . . ilizwi [be]sembandezelweni eninzi, iintliziyo zabo zizaliswe [lu]vuyo loMoya Oyingcwele.” Umpostile watsho ukuthi, ekunyanisekeni kwabo ekuyilandeleni iNkosi bada [ba]yimifuziselo kubo bonke abakholwayo, abakwelaseMakedoni nelase-Akaya.” La mazwi okuncoma awazange enziwe nje ngokungafanelekanga; ngokutsho kwakhe, “Kuba lahlokoma livela kuni ilizwi leNkosi, akwaba khona kwelaseMakedoni nelase-Akaya lodwa, kusuke ezindaweni zonke ukukholwa kwenu kuThixo kwaduma.”

Amakholwa aseTesalonika ayengabavangeli benene. Iintliziyo zabo zazivutha yinzondelelo ngoMsindisi wabo, owabahlangulayo ekoyikeni “ingqumbo ezayo.” Ngobabalo lukaKristu, kwabakho inguquko emangalisayo ebomini babo, laza ilizwi leNkosi elithethwa ngabo, lakhatshwa ngamandla. Iintliziyo zazuzwa ngeenyaniso ezazishunyayelwa, yongezeka imiphefumlo eliqela kumakholwa.

Kule ncwadi yokuqala, uPawulos uthetha ngendlela awasebenza ngayo kumaTesalonika. Wayitsho into yokuba akazange azame ukuzuza abantu abaguqukayo ngenkohliso okanye ngokungcola. “Sithi, njengoko sicikidiweyo nguThixo, ukuba

siphathisweiindabaezilungileyo,senjenjalo ukuthetha, singangi sikholisa abantu, kuba sikholisa uThixo ozicikidayo iintliziyo zethu. Kuba kananjalo, njengoko naziyo, asizanga sibe nantetho yakucengacenga, namkhusane wakubawa, uThixo ulingqina; singafuni nokufuna luzuko bantwini, nokuba kukuni, nokuba kukwabanye; nakuba besinokuba ngumthwalo ngokwabapostile bakaKristu. Thina ke sisuke sathantamisa phakathi kwenu njengomdlezana osukuba ebagcinile abakhe abantwana; ngokunjalo sinilangazelela nje, kwakholeka kuthi ukunga singaneli kunabela iindaba ezilungileyo zikaThixo nje kodwa, sinabele nobomi bethu, ngenxa enokuba naba ziintanda kuthi."

"Ningamangqina nina kwanoThixo," uyaqhubeka umpostile, "ukuba saba njani na ukuba ngcwele, nokuba nobulungisa, nokungabi nakusoleka kuni bakholwayo; kwanjengoko naziyo nonke ngabanye, ukuba besixelisa uyise kubantwana bakhe, siniyala, sinikhuza, siniqononondisa, ukuba nihambe ngokumfaneleyo uThixo, onibizelayo kobakhe ubukumkani nobuqaqawuli.

"Ngenxa yoko, nathi siyabulela kuye uThixo singayeki, okokuba nathi, ukulamkela ilizwi likaThixo lodaba kuthi, analamkela lililizwi labantu; nalamkela, njengokuba kunjalo okwenyaniso, lililizwi likaThixo elisebenzayo nokusebenza kuni bakholwayo." "Kuba liyintoni na ithemba lethu, novuyo lwethu, nesithsaba sethu soqhayiso? Asinini aba na, phambi kweNkosi yethu uYesu Kristu ekufikeni kwayo? Inene, nini uzuko novuyo lwethu."

Kwincwadi yakhe yokuqala kumakholwa aseTesalonika, uPawulos wazama ukuwafundisa ngeyona meko yabantu abafileyo. Wathetha ngabo bafileyo njengabaleleyo — kwimo yokungabikho ezingqondweni: "Ke kaloku andithandi ukuba ningazi, bazalwana, mayela nabalele ukufa, ukuze ningabi buhlungu njengabanye abangenathemba bona. Kuba xa sikholwa ukuba uYesu wafa, wabuya wavuka, kwangokunjalonaye uThixo woza nabo abalele ukufa ngaye uYesu, kunye naye. . . . Ngokuba iNkosi ngokwayo iya kuhla emazulwini inendanduluko, inelizwi lesiphatha-zithunywa, inexilongo likaThixo, baze abafele kuKristu bavuke kuqala; sandule thina babudlayo ubomi, basaseleyo, sixwilelwe emafini kwakunye nabo, siye kuyikhawulela iNkosi esibhakabhakeni; size ngokunjalo sihlale sihleli, sindawonye neNkosi."

AmaTesalonika ayeyibambe ngomdla ingcamango yokuba uKristu uza kuza abatshintshe abakholwayo abaphilayo, abathabathele kuYe. Ayebaluse ngononophelo ubomi babahlobo bawo hleze bafe balahlekwe yintsikelelo ababelindele ukuyizuza ekufikeni kweNkosi. Ngabanye ngabanye abantu babo basuswa kubo [ngokufa] baze bathi ngomoya owaphukileyo babukhangele ubuso babafayo okokugqibela, bengenalo konke ithemba lokuba baya kubuya bababone kubomi obuzayo.

Yathi yakuvulwa yafundwa incwadi kaPawulos, kwabakho uvuyo olukhulu nokuthuthuzeleka ebandleni ngamazwi atyhila eyona meko iyiyo ngabantu abafileyo.

UPawulos wabonisa ukuba abo baphilayo ngexesha lokufika kukaKristu abayi kuyihlangabeza iNkosi yabo ngaphambi kwabo balele kuYesu. Ilizwi lesiphatha-zithunywa nexilongo likaThixo liya kufikelela kwabafileyo, baze abafele kuKristu bavuke kuqala, phambi kokuba inkcukumiso yokungabi nakufa inikwe kwabaphililileyo. “Sandule thina babudlayo ubomi, basaseleyo, sixwilelwe emafini kwakunye nabo, siye kuyikhawulela iNkosi esibhakabhakeni; size ngokunjalo sihlale sihleli, sindawonye neNkosi. Ngoko ke thuthuzelanani ngala mazwi.”

Ithemba kunye novuyo olwaziswa sesi siqinisekiso kwibandla elitsha laseTesalonika, asingeke thina sikwazi ukuluqonda. Bakholelwa bayivuyela incwadi abayithunyelwe nguyise wabo kwiindaba ezilungileyo, baza banikela iintliziyo zabo ekumthandeni. Wayebaxelele ezi zinto ngaphambili; kodwa ngelo xesha iingqondo zabo zazisazamana nokubamba iimfundiso ezazikhangeleka zintsha zingaqhelekanga, kwaye akumangalisi ukuba amandla ezinye iingongoma akazange azinze ngokucacileyo ezingqondweni zabo. Bona babeyilambele inyaniso, yaza incwadi kaPawulos yabanika ithemba elitsha nokomelela, nokuqina ngakumbi elukholweni nokumthanda ngokunzulu Lowo wathi ngokufa kwaKhe wazisa ekukhanyeni ubomi nokungabi nakufa.

Baya bavuya kukwazi ukuba abahlobo babo abakholwayo baya kuvuswa emangcwabeni baphile ngonaphakade ebukumkanini bukaThixo. Ubumnyama obugubungele indawo yokuphumla abafileyo yasuswa. Ukubengezela okutsha kwaba yincopho yenkolo yobuKristu, baza babona ubuqaqawuli obutsha ebomini, ekufeni, nasekuvukeni kukaKristu.

“Kwangokunjalo naye uThixo woza nabo abalele ukufa ngaye uYesu, kunye naye,” wabhala watsho uPawulos. Abanye bayichaza le ndawo ngokuthi ithetha ukuba abo balele ukufa baya kubuya noKristu bevela ezulwini; kanti uPawulos wayethetha ukuba, njengoko uKristu wavuswa kwabafileyo, uThixo uya kubabiza abangcwele abaleleyo emangcwabeni abo abathabathe kunye naYe abase ezulwini. Intuthuzelo exabiseke kangako! Ithemba elinobuqaqawuli! Kungekuphela ebandleni laseTesalonika, kodwa kuwo onke amaKristu nokuba kuphi apho akhona.

Ngexesha esebenza eTesalonika, uPawulos wayeyigqibile imfundiso ngemiqondiso yokuphelakwexesha,ebonisaiziganekoeziyakuhla phambi kokutyhileka kukaNyana womntu emafini ezulu; nto leyo eyenza angacingi ukuba abhale kakhulu ngalo mba. Noko kunjalo, wathetha ngokucacileyo ngeemfundiso zakhe zangaphambili. “Ke kaloku ngawo amaxesha namathuba, bazalwana,” watsho, “akufuneki nganto ukuba ndinibhalele; kuba nani ngokwenu niyazi ngokucacileyo, ukuba imini yeNkosi, njengesela ebusuku, yenjenjalo ukuza kwayo. Kuba xenikweni baya kuthi, Luxolo nokunqaba, oko baya kufikelwa yintshabalalo ngebhaqo.”

Bakho namhla elizweni abazimfamekisayo kwizibonakaliso uYesu awazinikayo ukulumkisa abantu mayela nokubuya kwaKhe. Bafuna ukulithomalalisa lonke ixhala, ngeli xesha imiqondiso yexesha lesiphelo izaliseka ngokukhawuleza, ilizwe lingxamele kwixesha lokutyhilwa koNyana womntu emafini asezulwini. UPawulos ufundisa ukuba kusisono ukungayikhathaleli imiqondiso eza phambi kokubuya kwesibini kukaKristu. Abo banobutyala boku kungakhathali ubabiza ngokuba bangabantwana bobusuku nobumnyama. Ukhuthaza abaphaphileyo nabalindileyo ngala mazwi: “Ke nina, bazalwana, anisebumnyameni, ukuba imini leyo iniqubule njengesela. Nonke nina ningabokukhanya, abemini; asingabobusuku, asingabobumnyama. Ngoko ke masingalali, njengabanye aba; masiphaphe sibe ziingcathu.”

Zibaluleke ngendlela eyodwa ebandleni kweli xesha lethu iimfundiso ngale ngongoma. Kwabo baphila kufutshane nokuzaliseka okukhulu koku, amazwi kaPawulos kufuneka eze ngegunya elikhulu: “Ke thina bangabemini masibe ziingcathu; masinxibe isigcina-sifuba sokholonothando, nesigcina-ntlokoesilithembalosindiso.Ngokuba uThixo akasimiselanga ngqumbo; usimisele ukuzuza usindiso ngayo iNkosi yethu uYesu Kristu; owasifelayo, ukuze nokuba sihleli, nokuba silele, sidle ubomi kwakunye naye.”

UmKristu olindileyo ngumKristu osebenzayo, efuna ngenzondelelo ukwenza konke okusemandleni akhe ukuhambisela phambili iindaba ezilungileyo. Njengokuba kukhula ukumthanda uMhlanguli wakhe, kukwanjalo nokuthanda abantu bakubo. Unemingeni emikhulu, njengoko kwakunjalo eNkosini yakhe; kodwa akakuyeki ukungcungcuthekiswa ukuba kumenze krakra emoyeni okanye kutshabalalise uxolo engqondweni yakhe. Uyazi ukuba izilingo, ukuba ziye zathwala kakuhle, ziya kumcokisa, zimhlabulule, zimsondeze ngakumbi nangakumbi kulwalamano noKristu, baya kuba nesabelo kwintuthuzelo yaKhe ekugqibeleni babe nokwabelana naYe eluzukweni lwaKhe.

“Ke kaloku siyanicela, bazalwana,” uPawulos eqhubeka nencwadi yakhe eya kwabaseTesalonika, “ukuba nibazi ababulalekayo phakathi kwenu, abanongamelayo eNkosini, abanilulekayo, nibabeke ngokugqithiseleyo kakhulu ukubathanda, ngenxa yomsebenzi wabo. Hlalani ninoxolo phakathi kwenu.”

Amakholwa aseTesalonika ayephazanyiswe kakhulu ngabantu abafika phakathi kwabo beneengcamango neemfundiso ezibaxekileyo. Abanye babo babengabantu “[aba]hamba ngokunxaxha, [be]ngasebenzi, [be]zifaka kwizinto zabanye.” Ibandla lalimiselwe kakuhle, abaphathi benyulwe ukuba basebenze njengabafundisi nabadikoni. Babekho nabanye, abenza unothanda nabazizityhuthu-tyhuthu, ababesala ukuthoba kwabo babebambe izikhundla zokulawula ebandleni. Babenganelanga kukubanga ukuba banelungelo lokuzenzela ezabo izigqibo ezisecaleni, kodwa bekwazinyanzelisa ebandleni iimbono zabo. Ngenxa yale nto, uPawuloswatsalela ingqwalasela yamaTesalonika

kwimbeko nentlonipho efanele ukunikwa abo banyulelwe ukubamba izikhundla zolawulo ebandleni.

Ekungxameleni kwakhe ukuba amakholwa aseTesalonika ahambe ngokumoyika uThixo, umpostile wacengana nabo ukuba babonakalise ubuthixo obuphathekayo ebomini babo bemihla ngemihla. “Elokugqiba ngoko, bazalwana,” wabhala watsho, “siyanicela siniyala siseNkosini uYesu, ukuba nithi, njengokuba nakwamkelayo kuthi, okokuba nimelwe kukuthini na ukuhamba nokumkholisa uThixo, nikhule kuko ngakumbi. Kuba niyazi ukuba zaba ziziyalo zini na, esaniyala ngazo ngeNkosi uYesu. Kuba oku kukuthanda kukaThixo ukungcwaliswa kwenu, ukuba nikhumke kulo uhenyuzo.” “Kuba uThixo akasibizelanga ekungcoleni, usibezele ebungcwaliseni.”

Umpostile waziva ngathi, ubukhulu becala, luxanduva lwakhe ukuphila kakuhle ngokwasemoyeni kwabo babe guquke phantsi kokusebenza kwakhe. Ulangazelelo lwakhe ngabo lwalulolokuba bakhule ekumazini uThixo ekuphela kwaKhe oyinyaniso, noYesu Kristu, awamthumayo. Ebekholisa ukuhlangana namaqelana amadoda nabafazi abamthandayo uYesu, aguqe athandaze kunye nabo, ecela uThixo ukuba abafundise ukuba bagcine uqhagamshelwano oluphilileyo kunye naYe (uThixo). Ube ethanda ukucebisana nabo ngezona ndlela zizizo nokunikela kwabanye ukukhanya kwenyaniso yeendaba ezilungileyo. Ngamanye amaxesha ebesithi xa ahlukene nabo wayebasebenzele ngolo hlobo, abambane noThixo ukuba abagcine kude nenkohlakalo, abancede ukuba babe ngabavangeli abanyanisekileyo nabakhutheleyo.

Obona bungqina bukhulu benguquko yenene kukuthanda uThixo nomntu. Abamkela uYesu njengoMhlanguli banothando olunzulu, olunyanisekileyo kwabanye abalukholo lufana nolwabo. Kwakunjalo ke, kumakholwa aseTesalonika. “Ngalo uthando lobuzalwana,” wabhala umpostile, “akufuneki ukuba ndinibhalele; kuba nina ngokwenu ningabafundiswe nguThixo ukuba nithandane; kuba okunene niyakwenza oko kubo bonke abazalwana abakwelaseMakedoni liphela. Siyanivuselela ke, bazalwana, ukuba nikhule kuko oko ngakumbi; nokuba nizondelele ukuba nizole, nenze ezenu izinto, nisebenzengezenu izandla, njengoko saniyalayo; ukuze nihambe ngokuzibekileyo ngakwabo bangaphandle, ningasweli nto.”

“Yanga ke iNkosi inganandisa, inityebise eluthandweni, omnye komnye nakubo bonke, kwanjengokuba nathi sisenjenjalo kuni; ukuze izizimase iintliziyo zenu, zingabi nakusoleka, zibe ngcwele phambi koThixo uBawo wethu, ekufikeni kweNkosi yethu uYesu Kristu nabo bonke abangcwele bayo.”

“Siyanivuselela ke, bazalwana, balulekeni abanxaxhayo; bakhuzeni abamxhelo mncinane; basekeleni abathambileyo; yibani nokuzeka kade umsindo kubantu bonke. Lumkani, kungabikho bani ubuyekeza ububi ngobubi nakubani; hlalani niphuthuma

okulungileyo omnye komnye, nakubantu bonke. Hlalani nivuya. Thandazani ningayeki. Ezintweni zonke bulelani; kuba oko kukuthanda kukaThixo kuKristu Yesu ngani."

Umpostile wabalumkisa abaseTesalonika ukuba bangasideli isipho sobuprofeti, waza wathi ngala mazwi, "UMoya musani ukumcima. Iziprofeto musani ukuzenza into engento. Izinto zonke zicikideni, nibambe leyo intle," wabayala ukuba baqwalasele kakuhle bakwazi ukwahlula okuyinkohliso kokuyinyaniso. Wababongoza esithi, "khumkani kuzo zonke iintlobo zenkohlakalo;"Wayivalaincwadiyakhengomthandazo ukuba uThixo angabangcwalisa bonke ngokupheleleyo, ukuze "[kuwo] umoya, nomphefumlo nomzimba [ba]gcinwe ngokungenakusoleka ekufikeni kweNkosi yethu uYesu Kristu." Watsho esithi, "Uthembekile onibizayo, oya kukwenza nokukwenza oko."

Imfundiso awayithumela kumaTesalonika kwincwadi yakhe yokuqala ngokubhekise ekubuyeni kwesibini kukaKristu, yayihambelana twatse nemfundiso yakhe yokuqala. Noko kunjalo, amazwi akhe aqondwa ngendlela engeyiyo ngabanye abazalwana baseTesalonika. Bamthabatha ngokuba uthetha ngethemba lokuba yena buqu uya kuphila ukuze akubone ukufika koMsindisi. Le nkolo yayandisa inzondelelo nokuvuseleleka. Abo babethe ngaphambili batyeshela imithwalo nemisebenzi yabo, kwaba kukona bazingisayo ukunyanzelisa iimbono zabo ezitenxileyo.

Kwincwadi yakhe yesibini, uPawulos wazama ukulungisa ukungaqondwa kwemfundiso yakhe nokubeka phambi kwabo eyona ndawo wayekuyo. Waphinda wathetha ngokukuthemba kwakhe ukunyaniseka kwabo, nangombulelo wakhe kubaukholo lwabo luqinile, nokuba uthando lwabo lwalandile omnye ngakomnye nakumsebenzi weNkosi yabo. Wabaxelela ukuba uthethe ngabo njengabangumzekelo wabanokholo olunyamezelayo noluzingisileyo olumelana ngesibindi nentshutshiso nembandezelo, waza wazikhangelisa phambili iingqondo zabo kwixesha lokubuya kwesibini kukaKristu, xa abantu bakaThixo beya kuphumla kuko konke ukuxhala nokukhathazeka kwabo.

"Thina ngokwethu," wabhala, "siqhayis[a] ngani emabandleni kaThixo, ngenxa yonyamezelo lwenu, nokholo lwenu, ezintshutshisweni zonke, nasezimbandezelweni enizinyamezelayo: . . . ninababandezelwayo,anibuyekeze ngokuniphumza kunye nathi, ekutyhilekeni kweNkosi uYesu, ivela emazulwini inezithunywa zamandla ayo;; inomlilo odangazelayo, ibaphindezela abangamaziyo uThixo, nabangazilulameliyo iindaba ezilungileyo zeNkosi yethu uYesu Kristu; bona abo baya kuva ukubethwa, intshabalalo engunaphakade ke leyo, bemke ebusweni beNkosi nasebuqaqawulini bokomelela kwayo. . . . Ngoko ke sihlala sithandaza nokuthandaza ngenxa yenu, ukuba uThixo wethu anibalele ekuthini nilufanele ubizo lwenu, azalise ngokunamandla konke ukukholiswa kukulunga, nomsebenzi wokholo; ukuze lizukiswe igama leNkosi yethu uYesu Kristu kuni, nani nizukiswe kuye, ngokobabalo lukaThixo wethu, neNkosi yethu uYesu Kristu."

Phambi kokuba uKristu afike, zibalulekile iinguqulelo eziza kubakho kwinkolo ehlabathini, njengoko sitshilo kwangaphambili isiprofeto. Umpostile wathi ke ngoko, “Ningazanyazanyiswa kwakamsinya, nahlukane nengqiqo; ukuba ningabi navuso ngamoya, ngalizwi, ngancwadi ingathi ivela kuthi, ngokungathi iselingene imini leyo kaKristu. Makungabikho bani unilukuhlayo nangalunye uhlobo; ngokuba ayinakufika yona, lungakhanga lufike ulahlo kuqala, atyhileke umntu wesono, unyana wotshabalalo; lowo uchasayo, uziphakamisayo ngaphezu kwento yonke ekuthiwa nguThixo, ezibonisa ukuba unguThixo.”

Kwakungafuneki ukuba amazwi kaPawulos aqondwe ngendlela engeyiyo. Kwakungafuneki ukuba kufundiswe ukuthi, ngentyilelo eyodwa, ulumkise amaTesalonika ngokubuya okukhawulezileyo kukaKristu. Indima enjalo yayiya kudala isiphithiphithi elukholweni. Ngenxa yoko, umpostilewabalumkisa abazalwana ukuba bangayamkeli into enjalo ngokungathi iphuma kuye, waza waqhubeka ngokucinezela ukuba igunya lobuPopi, elibekwe lacaca ngumprofeti uDaniyeli, laliseza kubakho lenze imfazwe nabantu bakaThixo. Eli gunya lingekawenzi lo msebenzi unokubulala nonyeliso, kuya kuba lilize ukuba ibandla lingalindela ukufika kweNkosi yabo. “Anikhumbuli na,” wabuza uPawulos, “ukuba oko bendisekuni ndanixelela ezi zinto?”

Zazizibi kakhulu izilingo ezaziza kuphazamisa ibandla lenene. Nangexesha umpostile wayebhala, “imfihlelo yokuchasana nomthetho” yayise iwuqalile umsebenzi wayo. Izinto ezaziza kwenzeka kwixesha elizayo zaziza kuba “ngokokusebenza kukaSathana, ngayo imisebenzi yonke yamandla, nemiqondiso, nezimanga zobuxoki, nangako ukulukuhla konke kokungalungisi kwabo batshabalalayo.”

Indiliseke ngendlela eyodwa intetho kaPawulos kwabo bakwalileyo ukwamkela “ukuyithanda inyaniso.” “Nangenxa yoko,” wavakalisa ebhekisa kwabo bathi ngabom bazale izigidimi zenyaniso, “uThixo uya kubathumela ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakholwanga yiyo inyaniso, basuka bakholiswa kuko ukungalungisi.” Abantu abanako ukuzala izilumkiso athe uThixo ngenceba yaKhe wabathumela zona baze bangabi nakohlwaywa. Kwabo bazingisayo ukumka kwezi zilumkiso, uThixo uyawutsala uMoya waKhe, abashiye kulahlekiso abaluthandayo.

UPawulos wawudwelisa umsebenzi okhohlakeleyo wegunya elikhohlakeleyo elaliza kuwuqhuba kwiinkulungwane ezininzi zexesha lobumnyamanentshutshisophambikokubuyakwesibinikukaKristu.

Amakholwa aseTesalonika ayethembe ukuhlangulwa okukhawulezileyo; ngoku ayecetyiswa ukuba awuthabathe ngesibindi nangokoyika uThixo umsebenzi ophambi kwawo. Umpostile wawanika umngeni ukuba angayityesheli imisebenzi okanye aziyekele ekulindeni engenzi nto. Emva kokulindela kwawo okumile iimpiko ukuhlangulwa

okukhawulezileyo, umsebenzi wemihla ngemihla nenkcaso awayeza kuhlangana nayo zaba zizinto ezaziwaqhokra ngokuphindiweyo. Ngenxa yaloo nto wawakhuthaza ukuba eme aqine elukholweni:

“Yimani, nizibambe izithethe enazifundiswayo, nokuba kungelizwi, nokuba kungencwadi yethu. Ke kaloku, iNkosi yethu uYesu Kristu ngokwayo, noThixo uBawo wethu owasithandayo, wasinika intuthuzelo engunaphakade, nethemba elilungileyo ngobabalo, wanga angazithuthuzela iintliziyo zenu, anizimase kuwo onke amazwi nemisebenzi elungileyo.” “Ithembekile ke yona iNkosi, eya kunizimasa, inigcine kuyo inkohlakalo. Sikholose ngani ke ngokwaseNkosini, ukuba izinto esinithethela zona niyazenza, naye nisaya kuzenza. Yanga ke iNkosi ingathi iintliziyo zenu izikhokelele eluthandweni lukaThixo, naselunyamezelweni lukaKristu.”

Umsebenzi wamakholwa ayewunikwe nguThixo. Ngokunyaniseka ekuhlaleni enyanisweni ayeza kunika abanye ukukhanya awayekufumene. Umpostile wawayalela ukuba angadinwa ukwenza okulungileyo, wabalathisa kumzekelo wakhe wokukhuthala kwimicimbi yasemhlabeni ngexesha esebenza ngenzondelelo engadinwayo emsebenzini kaKristu. Wabakhalimela abo babezinikele ekuwenzeni ngobuvila nangokungakhathali umsebenzi, ebayalela “ukuba bathi, besebenza ngokuzola, badleesisesaboisonka.”Waqhubeka eliyalela ibandla ukuba lizahlule kubudlelwane babantu abathi rhoqo beyityeshela imfundiso enikwa ngabafundisi bakaThixo. “Noko ke,” uyongeza, “ze ningambaleli ekuthini ulutshaba; manimluleke njengomzalwana.”

Nale incwadi, uPawulos wayivala ngomthandazo ukuze bathi, nokuba baphakathi kokusebenza uxolo lukaThixo nobabalo lweNkosi uYesu Kristu, lube yintuthuzelo kubo, lubaxhase.

Isahluko 26—Uapolo Ekorinte

[Esi sahluko sisekwe kwiZenzo 18:18-28]

Emva kokuyishiya kwakhe iKorinte, indawo elandelayo yokusebenza kukaPawulos yaba yiEfese. Wayesendleleni esinga eYerusalem kuba kwakusondele ixesha lemibhiyozo, kwaye ukuhlala kwakhe e-Efese kwakubalulekile. Waxoxa namaYuda endlwini yesikhungu, watyala umbono omhle kakhulu kuwo ada amcela ukuba aqhubeke esebenza phakathi kwawo. Isicwangciso sokutyelela eYerusalem samalela ukuba ahlale ngelo xesha, waza wathembisa ukubuya "ukuba uThixo uyavuma." UAkwila noPrisila bamkhapha ukuya e-Efese, waza wabashiya khona ukuba baqhubeke nomsebenzi awayewuqalile.

Kungeli xesha apho "umYuda othile, ogama linguApolo, wakwa-Alesandire ngokuzalwa, umfo oliciko, wehla waya e-Efese, enobunkunkqele ezibhalweni." Wayevile ngokushumayela kukaYohane umBhaptizi, elwamkele ubhaptizo lwenguquko, elingqinaeliphilayo lokuba umsebenzi womprofeti wawungelilo ilize. Ingxelo yesiBhalo ithi, "wayefundisiwe ngomlomo indlela yeNkosi; waza evutha ngumoya wathetha, wafundisa ngokucokisekileyo izinto ezingayo iNkosi, esazi kakuhle ubhaptizo lukaYohane lodwa."

Ngexesha wayese-Efese, uApolo waya "waqala ukuthetha ngokungafihlisiyo endlwini yesikhungu." Phakathi kwabo babemphulaphule kwakukho uAkwila noPrisila, abathi, ngokubona ukuba wayengekakufumani ukukhanya okupheleleyo kweendaba ezilungileyo, "bamthabathela kubo, bamtyhilela ngokucokisekileyo ngakumbi indlela kaThixo." Ngemfundiso yabo, waba nokuziqonda ngokucace ngakumbi iziBhalo waza waba ngummeli ofanelekileyo wenkolo yobuKristu.

UApolo wayelangazelela ukudlulela eAkaya, baza abazalwana base-Efese "babhala bebayala abafundi ukuba bamamkele" njengetitshala ehambisana ngokupheleleyo nebandla likaKristu. Waya eKorinte, apho wathi esebenza ekuhleni nakumakhaya ngamakhaya, "wawancamisa . . . amaYuda, ebonakalisa ngazo izibhalo ukuba uYesu lo unguye uKristu." UPawulos wayetyale imbewu yenyaniso; uApolo ngoku wayeyinkcenkcesha. Impumelelo eyazuzwa kukushumayela kuka-Apolo iindaba ezilungileyo yakhokelela ukuba amanye amakholwa akuphakamise ukusebenza kwakhe ngaphezu kokukaPawulos. Oku kuthelekiswa komntu nomntu kwazisa umoya weyantlukwano ebandleni owabonakala unokuwudodobalisa umsebenzi weendaba ezilungileyo.

Ngethuba lonyaka onesiqingatha awalichitha eKorinte, uPawulos, wathi ngenjongo, wazivakalisa iindaba ezilungileyo ngendlela ezinokuqondakala ngayo ngokulula. "Kube kungangamazwi oyisa ngobulumko" awathi weza ngabo eKorinte; kodwa kungokoyika nokungcangcazela, "ngokuqondakalisa koMoya nokwamandla," awavakalisa "ubungqina

bukaThixo," "ukuze ukholo [lwabo] lungabi sebulumkweni babantu, lube semandleni kaThixo." 1 Korinte 2:1, 4, 5.

Kwanyanzeleka ukuba uPawulos ayilungiselele ukulungela imeko yebandla indlela yakhe yokufundisa. Wathetha wathi, "Nam ke, bazalwana, bendingenakuthetha kuni njengakwaboMoya wachaza watsho kamva, "bendinokuthetha njengakwabenyama, njengakwabaziintsana kuKristu. Ndaniseza amasi, andaninika kudla kuqinileyo; kuba nibe ningekabi nakomelela, unangoku anikabi nako." 1 Korinte 3:1, 2. Abaninzi kumakholwa aseKorinte babebamba kade ukufunda izifundo awayezama ukubafundisa. Ukuhambela phambili kwabo kulwazi lwasemoyeni kwakungahambelani namalungelo namathuba abanawo. Ngexesha babemele ukuba phambili kakhulu kumava obuKristu, babe nokuziqonda nokuziphila iinyaniso ezinzulu zelizwi, babemi kula ndawo babemi kuyo abafundi xa uKristu wayesithi kubo, "Ndinezinto ezininzi zokuthetha kuni, kodwa aninako ukuzithwala ngoku." Yohane 16:12. Umona, ukucingelana kakubi, nokutyholana kwazivala iintliziyo zamakholwa amaninzi aseKorinte ngasekusebenzeni okupheleleyo kukaMoya Oyingcwele, lowo "uphengulula zonke izinto, neenzulu zikaThixo." 1 Korinte 2:10. Nokuba babenobulumko obungakanani ngakulwazi lwehlabathi, kodwa babeziintsana ngasekumazini uKristu.

Yayingumsebenzi kaPawulos ukufundisa abaguqukileyo baseKorinte iziseko, okona kubhaliweyo, kwenkolo yobuKristu. Wayenyanzelekile kuba abafundise njengoko babengenalo ulwazi ngokusebenza kwamandla angcwele entliziyweni. Ngelo xesha babengenako ukuziqonda iimfihlelo zosindiso; kuba "owemvelo umntu akazamkeli izinto zoMoya kaThixo;kuba zibududenge kuye; kanjalo akanakuzazi, ngokuba ziphicothwa ngokoMoya." Indima ye-14. UPawulos wakwazi ukutyala imbewu, ekwakufuneka abanye bayinkcenkceshe. Abo babelandela emva kwakhe kwakufuneka baqhubele phambili umsebenzi ukusuka apho wayeshiye khona, banike ukukhanya kwasemoyeni nolwazi ngexesha elililo, kangangoko ibandla linako ukukuthwala.

Ekuqaleni kukampostile umsebenzi eKorinte, waqaphela ukuba kufuneka aziveze ngobunono obukhulu iinyaniso ezinkulu awayenqwenela ukuzifundisa. Wayesazi ukuba phakathi kwabo babemphulaphule kuya kubakho amakholwa anekratshi abambe iimfundiso zabantu, nabaxhasa iindlela zonqulo olugwenxa, abampampatha ebumnyameni bamehlo angaboniyo, bethembe ukuzuza encwadini yendalo iimfundiso ezichasene nokuqiniseka kobukho bobomi basemoyeni, nobungenakufa njengoko zityhila iziBhalo. Wayesazi kananjalo ukuba abachasi baya kuzama ukuphikisana nendlela yobuKristu yokulichaza ilizwi elityhiliweyo, kwanezaphuselane ezaziya kuziphatha iindaba ezilungileyo zikaKristu ngokugculela nokuhlekisa.

Ekuzameni kwakhe ukukhokelela imiphefumlo elunyaweni lomnqamlezo, uPawulos akazange angene ekungxoliseni, ngokuthe ngqo, abo babengabarheletyi, okanye abonise

ububi besono sabo emehlweni kaThixo ongcwele. Wasuka wamisa phambi kwabo eyona njongo yobomi, wazama ukuzisa ezingqondweni zabo izifundo zeTitshala eNgcwele, ekunokuthi ukuba yamkelwe, ibaphakamise ibakhuphe ekuthandeni ihlabathi nesono, ibase ekuhlambulukeni nasebulungiseni. Wahlala ngakumbi kubuthixo obuphathekayo nobungcwele ekufuneka kufikelelwe kubo ngabo abafanele ukubalelwa ekuthini bayifanele indawo ebukumkanini bukaThixo. Walangazelela ukubona ukukhanya kweendaba ezilungileyo zikaKristu zigqobhoza kubumnyama beengqondo zabo, ukuze bayibone indlela ezithiyeke ngayo emehlweni kaThixo izenzo zabo zokungaziphathi kakuhle. Kungoko umthwalo wemfundisoyakhe phakathi kwabo yayinguKristu, naYeebethelelwe emnqamlezweni. Wafuna ukubabonisa ukuba, esona sifundo sibaluleke kakhulu, nolona luvuyo lukhulu, kufuneka ibe yinyaniso emangalisayo yosindiso ngokuguqukela kuThixo nokukholwa eNkosini uYesu Kristu.

Isilumko sakubekela bucala ukuthetha ngokukhanya kosindiso, kuba kuzihlazisa iimfundiso zabanekratshi; umthandi wehlabathi akwale ukukwamkela, kuba kuya kumahlula nezithixo zakhe zehlabathi. UPawulos wabona ukuba isimilo sikaKristu kumele ukuba siqondwe phambi kokuba abantu bamthande [uKristu] okanye bawukhangele ngeliso lokholo umnqamlezo. Kulapha apho kufuneka siqale khona isifundo esiya kuba sesobunzululwazi kunye nengoma yabasindisiweyo kuye wonke unaphakade. Kungokukhanya komnqamlezo kuphela elinokuthi laziwe ixabiso lomphefumlo womntu.

Impembelelo ecokisisayo yobabalo lukaThixo iyayiguqula imo yendalo yomntu. Izulu alingeke linqweneleke kwingqondo yenyama; indawo yabo, iintliziyo ezingahlambulukanga azinako ukutsaleleka kwindawo enyulu nengcwele, kwaye ukuba bekunokwenzeka ukuba bangene, bebengayi kufumana khona into abavumelana nayo. Izinto ekekelele kuzo intliziyo kufuneka ziqotywe lubabalo lukaKristu phambi kokuba umntu owe esonweni alungele ukungena ezulwini, axhamle ubumnandi bokuhlala kunye neengelosi ezinyulu nezingcwele. Uthi umntu akufa ngasesonweni avuselwe ebomini obutsha kuKristu, uthando olungcwele luzalisa intliziyo yakhe, ingqiqo yakhe ingcwaliswe; usela kumthombo ongatshiyo wovuyo nolwazi, kuze ukukhanya kwemini engenasiphelo kubengezele endleleni yakhe kuba ehlala ehleli ekuKhanyeni kobomi.

UPawulos wayefuna ukufaka ezingqondweni zabazalwana bakhe baseKorinteukuba yenanabafundisiasebenzanabobabengabantu abathunywe nguThixo ukuba bafundise inyaniso, nokuba bonke babesebenza umsebenzi omnye, baye bonke, ngokufanayo, bexhomekeke kuThixo ngempumelelo ekusebenzeni kwabo. Ingxoxo eyayikho ebandleni ngezakhono abakhangeleka benazo abafundisi abahlukeneyo yayingahambelani nendlela kaThixo, kodwa yayiziziphumo zokuvuyisana ngeempawu zentliziyo yendalo. “Kuba xa uthile athi, Mna ndingokaPawulos, athi wumbi, Mna ndingoka-Apolo, aningabenyama na ke? Ungubani na yena uPawulos? engubani na yena uApolo? Ingabalugiseleli nje kuphela,

enakholwa ngabo, njengokuba iNkosi yamnikayo ulowo nalowo. Mna ndatyala, uApolo wankcenkcesha, ke nguThixo ohlumisayo.” 1 Korinte 3:4-7.

NguPawulos owashumayela kuqala iindaba ezilungileyo eKorinte, nowamisela ibandla khona apho. Lowo yayingumsebenzi awayewunikwe yiNkosi. Kamva, ngokuyalelwa nguThixo, kwaziswa abanye abasebenzi ukuba beme kolwabo uluhlu nendawo. Imbewu eyayihlwayelwe kufuneka inkcenkceshwe, nto leyo awayenzayo u-Apolo. Walandela uPawulos ekusebenzeni kwakhe, ukuze loo mfundiso inye ayise kwinqanaba elingaphezulu nokunceda ukuba imbewu ehlwayelweyo ize ikwazi ukuhluma. Abantu bamamkela bamthanda, kodwa yayinguThixo owawukhulisayo umsebenzi. Asingumntu, kodwa ngamandla kaThixo asebenza inguquko esimilweni. Abo batyalayo kunye nabo bankcenkceshayo abayenzi ukuba ikhule imbewu, basebenza phantsi kukaThixo, njengabathunywa abanyuliweyo, abasebenzisana naYe emsebenzini waKhe. Ukunikwa imbeko nokuphakanyiswa okuza nempumelelo kokoMsebenzi oyiNtloko.

Abakhonzi bakaThixo abanazipho zifanayo bonke, kodwa bonke bangabasebenzibaKhe.ElowokufunekaafundekuTitshala oyiNtloko, ukuze akwazi ukugqithisa oko akufundileyo. UThixo unike ngamnye kubathunywa baKhe umsebenzi owodwa. Kukho izipho ezahlukeneyo, kodwa bonke abasebenzi kufuneka badibane ngemvisiswano, belawulwa yimpembelelo engcwalisayo kaMoya Oyingcwele. Njengokuba behambisa ukwaziwa kweendaba ezilungileyo, baninzi abaya kubambeka baguquke ngamandla kaThixo. Izixhobo ezingabantu zifihlakele kunye noKristu kuye uThixo, aze uKristu abonakale engoYena umkhulu kumawaka alishumi, engOyena othandeka ngokupheleleyo.

“Lowo utyalayo ke, nalowo unkcenkceshayo, banto-nye; kodwa elowo uya kwamkela owakhe umvuzo ngokukokwakhe ukubulaleka. Kuba thina singabasebenzisi bakaThixo; nina niyintsimi kaThixo nisisakhiwo sikaThixo.” Iindima 8, 9. Kwesi siBhalo, umpostile uthelekisa ibandla nentsimi elinyiweyo, aye ayisebenze umniniyo, ejonge umdiliya otyalwe yiNkosi, kunye nesakhiwo esiza kukhula sibe yitempile engcwele yeNkosi. UThixo nguMsebenzi oyiNtloko, kwaye unike umntu ngamnye umsebenzi wakhe. Bonke kufuneka basebenze phantsi kweliso laKhe [uThixo], bemvumela ukuba abasebenzele, futhi asebenze ngabo abasebenzi baKhe. Ubanika ukukwazi ukuziphatha kakuhle nobuchule, ekunokuthi ngazo ezo zixhobo, ukuba imfundiso yaKhe iye yathotyelwa, imizamo yabo ithwale intshinga yempumelelo.

Abasebenzi bakaThixo kufuneka basebenze kunye, ngendlela evumelanayo enobubele nembeko, “mayela nembeko leyo, [ba]phangelane.” Roma 12:10. Akufuneki kubekho ukugxekana okungenanceba, kungabikho ukusingelwa phantsi komsebenzi womnye; kungabikho maqela ahlukeneyo. Wonke umntu uThixo amgosise isigidimi saKhe unomsebenzi wakhe oqinisekileyo. Umntu ngamnye unobuyena bakhe,ekungafuneki

ukuba abungcwabe kobomnye umntu. Kanti ke, umntu ngamnye kufuneka asebenzisane ngokuvumelana nabazalwana bakhe. Ekusebenzeleni kwabo uThixo kufuneka ngokuqinisekileyo babe banye. Akufuneki kubekho ozibeka njengomzekelo, athethe ngokungenantlonipho ngabanye asebenza nabo, okanye abaphathe njengabangaphantsi kuye. Phantsi kukaThixo, elowo umele ukwenza umsebenzi obekelwe yena, ehlonitshwa, ethandwa, ekhuthazwa ngabanye abasebenzi. Bebambene, kufuneka bawuthwale bawuse phambili umsebenzi ude ugqitywe.

Le mithetho-siseko, uhleli kakhulu kuyo uPawulos kwincwadi yakhe yokuqala eya kwibandla laseKorinte. Umpostile ubhekisa ku“bakhonzi bakaKristu” nje“ngamagosa eemfihlelo zikaThixo,” aze athethe athi ngomsebenzi wawo, “kufuneka kuwo amagosa, ukuba ulowo kuwo afumaneke ethembekile. Kum ke yeyona nto incinanana, ukuba ndincinwe nini, nayimini yamatyala yabantu; ke andizincini nam ngokwam, kuba andizazeleli nto; noko andigwetyelwe koko; ondincinayo ke yiNkosi. Ngoko ke, musani ukugweba nto phambi kwelona xesha, ide ifike iNkosi, eya kuthi izikhanyise nokuzikhanyisa izinto ezifihlakeleyo zobumnyama, iwabonakalalise amacebo entliziyo; andule ke ulowo nalowo abe nodumo oluvela kuThixo.” 1 Korinte 4:1-5.

Akunikelwanga mntwini ukugweba phakathi kwabakhonzi bakaThixo. YiNkosi kuphela engumgwebi womsebenzi womntu, kwaye iya kunika elowo umvuzo ofanelekileyo.

Umpostile, eqhubeka, wathetha ngqo ngokuthelekiswa kokusebenza kwakhe noko kuka-Apolo: “Ezi zinto ke, bazalwana, ndizilinganisele ngam noApolo, ngenxa yenu; ukuze nifunde kuthi aba, ukuba ningazicingeli ngaphezu koko kubhaliweyo, ukuze kungabikho namnye uzikhukhumalisa ngakomnye ngenxa yomnye. Kuba ngubani na okubalulayo kwabanye? Yintoni na ke onayo ongayamkeliswanga? Phofu ke, ukuba wamkelisiwe, uqhayiselani na, ngathi akwamkeliswanga?” Iindima 6, 7.

UPawulos wabeka ngokucacileyo phambi kwebandla iintlekele nobunzima abathi, yena nabo asebenza nabo, bazinyamezela ngomonde ekusebenzeleni kwabo uKristu. Watsho esithi, “Kude kwaleli lixa langoku silamba, sinxanwa, sihamba ze, sintlithwa, singenasikhundla sibulaleka, sisebenza ngezethu izandla; sithi, sitshabhiswa, sibe sisikelela; sithi sitshutshiswa, sibe siyala; sixeliswa inkunkuma yehlabathi, inkuthu yezinto zonke, kude kube ngoku. Ezo zinto andizibhaleli ukuba nidane; ndiyaniluleka njengabantwana bam abathandekayo. Kuba ningafanelana nibakhaphi bemawaka alishumi kuKristu, ababaninzi bona ooyihlo; kuba kuKristu Yesu nizelwe ndim lo, ngazo iindaba ezilungileyo.” Iindima 11-15.

Lowo uthuma abasebenzi beendaba ezilungileyo njengabameli baKhe, akazukiswa xa kuthi kwabo baphulaphuleyo kuboniswe ukwayama okukhulu kumfundisi othile othandwayo kude kusweleke ukulungela ukwamkela umsebenzi womnye ofundisayo.

INkosi ithumela uncedo ebantwini baYo, kungengayo indlela abayithandayo, kodwa ngokwezidingo zabo; kuba abantu babona kufutshane bangayiqondi eyona nto ibalungele kakhulu. Kunqabile ukuba umfundisi omnye abe nazo zoke izakhono ezifunekayo ukugqibelelisa ibandla kuzo zonke izinto ezifuneka ebuKristwini; ngenxa yoko uThixo ukholisa ukuthumela kubo abanye abafundisi, elowo ethiwe jize ngezakhono abanye abasilelayo kuzo.

Ibandla limele ukuba libamkele ngombulelo aba basebenzi bakaKristu, kanye njengoko bebeya kwamkela iNkosi ngokwaYo. Kufuneka bazimisele ukufunxa konke okuyinzuzo enokufumaneka kwimfundiso abayinikwa ngumfundisi ngamnye. Iinyaniso eziza nabakhonzi bakaThixo eziphuma elizwini likaThixo kufuneka zamkelwe zixatyiswe ngobulali bentobeko, kodwa kungathatyathwa mfundisi ngokwesithixo.

Ngobabalo lukaKristu, abafundisi bakaThixo benziwe abathunywa bokukhanya nentsikelelo. Bathi ngokuthandaza bezimisele, bezingisa, bazuze ukuzaliswa nguMoya Oyingcwele, bahambe besindwa ngumthwalo wokusindisa imiphefumlo, intliziyo yabo izaliswe yinzondelelo yokwandisa uloyiso lomnqamlezo, baze basibone isiqhamo somsebenzi wabo. Ukuba bathe bagqiba ukuba bakwale ukubonisa ubulumko bomntu okanye ukuphakamisa u-mna, baya kufeza umsebenzi oya kumelana nohlaselo lukaSathana. Imiphefumlo emininzi iya kubuyiswa ebumnyameni ize ekukhanyeni, kumiselwe amabandla amaninzi. Abantu baya kuguquka, bengayi kwizixhobo ezingabantu, koko besiya kuKristu. Umna uya kutyhalelwa emva; uYesu kuphela, iNdoda yaseKalvari, abonakale.

Abo basebenzela uKristu namhlanje, bangazityhila ezi mpawu zibaluleke kangaka njengoko zazityhilwe ngabo bathi, ngexesha labapostile, bazivakalisa iindaba ezilungileyo. UThixo ukulungele ngoku ukunika abakhonzi baKhe amandla njengoko wabanikayo uPawulos noApolo, uSilas noTimoti, uPetros noYakobi noYohane.

Ngemihla yabapostile yayikho imiphefumlo eyayizizaphuselane ezazibanga ukuthi ziyakholwa kuKristu, ukanti zazikwala ukunika imbeko abameli baKhe. Babesithi, bona abalandelanga zititshala zingabantu, kuba bona bafundiswa nguKristu ngokwakhe ngaphandle kokuncedwa ngabafundisi beendaba ezilungileyo. Babezimele geqe emoyeni bengavumi ukuzithoba phantsi kwelizwi lebandla. Abantu abanjalo babesengozini enkulu yokukhohliswa.

UThixo ubeke ebandleni, njengabancedisi baKhe abanyuliweyo, amadoda aneetalente ezahlukeneyo, ukuze kuthi ngokuhlangana kobulumko babaninzi, kuhlanganwe nengqondo kaMoya. Abantu abahamba ngokweembono zeempawu zezimilo zabo eziqinileyo, besala ukutsala nabanye abanamava amaninzi ngomsebenzi kaThixo, baya kumfamekiswa kukuzithemba, bangakwazi ukwahlula phakathi kobuxoki nenyaniso. Akukhuselekanga ukunyula abantu abanjalo njengeenkokeli zebandla; kuba baya

kulandela ezabo iimbomo nawabo amacebo, bangazihoyi iimbono zabazalwana babo. Kulula ukuba utshaba lusebenze ngabo bathi, bedinga ukucetyiswa kwinyathelo ngalinye, basuke babe ngabelusi bemiphefumlo ngawabo amandla, bengakufundanga ukuthobeka kukaKristu.

Iimbono nje zizodwa azisiso isikhokelo esifanelekileyo ekusebenzeni. Utshaba lukholisa ngokuboyisela abantu ekubeni bakholwe kukuthi nguThixo obakhokelayo, kanti eyona nto sebelandela nje imizwa yobuntu. Ukuba siyaqaphelisisa, sicebisane nabazalwana bethu, siya kunikwa ukuyazi intando yeNkosi; kuba isithembiso sithi, “Abafundise abalulamileyo indlela yakhe.” Ndumiso 25:9.

Ebandleni lobuKristu lokuqala, kwakukho abathile ababesala ukwamkela, mhlawumbi uPawulos okanye u-Apolo, koko babebambe ukuthi, uPetroswayeyinkokeliyabo. BaqinisekisaukubauPetros wayengoyena usondelelene kakhulu noKristu ngexesha iNkosi yayilapha emhlabeni, kanti yena uPawulos wayengumtshutshisi wamakholwa. Iimbono zabo nemizwa yabo yayiqanyangelwe kukugweba bengabuzanga. Abazange babonise sisa, nabuntu, nabubele, izinto ezityhila ukuba uYesu ukho entliziyweni.

Yayikho ingozi yokuba umoya wamaqela unganeziphumo ezibi ebandleni lobuKristu, waza uPawulos wayalelwa yiNkosi ukuba athethe amazwi esilumkiso senene, nokukhalima ngesidima. Kwabo babesithi, “Mna ndingokaPawulos; omnye ke athi, Mna ndingoka-Apolo; omnye ke athi, Mna ndingokaKefas; omnye ke athi, Mna ndingokaKristu,” umpostile wabuza wathi, “Wahlukahlukene na uKristu? Kwabethelelwa uPawulos yini na emnqamlezweni ngenxa yenu? Nabhaptizelwa egameni likaPawulos, kusini na?” “Ngoko ke makungabikho namye uqhayisa ngabantu,” wabacenga, “kuba izinto zonke zezenu; nokuba nguPawulos, nokuba nguApolo, nokuba nguKefas, nokuba lihlabathi, nokuba bubomi, nokuba kukufa, nokuba zizinto ezingeneyo, nokuba zezizayo; zonke zezenu. Nina ke ningabakaKristu, uKristu ke ngokaThixo.” 1 Korinte 1:12, 13; 3:21-23.

UPawulos noApolo babevumelana ngendlela epheleleyo. UApolo wadaniswa, wababuhlungu yiyantlukwano eyayisebandleni laseKorinte; akakuthabatha njengexhoba ukukhethwa kwakhe, engazange akukhuthaze, kodwa wakhawuleza wemka kuloo ndawo inembambano. Kwathi kamva, akucengwa nguPawulos ukuba abuyele eKorinte, wala, akaphinda asebenze apho kwada kwakudala, emva kokuba ibandla lifikelele ekukhuleni ngokwemo yasemoyeni.

Isahluko 27—Iefese

[Esi sahluko sisekwe kwiZenzo 19:1-20]

Ngexesha uApolo eshumayela eKorinte, uPawulos wasizalisa isithembiso sakhe sokubuyela e-Efese. Watyelela okwexeshana eYerusalem, wachitha ithutyana kwa-Antiyokwe, indawo awayesebenze kuyo ngaphambili. Ukusuka apho waya kwiAsia Minor, “ilizwe laseGalati , nelaseFrigi” (Zenzo 18:23), etyelela amabandla awayewamise ngokwakhe, esomeleza ukholo kumakholwa.

Ngexesha labapostile, intshona yeAsia Minor yayisakwaziwa ngokuba sisithili seRoma esiseAsiya. IEfese, isixeko esiyintloko, yayiliziko elikhulu lorhwebo. Izibuko lakhona lalixinene ziinqanawa, izitrato zizele ngabantu bamazwe ngamazwe. NjengeKorinte, yayibukeka iyindawo enomfaneleko wokuvangelwa.

Ngeli xesha, amaYuda awayesasazeke kuwo onke amazwe anenkcubeko, ayekhangele ekufikeni kukaMesiya.NgexeshauYohane umBhaptizi wayeshumayela, amaninzi kutyelelo lwawo kwizidlo zonyaka eYerusalem, aphuma aya kwiindonga zomlambo iYordane ukuba amphulaphule. Khona apho eva kuvakaliswa ngoYesu njengaLowo kwakuthenjiswe ngaYe, azithabatha iindaba ezo azisa kulo lonke ihlabathi. Ngaloo ndlela iZulu laba liyayilungisa indlela yokusebenza kwabapostile.

Ekufikeni kwakhe e-Efese, uPawulos wafumana abazalwana abalishumi elinambini, abaye, njengoApolo, njengabafundi bakaYohane umBhaptizi, kwanje ngaye [uApolo] benolwazi oluthile abalufumanayo ngomsebenzi kaKristu. Babengenaso isakhono sika-Apolo, kodwa ngokunyaniseka nokholo olufana nolwakhe, babefuna ukuya kusasaza emazweni ulwazi ababelufumene. Aba bazalwana, babengazi nto ngomsebenzi kaMoya Oyingcwele. Bathi bakubuzwa nguPawulos ukuba babemfumene na uMoya Oyingcwele, baphendula bathi, “asizanga sive nokuva ukuba kukho uMoya Oyingcwele.” “Nanibhaptizelwe enini na phofu?” wababuza uPawulos, bathi bona, “Elubhaptizweni lukaYohane.”

Umpostile waya wabeka phambi kwabo iinyaniso ezinkulu ezisisiseko sethemba lomKristu. Wabaxelela ngobomi bukaKristu apha kulo mhlaba, nangokufa kwaKhe ngendlela ekhohlakeleyo nelihlazo. Wabaxelela ngendlela iNkosi yobomi eyayaphula ngayo imiqobo evale ingcwaba yavuka inoloyiso phezu kokufa. Wawuphinda umyalelo woMsindisi kubafundi baKhe: “Linikwe mna lonke igunya emazulwini nasehlabathini. Hambani ngoko niye kuzenza abafundi zonke iintlanga, nibabhaptizela egameni loYise, loNyana, loMoya Oyingcwele.” Mateyu 28:18, 19. Wabaxelela nangesithembiso sikaKristu sokuthumelauMthuthuzeli ekuya kuthi ngamandla aKhe, imiqondiso enamandla nemimangalisoyenziwe, watsho echaza nangendlela enobuqaqawuli esazaliseka ngayo esi sithembiso ngeMini yePentekoste.

Abazalwana bawaphulaphula amazwi kaPawulos ngomdla omkhulu nangovuyo oluzaliswe ngumbulelo nakukumangala. Ngokholo bayibamba inyaniso emangalisayo engombingelelo wocamagusho kaKristu, bamamkela njengoMhlanguli wabo. Baya babhaptizwa egameni likaYesu, waza wathi uPawulos “akubeka izandla phezu kwabo” bazuza nobhaptizo lukaMoya Oyingcwele, abathi ngalo bakwazi ukuthetha iilwimi zezinye izizwe nokuprofeta. Ngaloo ndlela, bakulungela ukusebenza njengabavangeli e-Efese nakwiindawo ezikufuphi kwanokuhamba bevakalisa iindaba ezilungileyo eAsia Minor.

Kwaba ngokuba nomoya othobekileyo nofundisekayo ukuze la madoda afumane amava awawenza ukuba aphume njengabasebenzi aye emasimini okuvunwa. Umzekelo wawo unika amaKristu isifundo esinexabiso elikhulu. Baninzi abanenkqubela encinane ebomini obungcwele kuba bazibona beneliseke kakhulu ukuba bangade bathabathe indawo yabafundi. Banelisekile lulwazi lwelizwi likaThixo olubaleka nje phezulu. Abanalo ulangazelelo lokutshintsha ukholo lwabo okanye into abayenzayo, ngenxa yaloo nto bangenzi malinge okuzuza ukukhanyaokungaphezukokobanako.

Ukuba abalandeli bakaKristu babengabafuni bobulumko abanyanisekileyo, babeya kukhokelelwa kumadlelo atyebileyo enyaniso abangazange bawazi. Othe wazinikela ngokupheleleyo kuThixo uya kukhokelwa sisandla sezulu. Usenokuba utobekile ade abe akanabo ubuchule; kanti ukuba uthi, ngentliziyo enothando nethembayo, athobele konke okuthethwayo kwentando kakThixo, amandla wakhe aya kwenziwa nyulu, azukiswe, zize izakhono zakhe zandiswe. Uya kuthi xa ezixabisa izifundo zobulumko obungcwele, umyalelo ongcwele unikelwe kuye; enziwe ukuba akwazi ukwenza ukuba ubomi bakhe bumzukise uThixo bube yintsikelelo nasehlabathini. “Ukutyhila kwamazwi akho kuyakhanyisa, kuqondisa abazizidenge.” Ndumiso 119:130.

Baninzi nanamhla abangazi nto ngokusebenza kukaMoya Oyingcwele entliziyweni, njengoko ayenjalo amakholwa ase-Efese, ukanti ayikho inyaniso efundiswa ngokucacileyo kakhulu elizwini likaThixo. Abaprofeti nabapostile bayigxininisile le ngongoma. UKristu ngokwaKhe usibiza ukuba sigqale elizweni lokukhula kwemifuno njengesibonelo sesenzeli esinguMoya waKhe ekuxhaseni ubomi basemoyeni. Incindi yomdiliya, inyuka isuka engcanjini, ingene ityhutyhe amasebe, ixhasa ukukhula iveze iintyatyambo nesiqhamo. Anjalo ke amandla kaMoya Oyingcwele anika ubomi, aphuma kuMsindisi, atyhutyhe umphefumlo, ahlaziye iinjongo nemitsalane, neengcinga azizise ekuthobeleni intando kaThixo, amenze lowo uwamkelayo ukuba athwale isiqhamo sezenzo ezingcwele.

IMbangi yobu bomi basemoyeni ayibonakali, neyona ndlela obunikwa buxhaswe ngayo obo bomi, ingaphaya kwamandla olwazi lomntu ukuba ichazwe. Noko kunjalo, ukusebenza kukaMoya kusoloko kuhambelana nelizwi elibhaliweyo. Njengasendalweni, kunjalo nakwilizwe likamoya. Ubomi bendalo bugcinwe umzuzu nomzuzu ngamandla ezulu; ukanti abuxhaswa ngommangaliso othe ngqo, kodwa ngokusetyenziswa

kweentsikelelo esinokufikelela kuzo. Ngoko ke, ubomi basemoyeni buxhaswangokusebenzisaizixhoboezinikwalulwazelelolukaThixo. Ukuba umlandeli kaKristu angakhulaafikelele "ebudodeni obupheleleyo, emlinganisweni wobukhulu bokuzala kukaKristu" (Efese 4:13), kufuneka atye isonka sobomi asele amanzi osindiso. Kufuneka ahlale aphaphame, athandaze, asebenze, kwizinto zonke, athobele imiyalelo kaThixo elizwini laKhe.

Sinaso nesinye isifundo kumava aloo makholwa amaYuda. Xa ayebhaptizwa nguYohane, ayengawuqondi ngokupheleleyo umsebenzi kaYesu njengomThwali weSono. Babethwele iimpazamo ezinkulu. Noko kunjalo, kwathi ngokukhanya okucacileyo, ngovuyo, bamamkela uKristu njengoMsindisi wabo baza bathi, ngokuthabatha unyawo ukubheka phambili, bafikelela ekutshintsheni kweemfanelo zabo. Ekufumaneni kwabo ukholo oluthe chatha ngobunyulu, kwabakho utshintsho oluhambelana noko ebomini babo. Ngokomqondiso wolu tshintsho, nanjengesiqinisekiso sokholo lwabo kuKristu, baphinda ukubhaptizwa egameni likaYesu.

Ngokwesiko lakhe, uPawulos wawuqala umsebenzi wakhe e-Efese ngokushumayela endlwini yesikhungu samaYuda. Waqhubeka ukusebenza apho iinyanga ezintathu, "exoxa . . . ebeyisela kwizinto ezingabo ubukumkani bukaThixo." Ekuqaleni wamkeleka kakuhle; kodwa njengakwezinye iindawo, wachaswa kakubi ngokukhawuleza. "Abanye babo baba neenkani abavuma ukuzinikela, basuka bayingcikiva iNdlela yeNkosi esidlangalaleni." [IBHAYIBHILE]. Bathi bakuzingisa ukuzala iindaba ezilungileyo, bayeka abapostile ukushumayela endlwini yesikhungu.

UMoya kaThixo wabakho ekwasebenza ngaye uPawulos ekusebenzeleni kwakhe abantu bezwe lakubo. Kwanikwa ubungqina obaneleyo ukoyisela bonke abalangazelela ngokwenene ukwazi inyaniso. Sekunjalo, abaninzi baziyekela ukuba balawulwe yintiyo nokungakholwa, baza bala ukuzinikela kobona bungqina bungathandabuzekiyo. Ngokoyikela ukuba ukholo lwamakholwa lwaluya kuba sengozini ngokusoloko benxulumene naba bachasi benyaniso, uPawulos wawahlula kubo wabahlanganisa abafundi baliqela elilodwa, liqhubeka neemfundiso zakhe kwisikolo sikaTirano, ititshala eyayibalulekile.

UPawulos wabona ukuba "umnyango omkhulu onamandla" wawuvuleka phambi kwakhe, nangona "bebaninzi nabachasi" 1 Korinte 16:9. IEfese yayinganelanga kuba yeyona ndawo intle kakhulu, kodwa yayikwayeyona ikhohlakeleyo, kwizixeko zase-Asiya. Iinkolo kunye neziyolo zenkanuko ezihlazisayo zazinolawulo kuluntu lwakhona. Phantsi kwesithunzi seetempile zayo, abophuli bomthetho bazo zonke iindidi babefumana ukhuseleko, buphuhla apho obona bubi buhlazisayo.

IEfese yayiyindawo edume ngonqulo lukaDiana [uAtemis]. Udumo lwetempile eyayinobuhle obumangalisayo ka"Diana uthixo wase-Efese" lwahamba kulo lonke elase-

Asiya nelizwe lonke. Ukubengezela kwayo okudlulisileyo kwayenza yaligugu, kungekuphela esixekweni, kodwa nasesizweni. Isithixo esasiphakathi etempileni, ngokwesithethe, kwakuthiwa siwe siphuma esibhakabhakeni. Kwakukrolwe kuso amagama angumfuziselo, ekwakukholelwa ukuba anamandla amakhulu. Kwabhalwa iincwadi ngabantu base-Efese ukuzama ukuchaza indlela yokusetyenziswa kwale mifuziselo.

Phakathi kwabo babezifundisisa ezi ncwadi zexabiso elikhulu, kwakukho iinkunkqele zobugqi, ezazinempembelelo enamandla kwiingqondo zabantu ababezaliswe ziinkolo, abanqulaumfanekiso owawulapho phakathi etempileni.

Umpostile uPawulos, ekusebenzeni kwakhe e-Efese, wanikwa imiqondiso eyodwa yokwamkelwa lizulu. Amandla kaThixo awayehamba kunye namalinge akhe, bababaninzi abaphiliswa izigulo zomzimba. “Waye noThixo esenza ngezandla zikaPawulos imisebenzi yamandla engahlali isihla; ngokokude kusiwe nakwimilwelwe iiqhiya nemibhinqo, ivela emzimbeni wakhe, zisuke kubo izifo, bathi noomoya abakhohlakeleyo baphume kubo.” Ezi zibonakaliso zamandla angasentla zaba namandla ngakumbi kunokuba zakha zanjalo e-Efese, zaye zaziluhlobo olungenakulinganiswa ngabanobugqi okanye ukuthakatha kwamagqwirha. Njengokuba le mimangaliso yayisenziwa ngegama likaYesu waseNazarete, abantu babanethuba lokubona ukuba uThixo wasezulwini wayenamandla angaphezu kwawabantu abanobugqi ababenqula isithixo uDiana. Kungoko iNkosi yasiphakamisa isicaka saYo, phambi kwabanquli-zithixo, phezulu kakhulu kwabona banamandla nabathandwa kakhulu abanobugqi.

Kanti ke, Lowo ethi yonke imimoya yobubi ithobe kuye nowanikela abakhonzi baKhe igunya phezu kwayo [imimoya], wayesaza kuba zisela okunye okulihlazo nokoyiswa abo babelidelile balingcolisa igama laKhe elingcwele. Ubugqi babalelwe ngumthetho kaMoses, ngokubulawa, ukanti amaxesha ngamaxesha babusenziwa emfihlakalweni ngamaYuda akreqileyo. Ngexesha lokutyelela kukaPawulos e-Efese, kwakukho apho esixekweni, “amaJuda athile awayejikeleza ekhupha iindimoni” (IBHAYIBHILE), awathi akubona imimangaliso awayeyenza “[b]azamela ukulibiza igama leNkosi uYesu phezu kwabanoomoya abakhohlakeleyo.” Oonyana “[a]basixhenxe bakaSkeva, umYuda, umbingeleli omkhulu,” bazama ukwenza oko. Bafumana umntu owayephethwe yidemon, bathetha naye besithi, “Sinifungisa uYesu lowo uvakaliswayo nguPawulos.” Waphendula“umoyaokhohlakeleyo,wathi,UYesu ndiyamazi, noPawulos ndiyamazi kakuhle; ke nina ningoobani na? Wesuka umntu obukuye umoya okhohlakeleyo, wabatsibela, wabagagamela wabeyisa, ngokokude babaleke baphume kuloo ndlu bengxwelerhiwe, beze.”

Ngolo hlobo, kwanikwa ubungqina obungenakuphazanyiswa bobungcwele begama likaKristu, kunye nentlekele ejongene nabo baya kulibiza bengenalo ukholo kubungcwele

bomsebenzi woMsindisi. “Angenwa kukoyika onke, lenziwa likhulu igama leNkosi uYesu.”

Iinyaniso ezazisoloko zifihliwe ngexesha elingaphambili zaya zaziswa ekuhleni. Ekwamkeleni kwawo ubuKristu, amanye amakholwa ayengazishiyanga ngokupheleleyo iinkolo zawo. Ayesakuthanda ukwenza izinto zobugqi . Ngoku, bakuba beyibonile imposiso yabo: “into eninzi yabakholiweyo [yeza] izivuma izixela izenzo za[yo].” Umsebenzi omhle wagqithela nakwabanye ababengamagqwirha; “yathi ke nento eyaneleyo yabasebenza izenzo zobugqi, yazizisa ndaweni-nye iincwadi zayo yazitshisa phambi kwabo bonke; bawabala amaxabiso azo, bafumana engamawaka amashumi mahlanu esilivere. Lenjenjalo ke ilizwi leNkosi ukwanda ngamandla nokweyisa.”

Ngokutshisa iincwadi zabo zobugqi, amakholwa aguqukileyo ase-Efese ayebonisa ukuba izinto awayefudula ukuzonwabela, ngoku ayezithiyile. Kwakungenxa yobu bugqi abaya bamkhubekisauThixo baza babeka ubomi babo esichengeni; baza bayibonisa ingqumbo yabo ngakobu bugqi. Ngaloo ndlela babonisa inguquko yenene.

Ezi ncwadana zokuthetha nemimoya zazinemigaqo neendlela zokuxhumana nemimoyaemibi. YayiyimigaqoyokunqulauSathana —iindlela zokucela uncedo lwakhe nokuzuza ulwazi kuye. Ngokuzigcina ezi ncwadi, abafundi babeya kuba bazibeka esichengeni sokulingwa; ngokuzithengisa babeya kuba babeka isihendo endleleni yabanye. Babebushiyile ubukumkani bobumnyama, kwaye abazange bathandabuze ukuwatshabalalisa amandla abo nokuba kwenzeka ntoni. Ngolo hlobo yaba iyoyisa inyaniso ngaphaya kwekratshi nokuthanda imali kwabantu.

Ngoku kubonakalaliswa kwamandla kaKristu, kwazuzwa uloyiso olukhulu lobuKristu kanye emnyango wenkolo. Impembelelo yoko kwenzekayo yahamba kulo lonke ngaphezu kokuba nokuyiqaphela kukaPawulos. Zasasazeka iindaba ngokubanzi, lalikhulu igalelo elabakhoyo emsebenzini kaKristu. Le mibono yahlala ezingqondweni zabantu yaba zizixhobo zokuzuza abaguqukela evangelini sekulithuba elide emvakokuba umpostile elugqibile uhambo lwakhe.

Iye ithethwe ngomdla into ethi, iinkolelo zobuhedeni ziye zathi shwaka phambi kwenkcubeko yenkulungwane yamashumi amabini. Noko kunjalo, ilizwi likaThixo, nobungqina obomeleleyo beenyaniso buxela ukuba ubugqi busenziwa nakule mihla njengakwimihla yabanobugqi bakudala. Indlela yobugqi bakudala, ngokwenene, iyinto enye nale ibizwa ngokuthi lunqulo lwasemoyeni lwale mihla. USathana ufumana inyoba eya kumawaka eengqondo ngokuziveza njengabahlobo abafayo. IziBhalo ziyatsho ukuthi, “ke bona abafileyo abazi lutho.” Intshumayeli 9:5. Iingcinga zabo, uthando lwabo, intiyo yabo, zitshabalele. Abafileyo abathethi nabaphilileyo. USathana, ngokunyaniseka kubuqhopholololo bakhe bakuqala, usebenzisa eli qhinga ukuze azilawule iingqondo.

Ngonqulo lwemimoya, abaninzi abagulayo, abafelweyo, nabafuna ulwazi, bathetha nemimoya engendawo. Bonke abadakasela kulo mhlaba basengozini. Ilizwi lenyaniso lixela indlela uThixo ababona ngayo. Ngamaxesha akudala, [uThixo] wawisa ugwebo olungqongqo kukumkani owaya kufuna icebiso kusiyazi ongumhedeni: “Kungokuba kungekho ThixokwaIsrayelina,lentoniyakubuzisakuBhahali-zebhubhi,

uthixo wase-Ekron? Ngako oko utsho uYehova ukuthi, Isingqengqelo eso, unyoke waya kuso, akusayi kuhla kuso; inene uya kufa.” 2 Kumkani 1:3, 4.

Abantu bobugqi bexesha labahedeni, banabantu abafana nabo kwizinyanya, kumagqirha, nakwabaxela izihlo kwangaphambili [fortune-tellers] zale mihla. Amazwi afihlakeleyo awayethetha e-Endore nase-Efese asabalahlekisa abantwana babantu ngamazwi awo axokayo. Ukuba bekungasuswa isigqubuthelo emehlweni ethu, besingabona izithunywa zongendawo zisenza bonke ubuchule bazo ukulahlekisa nokutshabalalisa. Ngalo lonke ixesha kukho impembelelo eyeza ukuba abantu bamlibale uThixo, apho uSathana usebenzisa amandla akhe okuthakatha. Xa abantu beyekela kwimpembelelo yakhe, kuthi bengekaqondi, ibe ingqondo ididekile nomphefumlo ungcolisiwe. Isiyalo sikampostile kwibandla lase-Efese kufuneka sithotyelwe ngabantu bakaThixo namhlanje: “Kanjalo musani ukuba nabudlelane ngemisebenzi yobumnyama engenasiqhamo makube kukhona niyohlwayayo.” Efese 5:11.

Isahluko 28—Imihla Yokusebenza Nzima Nokulingwa

[Esi sahluko sisekwe kwiZenzo 19:21-41;Zenzo 20:1]

Ngaphezu kweminyaka emithathu, iEfese yayiliziko lomsebenzi kaPawulos. Kwaqalwa apha ibandla elakhula ngokukhawuleza, zaza iindaba ezilungileyo zasityhutyha sonke isithili saseAsiya, phakathi kwamaYuda nabeeNtlanga.

Ngeli xesha, umpostile wayenethuba ecinga ngolunye uhambo lovangelo. “Wamisa emoyeni wakhe uPawulos ukuba athi, elityhutyhile elaseMakedoni nelaseAkaya, aye eYerusalem, esithi, Emveni kokuba ndithe ndakhona, ndimelwe kukuba ndibone neRoma.” Ngokuhambelana neli cebo, “wathuma ke kwelaseMakedoni bababini kwabamlungiselelayo, uTimoti noErasto;” kwathi kuba esenengqondo yokuba umsebenzi e-Efese usabufuna ubukho bakhe, wagqiba ukuba akhe ahlale kude kube semva kwePentekoste. Nangona kunjalo, kwabakho isiganeko esenzeka ngesiquphe, esaya sakukhawulezisa ukuhamba kwakhe.

Kanye ngonyaka, e-Efese kwakuye kubekho iinkonzo ezizodwa zokuvuyisana noDiana. Zazitsala abantu abaninzi abaphuma kuso sonke isithili. Ngalo lonke elixesha, imibhiyozo yayiba nemivuyo emikhulu nobuhle obukwanjalo.

Eli xesha ledini elikhulu, lalilixesha lesihendo kwabo babebatsha enkolweni. Iqela lamakholwa elalihlangana kwisikolo sikaTirano laba lilizwi elikrasayo kwingoma yesiyunguma, likwayimpoxo, isigculelo, nentlekisa. Imisebenzi kaPawulos yayinegalelo elivakalayo [ekulweni] nonqulo lobuhedeni, kangangokuba kwabakho ukuhla okuqaphelekayo kubukho babantu kumgidi wesizwe nasemoyeni wabo banqulayo. Impembelelo yeemfundiso zakhe yadlula ngaphaya kwabo baguqukele enkolweni [yakhe]. Abaninzi abangazange bazamkele ekuhleni iimfundiso balufumana ukhanyo kangangokuba bayeka ukubathemba oothixo babo bobuhedeni.

Kwabakho enye into engunobangela wokunganeliseki. E-Efese kwakukhule ishishini elaba banzi linenzuzo lokwenziwa nokuthengiswa kweendawo ezincinane zokunqulela izithixokunye nemifanekiso, izinto ezazakhiwe ngokwetempile nomfanekiso kaDiana. Abo babenomdla kweli shishini baphawula ukuba ingeniso yabo iyehla, baza bonke, ngamxhelo-mnye balubeka phezu kokusebenza kukaPawulos olu tshintsho lungamkelekanga.

UDemetriyo, owayesenza iitempile zesilivere, wabizela ndawonye abasebenzi bobuchule bakhe, wathi: “Madoda, niyazi kakuhle ukuba buphuma kule nzuzo ubutyebi bethu; kananjalo niyabona, niyeva, ukuba akuse-Efese kodwa, kuphantse ukuba kulo lonke elaseAsiya, athe lo Pawulos waphambukisa isihlwele esaneleyo, ngokusoyisa ngamazwi athi, asingoothixo abo benziwa ngesandla. Asisiso ke esi sabelo sethu sodwa esisichenge sokudelwa; kwanetempile yothixokazi omkhulu uArtemis [Diana] iza kubalelwa ekuthini

yinto engento, butshabalale ke nobungangamela bakhe, ohlonelwa lelaseAsiya liphela nelimiweyo.” La mazwi aba nevuso elikhulu lovelwano ebantwini. “Bazala ngumsindo, bankqangaza, besithi, Mkhulu uArtemis wabase-Efese!”

Ingxelo yale ntetho yajikeleza ngokukhawuleza. “Wazala umzi uphela sisidubedube.” Wazingelwa uPawulos, kodwa akafunyanwa. Abazalwana bakhe, bayithi rheshe into yengozi, bakhawulezisa ukumsusa kuloo ndawo. Iingelosi zikaThixo zathunyelwa ukuba zimkhusele umpostile; lalingekafiki ixesha lakhe lokufela inkolo.

Bathi bakungamfumani lowo babenomsindo ngakuye, “bamthi hlasi uGayo noAristarko, abelaseMakedoni, ababehamba noPawulos,” bahamba nabo ngokukhawuleza besiya “ngamxhelo mnye endaweni yokubonela.”

Indawo awayezinyeliswe kuyo uPawulos yayingekho kude, waza wayiva kwangoko ingozi ababekuyo abazalwana bakhe abathandekayo. Walibala ngeyakhe inkuseleko, walangazelela ukuya kwangoko endaweni yomboniso ukuba athethe nabavukeli. Noko kunjalo “abamvumela abafundi.” UGayo noAristarko babengengawo amaxhoba awayefunwa ngabantu; kwakungekho bubi babubambeka kubo. Ukuba bekunokuthiwa tshe nje ubuso obuxwebileyo nobuxhwalekileyo bukampostile [uPawulos], bebuya kuvusa eyona yakha yamibi imizwa yesixuku kungabikho nelona lincinane ithuba lokuba bungasinda ubomi bakhe.

UPawulos wayesafuna ukukhusela inyaniso phambi kwendimbane, kodwa ekugqibeleni wanqandwa sisigidimi esiphuma kwindlu yemiboniso. “Abathile ke bakubaphathi belaseAsiya, benobuhlobo kuye, bathumela kuye, bembongoza ukuba angazinikeli endaweni yokubonela.”

Isiphithiphithi saya siqhubeka ngokukhula. “Abanye . . . benkqangaza enye into, abanye yimbi, kuba ibandla labe lidubadubekile; baye abaninzi bengazi ukuba babuthelene ngenxa yantoni na.” Into yokuba uPawulos namanye amaqabane akhe babephuma kumaHebhere yenza ukuba amaYuda alangazelele ukubonisa ngokuphandle ukuba wona ayengahambisani naye kunye nomsebenzi wakhe. Aya azisa omnye wawo phambi kwabantu ukuba aze acacise indawo yawo. Akhetha isithethi uAlesandire, omnye wabatyhidi, owayesebenza ngobhedu, awathi uPawulos kamva xa athetha ngaye wamenzela inkohlakalo embi kakhulu. 2 Timoti 4:14. UAlesandire wayeyindoda enobuciko kakhulu waza wasebenzisa onke amandla anawo ukujika umsindo wabantu ukuba uye kuphela kuPawulos nabahlobo bakhe. Isihlwele sathi sakumbona ukuba ungumYuda, samlahlela ecaleni “benza inzwinini enye bonke bephela, besithi, Mkhulu uArtemis wabase-Efese!”

Ekugqibeleni, ngenxa yokudinwa, bakha bayeka, kwabakho inzolo yomzuzwana. Umbhali wesixeko wazama ukuthomalalisa ingxolo anikwe ithuba, kwathi ngenxa

yesikhundla sakhe bamphulaphula. Wahlangana nabantu kule ndawo bakuyo [ngengqondo] ebonisa ukuba kwakungekho sizathu seso siphithiphithi. Wabanika umngeni ukuba bacingisise. Wathi: “Madoda ase-Efese, kanene nguwuphi na umntu ongaziyo, ukuba umzi wase-Efese ungumgcini-tempile wothixokazi omkhulu uArtemis, nowomfanekiselo owawa kuZeyus? Zingenakuphikwa nje ke ezo zinto, nimelwe kukuthi nizole, ningenzi nanye into ngobutyhuthutyhuthu, kuba niwazise aphala madoda,engebaphangi batempile, nabanyelisi bothixokazi wenu. Ukubake ngoko uDemetriyo neengcibi ezinaye banendawo emntwini, zikho iimini zamatyala, akho namabamba; mabamangalelane. Ke ukuba nifuna into nganto zimbi, yoconjululwa kwesesikweni intlanganiso. Kuba sizizichenge zokumangalelwa ngesaqunge sanamhla, kungekho nasinye isizathu nje, esingaba nako ngaso ukwenza ilizwi ngale mbuthumbuthu. Akutsho, wayindulula intlanganiso.”

Kwintetho yakhe uDemetriyo wayethe, “Ubuchule bethu busesichengeni.” La mazwi atyhila oyena nobangela wesiphithiphithi e-Efese, kunye nonobangela wentshutshiso eninzi eyalandela abapostile emsebenzini wabo. UDemetriyo nabanye abatyhidi kunye naye babona ukuba ngemfundiso nokusasazeka kweendaba ezilungileyo ishishini lemifanekiso lalisesichengeni. Ingeniso yababingeleli babahedeni kunye namachule yayisesichengeni, kwaza ngenxa yesi sizathu, uPawuloswafumana inkcaso enkulu.

Isigqibo sombhali kunye nabanye ababekwizikhundla ezihloniphekileyo esixekweni samveza uPawulos njengomsulwa kuzo naziphina izenzo zolwaphulo-mthetho. Olu lwaba lolunye uloyiso lobuKristu kuyo yonke imposiso nenkolo. UThixo wayevuse umgwebi omkhulu ukuba amele abapostile baKhe asibambe sibuye umva isihlwele esinesiphithiphithi. UPawulos wazaliswa ngumbulelo entliziyweni yakhe kuba ubomi bakhebuye basindiswa baza nobuKristu abahlaziswa sisihlwele e-Efese.

“Emva kokuphela kwesiphithiphithi eso, uPawuloswababizela kuye abafundi, wababulisa, waphuma waya kwelaseMakedoni.” Wakhatshwa kuhambo lwakhe ngabazalwana abanyanisekileyo ababini base-Efese, uTikiko noTrofimo.

Kwafikelela esiphelweni ukusebenza kukaPawulos e-Efese. Ulungiselelo lwakhe lwaba lithuba lomsebenzi othe rhoqo, unezilingo ezininzi, nokubandezeleka okukhulu. Wabafundisa abantu esidlangalaleni nakwimizi ngemizi, eneenyembezi ekufundiseni kwakhe nasekubalumkiseni. Wathi rhoqo echaswa ngamaYuda, awayengazange ayeke ukuvusa umnyele wentiyo ebantwini ngakuye.

Ngexesha wayesilwa nenkcaso, etyhalela phambili umsebenzi weendaba ezilungileyo ngolangazelelo olungatyafiyo, uPawulos wayethwele emphefumlweni wakhe umthwalo onzima wawo onke amabandla.

Iindaba zokreqo kwamanye amabandla awayewatyalile kwamvisa ubuhlungu obukhulu. Wayesoyika hleze kuthi kanti imizamo yakhe ngenxa yawo yayinokubonakala ililize. Wachitha ubusuku obuninzi engalali ethandaza ecinga nzulu ngakumbi akuva ngeendlela ekwakusenziwa ngazo ukuthintela umsebenzi wakhe. Wathi akuba nethuba, ngokunyanzelwa yimeko, wawabhalela amabandla, ewakhalimela, ewacebisa, ewaluleka, ekwawakhuthaza. Kwezi leta, umpostile akagxili kwazakhe izilingo, ukanti kukho ukuthi tshe imibono ethile ngokusebenza kwakhe emsebenzini kaKristu. Imivumbo nokuvalelwa entolongweni, ingqele nendlala nokunxanwa, iingozi emhlabeni naselwandle, esixekweni nasentlango, kubantu baselizweni, kubahedeni, nakubazalwana ababuxoki—konke oko wakuthwala ngenxa yeendaba ezilungileyo. Waye“nyeliswa,““etshabhiswa,” esenziwa “inkunkuma yazo zonke izinto,” “ethingaza,” “etshutshiswa,” “ebandezelwa ngenxa zonke,” “esemngciphekweni amaxa onke,” “emana enikelwa ekufeni ngenxa kaYesu.”

Phakathi kwesaqhwithi senkcaso esithe rhoqo, ukunkqangaza kweentshaba, nokushiywa ngabahlobo, umpostile odiniweyo waphantsa waphelelwa sisibindi. Waya wakhangela emva eKhalvari waza wathi ngomfutho omtsha wabheka phambili ekusasazeni Owabethelelwayo. Wayehamba indlela enamathontsi egazi eyahanjwa nguYesu. Akazange afune kukhululwa edabini ade asibeke phantsi isikrweqe sakhe ezinyaweni zoMhlanguli wakhe. [297]

Isahluko 29—Isigidimi Sesilumkiso Nokucebisa

[Esi sahluko sisekwe phezu kweNcwadi yabaseKorinte 1]

Ileta yokuqala eya kwibandla laseKorinte yayibhalwe ngumpostile uPawulos ngeentsuku zakhe zokugqibela zokuhlala e-Efese. Awakho amanye [amakholwa] awaziva enomdla omkhulu kuwo okanye awenza amalinge amaninzi engaphumli ngenxa yawo njengamakholwa aseKorinte. Wasebenza phakathi kwawo unyaka onesiqingatha, ewalathisa kuMsindisi owabethelelwayo wabuya wavuka njengekuphela kwendlela yosindiso, ewacela ukuba axhomekeke ngokupheleleyo kumandla aguqulayo obabalo lwaKhe. Phambi kokuba kwamkelelwe kulwalamano lwebandla abo bamkela ubuKristu wayeqinisekisa ukuba bafumana imfundiso eyodwa ngamalungelo nemisebenzi yekholwa elingumKristu, waye ezama ngokwenene ukuwanceda ukuba athembeke kwizifungo zawo zobhaptizo.

UPawulos wayeyibona kakuhle imfazwe ekufuneka iliwe ngumphefumlongamnyekunye nezenzelelizobubiezisolokozifuna ukukhohlisa nokubambisa, kwaye wasebenza engaphumli esomeleza abo babebatsha elukholweni. Wayebabongozile ukuba bazinikele ngokupheleleyo kuThixo; kuba wayesazi ukuba xa imiphefumlo isilele ukuzinikela ngolu hlobo, isono asishiywa, ilithe nemizwa zilwele ukulawula, izihendo ziphazamise isazela.

Ukuzinikela kufuneka kuphelele. Wonke umphefumlo obuthakathaka, othandabuzayo, olwayo ozinikela ngokupheleleyo eNkosini uxhumaniswa ngqo nezenzeleli ezimenza oyise. Izulu lisondele kuwo, unenkxaso noncedo lwezithunywa zenceba ngalo lonke ixesha lokulingwa nentswelo.

Amalungu ebandla laseKorinte ayerhangqwe kukukhonzwa kwezithixo nombulo okukwiqondo eliphezulu lomtsalane. Ngexesha umpostile wayekunye nabo, ezi mpembelelo zazinamandla amancinane kuwo. Ukholo oluqinileyo lukaPawulos, imithandazo yakhe eshushu, namazwi emfundiso anyanisekileyo, ngaphezu kwako konke, ubomi bakhe obungcwele, zizinto ezawancedayo ukuba amlandule u-mna ngenxa kaYesu endaweni yokonwabela iziyolo zesono.

Emva kokuba emkile uPawulos, kwavuka iimeko ezimaxongo; umdiza owawuhlwayelwe lutshaba wavela phakathi kwengqolowa, kwathi kungekudala waqala waveza iziqhamo ezibi. Eli yayilixesha lokulingwa okukhulu kwibandla laseKorinte. Umpostile wayengasekho phakathi kwabo ukuba avuselele ulangazelelo nokubanceda kwimizamo yokuphila ngokuhambelana noThixo, kwaza, kancinane kancinane, abanye baya besiba nokuyekelela nokungakhathali, bavumela ukulawulwa lilithe neminqweno yabo yemveli. Lowo wayesoloko ebakhuthazela ukuba banyukele ngasentla kubunyulu nokuhamba ngokuthe tye wayengasekho kunye nabo, kwaye abazange babembalwa abathi

ngexesha lokuguquka kwabo bayiyeka imikhwa yabo emibi, abaya babuyela ezonweni zabo ezihlazisayo zobuhedeni.

UPawulos wayelibhalele ngokufutshane ibandla esithi “ningazidibanisi” namalungu aqhubeka nokuziphatha kakubi; kodwa abaninzi bayithabatha ngenye indlela into ethethwa ngumpostile, baphikisana ngamazwi akhe, ngoko bafumana isizathu sokungawuthobeli umyalelo wakhe.

Ibandla lathumela ileta kuPawulos lifuna ingcebiso ngemiba eliqela, kodwa ingathethi nto ngezono ezibi ezikhoyo phakathi kwabo. Noko kunjalo, umpostile watyhilelwa ngamandla nguMoya Oyingcwele ukuba eyona meko iyiyo yebandla ifihliwe, nokuba, le leta yayikukuzama ukutsala kuye iintetho ababenokuthi ababhali baziguqulele ukufezekisa ezabo iinjongo.

Ngeli xesha, kwakukho e-Efese amalungu endlu kaKlowe, usapho lwamaKristu awayesaziwa eKorinte. UPawulos wabuza kuwo ngesimo sezinto, aza amxelela ukuba ibandla lichithwa ziyantlukwano. Ukungavani okwakuqhubeke ngexesha lokutyelela kuka-Apolo kwakhula kakhulu. Iititshala zobuxoki zaziwakhokelela amalungu ekuzideleni iimfundiso zikaPawulos. Iimfundiso nemimiselo yeendaba ezilungileyo zazigqwethiwe. Kwaya kukhula ikratshi, ukunqula izithixo, umbulo, phakathi kwabo babekhe batshiseka ngobomi bobuKristu.

Wathi wakubekwa lo mfanekiso phambi kwakhe, uPawulos waqonda kakuhle ukuba eyona nto wayeyoyika ngokwenene yenzeka. Noko kunjalo, akazange ayekele kwingqondo ethi, umsebenziwakhewabalilize. Wayawathi “esekuxinezelekeniokukhulu”nangee“nyembezi ezininzi,” wafuna icebiso kuThixo. Ngewayevuye kakhulu ukuba wayenokuya kwangoko eKorinte, ukuba oko yayiyeyona ndlela ilumkileyo anokuyilandela.Waqonda ukuba, kwimeko akuyo amakholwa ngelo xesha, aye ngayikuzuza ngobukho bakhe, waza wathumela uTito ukuba amlungisele indlela yokuya kwakhe kamva. Wathi, ebeke nxamnye yonke indlela aziva ngayo ngenyathelo labo baziphatha njengoko kubonakala kugqwetheko olubi kangako, egcine umphefumlo wakhe ugxile kuThixo, umpostile wabhalela ibandla laseKorinte eyona leta eyaka yatyeba, neyona ifundisayo, neyona inamandla kuzo zonke iileta zakhe.

Ngokucacisa okungathethekiyo, waphendula imibuzo emininzi eyahlukeneyo eyaziswa libandla, wandlala imithetho-siseko yento yonke, ekuya kuthi ukuba ilandelwe, ibakhokelele kumgangatho ophezulu ngokwasemoyeni. Babesengozini, kwaye engakwazi ukuyinyamezela ingcamango yokuwa phantsi ngeli xesha libaluleke kakhulu lokuba afikelele kwiintliziyo zabo. Ngokunyaniseka, wabalumkisa ngeengozi abakuzo wabakhalimela ngenxa yezono zabo. Waphinda ukubalathisa kuKristu ezama ukuvuselela ngokutsha ubushushu bokuzinikela kwabo kokuqala.

Uthando olukhulu ngakumakholwa aseKorinte awayenalo umpostile lwatyhilwa kumbuliso wobubele ebandleni. Wabhekisa kumava abo ekubuyeni ekukhonzeni izithixo baze ekunquleni nasekusebenzeleni uThixo wenyaniso. Wawakhumbuza ngezipho zikaMoya Oyingcwele awazifumanayo, wabonisa ukuba yayililungelo labo ukuthi rhoqo ukubheka phambili ebomini bobuKristu bade bafikelele kubunyulu bobungcwelebukaKristu. Wabhala esithi, “Kuba natyetyiswa kuye ngezinto zonke, ngokuthetha konke, nangokwazi konke; njengokuba ubungqina bukaKristu baqiniswayo kuni; ngokokude ningasileli nakwesinye isipho enisibabalweyo; nilinde kakhulu ukutyhileka kweNkosi yethu uYesu Kristu.”

UPawulos wathetha ngokuphandle ngembambano eyavuka kwibandla laseKorinte, wawayala amalungu ukuba ahlukane nokukruthakruthana. “Ndiyaniyala, bazalwana,” wabhala watsho, “ngalo igama leNkosi yethu, uYesu Kristu, ukuba nithethe nto-nye nonke, nokuba kungabikho zahlukahlukano kuni; ke nibe ngabalungisiweyo, nigqibelele ngqoqweni-nye, nasicamangweni sinye.”

Umpostile waziva ekhululekile ukuxela indlela nokuba ngubani omxelele ngeyantlukwano ebandleni. “Kuba ndaziswe ngani, bazalwana bam, ngabakuloKlowe, ukuba kukho iimpikiswano phakathi kwenu.”

UPawulos wayengumpostile ophefumlelweyo. Iinyaniso awayezifundisa abanye wayezifumana “ngokutyhilelwa;” ukanti iNkosi ayizange imtyhilele namaxesha onke imeko yabantu baYo. Kule imeko, abo babenomdla wokubona impumelelo ebandleni laseKorinte, nababubonayo ububi buthubeleza bungena, bawubeka umcimbi phambi kompostile, kwaza kwathi, ngezityhilelo zezulu awayezifumene ngaphambili, wakwazi ukwenza isigqibo ngesimilo sezinto ezazisenzeka. Nangona iNkosi yayingamnikanga isityhilelo esitsha ngaloo meko yelo xesha, abo babefuna ngokwenene ukukhanya basamkela isigidimi sakhe njengesibeka ingqondo kaKristu. INkosi yayimbonise ubunzima neengozi ezaziya kubakho emabandleni, kwaza kwathi xa ububi bukhula, umpostile wakuqonda ukubaluleka kwazo. Wayekulungele ukulikhusela ibandla. Kwakufuneka ekuphaphamele ukujonga imiphefumlo njengokufuneka enike ingxelo kuThixo, ngenxa yoko, kwakungalungile na ukuba aziqaphele iingxelo ezingovukelo kunye neeyantlukwano phakathi kwawo [amakholwa]? Ngokuqinisekileyo; nokukhalima awakuthumelayo ngokuqinisekileyo kwakuphefumlelwe nguMoya kaThixo njengazo zonke ezinye iileta zakhe.

Umpostile akazange athethe ngeetitshala zobuxoki ezazifuna ukutshabalalisa isiqhamo somsebenzi wakhe. Ngenxa yobumnyama neyantlukwano ebandleni, wabanobulumko bokungahambi phambili ekubakhathazeni ngokuthetha ngezo zinto, ngokoyikela ukumkisa abanye kuyo inyaniso. Wabakhangelisa kowakhe umsebenzi phakathi kwabonjengalowo “womakhi oyintloko,” owabeka isiseko baza abanye bakha

phezu kwaso. Noko kunjalo akazange aziphakamise; koko wasuka wathi, “Thina singabasebenzisi bakaThixo.” Akazange abange ukuba unobulumko bakhe, kodwa wavuma ukuba ngamandla ezulu kuphela amenza ukuba ayinike inyaniso ngendlela emkholisayo uThixo. Emanyene noKristu, eyonatitshala inkulu kuzo zonke, uPawulos wakwazi ukunika izifundo zobulumko bezulu, ezalungela zonke iindidi zabantu, nezaziyakuba lulutho ngamaxesha onke, kuzo zonke iindawo, naphantsi kwazo zonke iimeko.

Phakathi kobubi obukhulu obathi babakho phakathi kwamakholwaaseKorinte,yaba kukubuyelakwizithetheezihlazisayo zobuhedeni. Omnye owayekhe ngaphambili, waya wabuyela kwindlela yemikhwa yombulo ngokokude ahlele kowona mgangatho uphantsi ngokwelizwe leeNtlanga. Abapostile balicenga ibandla ukuba limsuse phakathi kwalo loo mzalwana “wenze loo ntlondi.” Wabayala ngelithi “Anazi na ukuba igwele elincinane libilisa intlama iphela? Likhupheni ngoko kuthi tu igwele elidala, ukuze nibe yintlama entsha, ekubeni ningabangenagwele.”

Obunye ububi obukhulu obabukho ebandleni yayikukusana ezinkundleni zomthetho kwabazalwana. Mkhulu umsindleko owenziwayo wokulungisa ubunzima phakathi kwabazalwana. UYesu ngokwaKhe wanika imfundiso ecacileyo ngendlela imicimbi enjalo emayilungiswe ngayo. UMsindisi wayecebise wathi, “Ukuba ke umzalwana wakho uthe wakona yiya umohlwaye inguwe naye ninedwa; ukuba uthe wakuva, woba umzuzile umzalwana wakho. Ke ukuba uthe akeva buyauthabathe nawe abe mnye nokuba babini, ukuze onke amazwi amiswe ngomlomo wamangqina amabini nokuba mathathu, Ukuba ke uthe akabeva, xelela ibandla; ukuba ke uthe akaliva nebandla, kuwe makabe njengoweentlanga nombuthi werhafu. Inene, ndithi kuni, Konke enithe nakubopha emhlabeni, kobotshwa emazulwini; nako konke enithe nakukhulula emhlabeni, kokhululwa emazulwini.” Mateyu 18:15-18.

UPawulos waya wathi, ngokuphandle, wabhalela amakholwa aseKorinte, awayelahlekelwe ngumbono weli cebiso licacileyo, ewaluleka, ewangxolisa. Wabuza esithi, “Kukho na umntu kuni, enendawo ngakomnye, onobuganga bokummangalela phambi kwabangemalungisa, angammangaleli phambi kwabangcwele? Anazina,ukubaabangcwele aba baya kuligweba ihlabathi? Ukuba ke ihlabathi ligwetywa phambi kwenu, anikufanele na ukuwathetha awona mancinanana amatyala? Anazi na, ukuba siya kugweba izithunywa zezulu? Kobekaphi na ke kwizinto zobu bomi? Xa sukuba ke ngoko nisiya ematyaleni ngezinto zobu bomi, nimisa abo bangento kulo ibandla, ukuba kugwebe bona na? Nditsho ukuze nidane. Kude akwabakho noko sisinye na isilumko phakathi kwenu, esingaba nako ukulamla phakathi kwabo abazalwana? Usuka umzalwana amangalelane nomzalwana,athi noko akwenze phambi kwabangakholiweyo. Seninciphile ke kanye ngokokuthi nimangalelane. Yini na ukuba ningathi kanye nivume ukoniwa? . . .

Nisuka nina none abanye, nilumkise, nako oko nibe nikwenza kubazalwana. Anazi na, ukuba abangemalungisa abayi kubudla ilifa ubukumkani bukaThixo?”

USathana uhleli ngamaxesha onke efuna ukungenisa ukungathembani, ukuphela kwemvisiswano, nolunya phakathi kwabantu bakaThixo. Kuya kuthi rhoqo ukulingwa kwethu ukuba sibone ukuba kuphazanyiswa amalungelo ethu, naxa kungekho sizathu sisiso sokuba sizive njalo. Abo ukuthanda kwabo u-mna kunamandla ngaphezu kokuba bathande uKristu kunye nomsebenzi waKhe baya kubeka okwabo kuqala baze babhenele nakweyiphina into abayibona ifanelekile ukuba ibakhusele ibaxhase. Nabaninzi ababonakala bengamaKristu asezingqondweni, baye bathintelwe likratshi nokuziphakamisa ekuyeni ngasese kwabo bacinga ukuba basemposisweni, ukuba bathethe nabo ngomoya kaKristu, bathandazelane kunye. Abanye bathi bakucinga ukuba boniwe [balinyaziwe] ngabazalwana, basuka baye emthethweni endaweni yokulandela umthetho woMsindisi.

AmaKristu akufuneki abhenele ezinkundleni zobuRhulumente ukulungisa iiyantlukwano ezithi zibekho phakathi kwamalungu ebandla. Kufuneka iiyantlukwanoezinjalo zigqitywephakathikwawo, okanye libandla, ngokuhambelana nomyalelo kaKristu. Nokuba kuye kwabakho ukusweleka kobulungisa, umlandeli kaYesu onobulali nozithobileyo [uYesu] uya kuvuma “ukoniwa” endaweni yokwaneka phambi kwehlabathi izono zabazalwana bakhe ebandleni.

Ukumangalelana phakathi kwabazalwana kulihlazo kwinjongo yenyaniso. AmaKristu asana emthethweni abeka ibandla esichengeni sokugculelwa ziintshaba zalo, benze ukuba amagunya obumnyama abe novuyo [loloyiso]. Bamngxwelerha ngokuthi uKristu bamhlazise ekuhleni. Ngokungahoyi igunya lebandla, babonisa ukujongela phantsi uThixo, owanika ibandla igunya lalo.

Kule leta eya eKorinte, uPawulos wazama ukubabonisa amandla kaKristu okubakhusela ebubini. Wayesazi ukuthi, ukuba bangayilandela imiqathango ebekiweyo, babeya komelela emandleni aLowo unaMandla onke. Njengendlela yokubanceda ukuba bohlukane nobukhoboka besono ukuze bafikelele ekugqibeleleni kobungcwele nokoyika iNkosi, uPawulos wabakhuthaza ukuba babange Lowo babekhe banikela ubomi babo kuYe ngexesha lokuguquka kwabo. Watsho esithi, ” “NingabakaKristu,” watsho njalo. “Aningabenu . . . nathengwa ngexabiso. Mzukiseni ke uThixo ngomzimba wenu nangomoya wenu, izinto ezizezikaThixo ezo.”

Umpostile wazandlala ngokucacileyo iziphumo zokubuya umva kubomi bobunyulu nobungcwele kuyiwe kwizenzo ezikhohlakeleyo zobuhedeni. Wabhala wathi, “Musani ukulahlekiswa, abenza umbulo, nabakhonzi bezithixo, nabakrexezi, . . . namasela, namabawa, namanxila, nabatshabhisi, nabaphangi, abayi kubudla ilifa ubukumkani bukaThixo.” Wabacenga ukuba bakulawule ukuvutha kwabo yinkanuko ephantsi kunye

nokuthanda ukutya. Wabuza: “Anazi na, ukuba umzimba wenu uyitempile yoMoya Oyingcwele ongaphakathi kwenu, eninaye evela kuThixo?”

Nangona uPawulos wayenesipho sobuchopho obukhulu, ubomi bakhe babutyhila amandla obulumko obungaqhelekanga, obabumenza akhawuleze ukuwubona nzulu umcimbi kwanentliziyo enovelwano, izinto ezamenza afikeleleke kwabanye akwazi nokuvusa indalo yabo engcononokubakhuthaza ukuba baxhunele kubomi obuphezulu. Intliziyo yakhe yayizaliswe luthando lwenene ngakumaKristu namakholwa. Wayenolangazelelo lokubabona bebonakalisa ubungcwele bangaphakathi obabuya kubaqinisa ekulweni nesihendo. Wayesazi ukuba kulo lonke inyathelo abalithabathayo endleleni yobuKristu babeya kuchaswa sisikhungu sikaSathana nokuba baya kuba semadabini yonke imihla. Kwakufuneka bakuphaphele ukunyebelezela kokuza kotshaba, lubuyisela ngokunyanzelisa imikhwa emidala nokukekela kwabo kwemveli, bahlale ekuthandazeni amaxa onke. UPawulos wayesazi ukuba amanqanaba aphezulu obuKristu angafikeleleka kuphela ngomthandazo omninzi nokuphaphama ngalo lonke ixesha, into ke le awazama ukuyifaka nzulu ezingqondweni zabo. Wayesazi kwakhona ukuba, kuYesu owabethelelwayo, banikwe amandla awaneleyo ukuba baguqule umphefumlo umiliselwe ngokobungcwele ukuba umelane nazo zonke izihendo zokwenza okungendawo. Ukholo kuThixo, njengesikrweqe sabo, nelizwi laKhe njengesixhobo semfazwe, baya kuthiwa jize ngamandla angaphakathi ukuze bakwazi ukukukhwelelisa ukuhlasela kotshaba.

Amakholwa aseKorinte ayedinga amava anzulu kwizinto zikaThixo.Ayengazi ngokupheleleyoukubakukuthiniukubonauzukolwaKhe nokuguqulwa esimilweni kuse esimilweni. Ayebone nje imitha yokuqala yentsasa yolo zuko. Ulangazelelo lukaPawulos ngawo yayikukuba azaliswe kuko konke ukuzaliseka kukaThixo, kulandelwe kukumazi Okuhamba kwaKhe kulungiswe njengentsasa, aqhubeke efunda ngaYe ade afikelele ekupheleleni kwemini enkulu yokufezeka kokholo lweendaba ezilungileyo.

Isahluko 30—Ukubizelwa Kumgangatho Ongentla

[Esi sahluko sisekwe kwincwadi yabaseKorinte 1]

Wathi enethemba lokubethelela ngokucacileyo ezingqondweni zamakholwa aseKorinte ukubaluleka kokuzilawula okuqinileyo, ubungcathu obungqongqo, nenzondelelo engagungqiyo emsebenzini kaKristu, uPawulos kwileta yakhe wenza uthelekiso olubonakala kakuhle phakathi kwemfazwe yobuKristu kunye nogqatso lweenyawo olwaluthandwa kakhulu olwalusenziwa ngamaxesha amisiweyo kufuphi neKorinte. Kuyo yonke imidlalo eyayisenziwa ngamaGrike namaRoma, ugqatso lweenyawo lwalulolona ludala noluxatyiswe kakhulu. Lwalubukelwa ziikumkani, abantu begazi, nezikhulu zasebuRhulumenteni. Amadodana asezikhundleni nazizityebi ayethabatha inxaxheba kolu gqatso kwaye engakuphephi ukwenza konke okanye ukuziqeqesha okufunekayo azuze umvuzo.

Ukhuphiswano lwalulawulwa yimithetho engqongqo, ekwakungekho ukubhena kuyo. Abo babelangazelela ukuba amagama abo afakwe kuluhlu lokhuphiswano ukuze bazuze umvuzo, kwakufuneka kuqala bangenele uqeqesho lokuzilungisa. Ukuzibhodloza ngokuthanda ukutya ngendlela eyingozi, okanye nakuphina ukuzanelisa okwakunokuthoba amandlaengqondo okanyeomzimba,kwakusalelwa.Ukuze umntu Abe nethemba lokuphumelela kule mizamo yamandla namendu, kwakufuneka abe omelele kodwa athambe, ilawuleke imithambo-luvo yakhe. Konke ukwenza kwakhe kwakufuneka kuqiniseke, lonke inyathelo likhawuleze lingaphephuki; amandla omzimba kufuneka afikelele kwiqondo eliphezulu.

Kwakusithi xa iimbaleki zivela phambi kwesihlwele esilindileyo, kukhwazwe amagama azo, kubekwe ngokucacileyo imigaqo yogqatso. Zaziye zonke ziqale kunye, zikhuthazwa ngumdla wababukeli othe ntsho kuzo ziwaphembelelela ekuzimiseleni ukuphumelela. Abagwebi babehlala kufutshane nesiphelo [entanjeni], ukuze balugqale ugqatso kususela ekuqaleni kuse esiphelweni baze banike umvuzo kulowo woyisa ngenene. Ukuba kukho othe wafika entanjeni [ekupheleni] kuqala ngendlela engekho emthethweni, wayengawufumani umvuzo.

Kolu gqatso, zinkulu iingozi ekwakujongenwe nazo. Abanye babengaphili ekubulalekeni komzimba. Asinto yayingaqhelekanga ukuba abantu bawe apha ekubalekeni, ukopha ngomlomo nangeempumlo, ngamanye amaxesha umntu awe afe sele ezakufika ekugqibeleni eza kuphumelela. Sekunjalo, ukulimala ubomi bakhe bonke umntu okanye ukufa asinto kwakujongwa kuzo ngokungathi ziyingozi enkulu kakhulu ukuba kungabalekwa ngenxa yokuphakanyiswa nembeko eyayizuzwa ngulowo uluphumeleleyo ugqatso.

Ukufika kophumeleleyo entanjeni, ukukhwaza nokuqhwaba kwesihlwele esibukeleyo kukrazula isibhakabhaka kutsho kuphendule iintaba neenduli ezingqongileyo. Bathi bekhangele bonke ababukeli, umgwebi amnike lowo iimbasa zoloyiso—isithsaba seentyatyambo kunye nesebe lesundu ukuba aliphathe ngesandla sakhe sasekunene. Ukubongwa kwakhe kwaba yindumiso kuculwa kulo lonke ilizwe; abazali

bakhe nabo bazuza isabelo sokuhlonitshwa; kanti ke nesixeko awayehlala kuso sasiphakanyiselwa phezulu ngokuveza injuze ephambili ngolo hlobo.

Ekubhekiseni kolu gqatso njengomfuziselo wemfazwe yobuKristu, uPawulos wayecinezela ukulungiselela okufunekayo kwimpumelelo yabangenela ugqatso—isimilo esikhokelayo, ubungcathu ekutyeni, nokufuneka kokuzila. Wathi, “Bonke ke abantu abazamayo , baba ziingcathu ezintweni zonke.” Iimbaleki zikubeka ecaleni ukuziyekela okunokuzenza buthakathaka emandleni omzimba, zithi ngokuziqeqesha okunzima nokuqhubeka njalo izoso ezilolongiweyo ziqine zinyamezele, ukuze kuthi lwakufika usuku lokhuphiswano, bakufanele ukubeka uxinzelelo olukhulu emandleni abo. Kunokuba njani ke ukuba ngaphezulu kumaKristu, akamva lawo likanaphakade lisesichengeni, ukudingeka ukuba ukuthanda ukutya nenkanuko kubekwe phantsi kwengqondo nentando kaThixo! Akufuneki nakanye ukuba avumele ingqondo yakhe ukuba itsalelwe ecaleni ziziyolo, ubutyebi okanye ulonwabo. Yonke imikhwa yakhe kunye neminqweno kufuneka ibekwe phantsi kolawulo olungqongqo. Ingqondo ekhanyiselwe ziimfundiso zelizwi likaThixo nekhokelwa nguMoya waKhe, kufuneka izibambe iintambo zokulawula.

Emva kokuba oku kwenziwe, umKristu kufuneka asebenzise konke anako ukuze azuze uloyiso. Kwimidlalo yaseKorinte, imitsi yokugqibela yeembaleki elugqatsweni yayisenziwa ngemizamo ebuhlungu ukuzama ukugcina ukuba amendu angehli. Ngoko ke, xa umKristu esiya esondela entanjeni, umele ukutyhudisela phambili ngengaphezulu inzondelelo nokuzimisela kunokuba bekunjalo ekuqaleni kogqatso lwakhe.

UPawulos unika umahluko phakathi komqhele wamagqabi abunayoowawufunyanwa ngophumelele kugqatsolwenyawo, kunye nesithsaba sobuqaqawuli obungasokuze buphele esiya kunikwa lowo ubaleka ngoloyiso kugqatso lobuKristu. Uthi, “Bona abo ke okunene benzela ukuze bazuze isithsaba esinokonakala; kodwa thina, esingenakonakala.” Ukwenzela ukuzuza isithsaba esinokonakala, iimbaleki zamaGrike zazinganqeni ukusebenza nzima okanye ukuzilawula. Thina sizamela umvuzo onexabiso elingaphezulu le elikhulu kakhulu, isithsaba sobomi obungunaphakade. Simele ukukuqaphela kukhulu kangakanani, ke ngoko, ukuzama kwethu, kube kangakanani ukudlula ukuzibingelela nokuzincama kwethu!

Kwileta eya kumaHebhere kuboniswa ngenjongo enye ekufuneka ibe luphawu logqatso lobuKristu lobomi obungunaphakade: “Masithi nathi, siwubekile nxamnye wonke umthwalo, naso isono esinokusirhawula ngokusisulu, silubaleke ngomonde ugqatso

olubekwe phambi kwethu; sise amehlo kuyo iMbangi noMgqibelelisi wokholo lwethu, uYesu.” Hebhere 12:1, 2. Umona, ububi, ukucinga okubi, ukuthetha kakubi, ukunqwena—ezi zinto zibubunzima ekufuneka umKristu abubeke bucala ukuba uza kubaleka ngempumelelo ugqatso lokungabi nakufa. Yonke imikhwa okanye isenzo esikhokelela esonweni nezisa ihlazo kuKristu kufuneka ezo zinto zibekwe kude, nokuba lingakanani ixabiso loko. Intsikelelo yezulu ayikwazi ukuba semntwini owaphula imithetho-siseko yokulungileyo engunaphakade. Isono nje esinye asiphilayo umntu sanele ukusebenza ukulahlela phantsi isimilo nokulahlekisa abanye [abantu].

“[U]kuba isandla sakho sithe sakukhubekisa,” uMsindisi uthi, “sinqamle sona; kukulungele kanye ukuba ungene ebomini usisilima, kunokuba uthi, unezandla zozibini, umke uye esihogweni, emlilweni ongacimiyo. . . . Nokuba unyawo lwakho luthe lwakukhubekisa, lunqamle lona; kukulungele kanye ukuba ungeneebomini usisiqhwala, kunokuba uthi, uneenyawo zombini, uphoswe esihogweni.” Marko 9:43-45, R.V. Ukuba ukusindisa umzimba ekufeni, kufuneka unyawo okanye isandla sinqunyulwe, okanye iliso linyothulwe, kubekephi ukufuneka kokunyaniseka komKristu ukususa isono, sona esizisa ukufa komphefumlo!

Abagqatswa kwimidlalo yakudala, emva kokuba bezinikele ekuzincameni naseluqeqeshweni olunzima, babengaqinisekanga ngokuphumelela. “Anazi na,” uyabuza uPawulos, “ukuba abo babalekayo elugqatsweni, babaleka bonke okunene, kodwa ke mnye owamkelayo umvuzo?” Akukhathaleki nokuba iimbaleki zazingazama ngokuzimisela nangokunyaniseka kangakanani, umvuzo wawunikwa umntu abe mnye. Sinye kuphela isandla esasibamba loo mqhele unqwenelekayo. Abanye babesenokuba babenze konke ukuze bazuze umvuzo, kodwa xa besolula isandla ukuba bawamkele, omnye, kancinane nje phambi kwabo, alithabathe eli gugu linqwenelekayo.

Akunjalo kwimfazwe yobuKristu. Akakho ozithobelayo iimeko [ezibekiweyo] oya kudaniswa ekupheleni kogqatso. Akakho onyanisekileyo noyakunyamezela oya kusilela ekuphumeleleni. Ugqatso asilulo olwabanamendu, nedabi asililo elabomeleleyo. Eyona ngcwele ibuthakathaka, neyona yomeleleyo, baya kunxiba isithsaba sozuko olunokungafi. Bonke bangaphumelela abo bathi, ngamandla obabalo olungcwele, bazise ubomi babo ekuvumelaneni nentando kaKristu. Ukwenza, ngokwemimiselo yobomi, yemithetho-siseko ebekwe elizwini likaThixo, kuye kukhangelwe ngokungathi akubalulekanga—kube yinto yokungahoywa. Xa ke kukhangelwa umcimbi osengozini, akukhonto incinane enokunceda okanye ithintele. Sonke isenzo sinobunzima esibufakayo kwisilinganiso [esikalini] esenza isigqibo ngobomiboloyiso okanyebokoyiswa.Umvuzo onikwa abobaphumelelayo uya kuhambelana namandla kunye nokuzimisela abazame ngako.

Umpostile uzifanisa nomntu obaleka ugqatso, esebenzisa wonke umzimba ukuze azuze umvuzo. Uthi, “Ndenjenjalo ukubaleka, ndingangi andiqondi; ndenjenjalo ukugalela

ngenqindi, ndingangi ndibetha umoya; ndisuka ndiwuqobe umzimba wam, ndiwuxinzelele phantsi, hleze ndithi, ndakuba ndizivakalisile iindaba ezilungileyo kwabanye, ndibe mna ndingumlahlelwa phandle." Ukuze angabaleki ngokungaqiniseki okanye abalekele ilize elugqatsweni lobuKristu, uPawulos wazibeka phantsi koqeqesho olunzima. Amazwi athi, "Ndisuka ndiwuqobe umzimba wam," ngokucacileyo, uthetha ukubetha kakubi ngokuyilawula ngamandla iminqweno, imizwa, neenkanuko.

UPawulos wayesoyika ukuba, hleze athi eshumayele kwabanye, asuke yena abe ngolahlelwa ngaphandle. Waphawula ukuthi, ukuba akaphili ebomini bakhe imithetho-siseko awayeyikholelwa nawayeyishumayela, ukusebenzela kwakhe abanye akuyi kumenzela nto. Intetho yakhe, impembelelo yakhe, ukwala kwakhe ukuzanelisa, konke kufuneka kubonakalise ukuba inkolo yakhe yayingekuko ukuvuma nje, kodwa kukuphila yonke imihla enoqhagamshelwano oluphilileyo noThixo. Wayemise umgomo omnye phambi kwakhe amaxesha onke—"ubulungisa ke obuphuma kuThixo ngalo ukholo." Filipi 3:9.

UPawulos wayesazi ukuba imfazwe nobubi ayisayi kuphela lonke ixesha kusekho ubomi. Wahlala esiqaphele isidingo sokuzilumkela, ukuze iminqweno yehlabathi ingayoyisi inzondelelo yasemoyeni. Wazama ngamandla akhe onke ukulwa neminqweno yemveli. Wasoloko ephakamise phambi kwakhe umgangatho ekufuneka ufikelelwe, waza wasebenza nzima ukuba afikelele apho ngokuthobela umthetho kaThixo. Amazwi wakhe, oko akwenzayo—konke kwakuphantsi kolawulo loMoya kaThixo.

Yayile njongo inye yentliziyo ukuphumelela ugqatso lobomi obungunaphakade, uPawulos awayelangazelela ukuyibona ityhilwa ebomini bamakholwa aseKorinte. Wayesazi ukuba ukufikelela kumgangatho uKristu awabekele wona, phambi kwawo kwakho amadabi ekungekho kukhululwa kuwo. Wawakhuthaza ukuba alwe ngokusemthethweni, imihla ngemihla afune ubungcwele nokutshatshela ekuziphatheni kakuhle. Wawacenga ukuba akubeke nxamnye konke okusindayo axunele phambili kumgomo okukufezeka kuKristu.

UPawulos wawakhombisa amaKorinte kumava kaIsrayeli wakudala, kwiintsikelelo ezazingumvuzo wokuthobela kwawo, nakwizohlwayo ezalandela ukreqo lwawo. Wawakhumbuza amaHebhere ngendlela emangalisayo awakhokelwa ngayo ukuphuma eYiputa phantsi kokhuselo lwelifu emini, nomqulu womlilo ebusuku. Kwaba njalo nokunqumla uLwandle oluBomvu ekhuselekile, ngexesha amaYiputa, wona agutyungelwa esazama ukunqumla ngokufanayo [namaIsrayeli]. Ngezi zenzo, uThixo wayemvuma UIsrayeli njengebandla laKhe. "Badla bonke oko kudla kunye kukokomoya; basela bonke olo luselo lunye lulolomoya: (kuba babesela kwiliwa elilelomoya elaye libalandela, iliwa elo ke lalinguye uKristu)." Kuko konke ukuhamba kwawo, amaHebhere ayenenkokeli

enguKristu. Iliwa elabethwayo, lalifuzisela uKristu, owangxwelerhwa ngenxa yezikreqo zabantu, ukuze umsinga wosindiso umpompoze uye kubo bonke.

Nangona uThixo wayewabonise uthando amaHebhere, athi ngenxa yenkanuko yawoyobuncwaneababushiyaemvaeYiputa,nangenxa yesono novukelo lwawo, izohlwayo zikaThixo zawafikela. Umpostile ulumkisa amakholwa aseKorinte ukuba aqaphele isifundo esikumava kaIsrayeli. Uthi, “Ezo zinto ke zabe ziyimizekelo kuthi, ukuze singabi ngabakhanuki bezinto ezimbi, njengokuba bakhanukayo bona abo.” Wabonisa indlela ukuthanda ulonwabo neziyolo okulungisa ngayo indlela yesono esabizela ukubonakaliswa kwengqumbo kaThixo. Kwakungelixa abantwana bakwaIsrayeli bahlala phantsi badla, basela, basuka ukuba badlale, apho bakulahla khona ukumoyika uThixo, ababenako ngexesha wayenikela umthetho; baza benza ithole legolide ukuba limele uThixo, balinqula. Kwakusemva kokuba bonwabele itheko lokutya elalihlangene nonqulo lukaBahali-pehore, awathi amaHebhere amaninzi awa embulweni. Umsindo kaThixo wenyuka, kwathi ngomyalelo waKhe, kwabulawa “amawaka angamashumi amathathu” ngemini enye.

Umpostile wabongoza amaKorinte, “Ngoko ke lowo uba umi, makalumke angawi.” Ukuba baya kuzigwagwisa bazithembe, bakutyeshele ukuphaphama nokuthandaza, baya kuwa ezonweni ezibi, bazibizele ingqumbo kaThixo. UPawulos ebengethandi ukuba baziyekele ekuphelelweni lithemba okanye ekutyhafisweni. Wabanika ingqinisekiso: “Uthembekile ke uThixo, ongayi kuvumela ukuba nilingwe ngaphezu kweninako; owothi, kunye nesilingo eso, avelise ithuba lokuphuma kuso, ukuba nibe nako ukuthwala.”

UPawulos wabakhuthaza abazalwana ukuba bazibuze ukuba iya kubayintoni impembeleloyamazwi nezenzo zabo kwabanye, nokuba bangenzi nto, nokuba imsulwa, eya kukhangeleka ivumela ukunqulwa kwezithixo okanye ikhubekise abo babuthakathaka enkolweni. “Ke ngoko nokuba niyadla, nokuba niyasela, nokuba nenza yiphina into, zenzeleni uzuko lukaThixo izinto zonke. Yibani ngabangebawisi nakumaYuda, nakumaGrike, nakulo ibandla likaThixo.”

Amazwi kampostile esilumkiso kwibandla laseKorinte asebenza kulo lonke ixesha, kwaye alungiselelwe le mihla yethu ngakumbi. Ngokunqula izithixo wayengathethi kuphela imifanekiso eqingqiweyo, kodwa nokuzikhonza, uthando lolonwabo, ukwanelisa ukuthanda ukutya neminqweno. Ukuvuma nje ukukholwa kuKristu, ukuqhayisa ngokwazi inyaniso, akumenzi umntu ukuba abe ngumKristu. Inkolo efuna kuphela ukwanelisa iliso, indlebe, kunye nelithe, okanye evumela ukuziyekelela, asiyiyo inkolo kaKristu.

Ngokufanisa ibandla kunye nomzimba, umpostile ubonakalisa ngendlela eyiyo ulwalamano olusondeleyo noluhambelanayo olumele ukuba lubekho phakathi kwamalungu ebandla likaKristu. Ubhala athi, “Kuba thina sonke sabhaptizelwa mzimbeni mnye ngaMoya mnye, nokuba singamaYuda, nokuba singamaGrike; nokuba singamakhoboka, nokuba singabakhululekileyo; sonke sasezwa Moyeni mnye; kuba

nomzimba lo ungelungu linye, ungamaninzi. Ukuba luthe unyawo, ngokuba ndingesiso isandla, andingowasemzimbeni, luthi, ngenxa yoko, lungabi lolwasemzimbeni na? Nokuba ithe indlebe, Ngokuba ndingelilo iliso, andingowasemzimbeni, ithi, ngenxa yoko, ingabi yeyasemzimbeni na? Ukuba umzimba lo uphela ubululiso, bekuya kuba phi na ukuva? Ukuba ubukukuva uphela, bekuya kuba phi na ukusezela? Kungoku ke uThixo wawamisa amalungu, lalelo nelo emzimbeni, njengoko wathandayo. Ukuba ke onke ebelungu linye, linye, ubuya kuba phi na umzimba? Kungoku ke maninzi okunene amalungu, kodwa mnye wona umzimba. Alinako ke iliso ukuthi kwisandla, Akufuneki kum; kanjalo intloko ayinakuthi kwiinyawo, Anifuneki kum. . . . Usuke uThixo wawumanya umzimba, wathi ilingu elingento walibeka kweyona mbeko inkulu; ukuze kungabikho kwahlukahlukana emzimbeni, kubekho ukunyamekelana kwamalungu ngakunye; kuthi, nokuba lilungu elinye eliva ubunzima, avelane amalungu onke; nokuba lilungu elinye elizukiswayo, avuyisane amalungu onke. Nina ke ningumzimba kaKristu, ningamalungu ngokwabelwa izabelo.”

Uthi ke, ngamazwi awathi, ukususela ngaloo mini kude kube ngoku, alithende lempefumlelo nenkuthazo kumadoda nabafazi, uPawulos andlale olo thando ekufuneka lonwatyelwe ngabalandeli bakaKristu: “Ndingafanelana ndithetha ngeelwimi zabantu nezezithunywa zezulu; uthando ke ndengenalo, ndisuke ndaba yixina ehlokomayo, necangci elikhenkcezayo. Ndingafanelana ndinabo nobuprofeto, ndizazi iimfihlelo zonke, ndinako konke ukwazi; ndingafanelana ndinalo lonke ukholo, ngokokude ndisuse iintaba, uthando ke ndingenalo, andinto yanto. Ndingafanelana ndisamkelisa amahlwempu ngempahla yam yonke, nokuba ndithe umzimba wam ndawunikela ukuba utshiswe, uthando ke ndingenalo, akundincedi lutho.”

Akukhathaleki nokuba ubizo luphezulu kangakanani, lowo intliziyo yakhe ingazaliswanga kukuthanda uThixo kunye nabantu baKhe, akanguye umfundi wenene kaKristu. Nokuba anganokholo olukhulu, abe namandla okwenza imimangaliso, xa engenalo uthando, ukholo lwakhe alunaxabiso. Angabonisa ububele obukhulu; okanye athi, enanjongo yimbi engelulo uthando lwenene, anikise ngezinto zakhe zonke ukuba ondle amahlwempu, isenzo eso asingeke simthethelele kuthando lukaThixo. Kwinzondelelo yakhe, angade afe ngokwefela-nkolo, ukanti ukuba akaqhutywa luthando, uya kuthatyathwa nguThixo njengonobushushu olahlekileyo okanye umhana-hanisi othanda udumo.

“Uthando luzeka kade umsindo, lunobubele; uthando alunamona; uthando aluzigwagwisi.” Uvuyo olunyulu kakhulu luphuma ekuthotyelweni phantsi okunzulu. Ezona zimilo zomeleleyo nezona zihloniphekileyo zakhelwe phezu kwesiseko somonde, uthando nokuzinikela kwintando kaThixo.

Uthando “alwenzi okuziintloni; alufuni okukokwalo kodwa; alucaphuki; alunanzondo.” Uthando olufana nolukaKristu lwakhela phezu kweenjongo nezenzo zabanye. Aluvezi iziphoso zabanye kungekho mfuneko; aluziphulaphuli ngomdla iingxelo ezingalungileyo, kodwa luzingelana nokukhumbula iimpawu ezilungileyo kwabanye.

Uthando “aluvuyeli ukungalungisi; luvuyisana nenyaniso. Luthwala iinto zonke; lukholwa ziinto zonke; luthemba iinto zonke; lunyamezela iinto zonke.” Olu thando “aluze lutshitshe.” Alusayi kuze lulahlekwe lixabiso lwalo; luluphawu lwezulu. Njengento eligugu elinexabiso, lowo unalo uya kungena nalo kumasango esixeko sikaThixo.

“Kungoku ke kuhleli ukholo, ithemba, uthando, ezo zinto zontathu; eyona inkulu ke kuzo apho luthando.”

Ekuthotyweni kwemigangatho yokuziphatha phakathi kwamakholwa aseKorinte, babekho abo babezishiyile iimpawu ezisisiseko zenkolo yabo. Abanye bemka bada bakhanyela nemfundiso yovuko.UPawulos wahlangabezana nolu kreqo ngobungqina obucacileyo ngokubhekisele kubungqina obungenakuphazamiseka bokuvuka kukaKristu. Wavakalisa ukuba uKristu, emva kokufa kwaKhe, “uvukile ngomhla wesithathu ngokweziBhalo,” emva koko “wabonwa nguKefas, emva koko ngabalishumi elinababini. Emveni koko wabonwa ngaxesha linye ngabazalwana abangaphezu kwamakhulu amahlanu, abahleliyo nangoku abona baninzi kubo; inxenye ke yalala ukufa. Emva koko wabonwa nguYakobi, kamva ngabo bonke abapostile. Ekugqibeleni ke kwabo bonke, . . . wabonwa nandim.”

Umpostile wayibeka inyaniso engovuko ngegunya eloyisayo. Waxoxa ngelithi, “Ukuba akukho luvuko lwabafileyo, woba akavukanga noKristu; ukuba ke uKristu akavukanga, koba akunto ukushumayela kwethu, loba luyalambatha nokholo lwenu. Sofunyanwa ke singawo namangqina amxokayo uThixo ngoku sangqinayo ngoThixo ukuba wamvusa uKristu: angamvusanga, ukuba ke kanti abafileyo abavuki. Ukuba abafileyo abavuki, noKristu woba akavukanga. Ukuba ke uKristu akavukanga, loba luyinto engeyanto ukholo lwenu, noba nisesezonweni zenu; ngoko nabalele ukufa bekuKristu, boba batshabalele. Ukuba singabathembele kuKristu kobu bomi bodwa, soba sizezona ntsizana kubantu bonke. UKristu yena kunje uvukile kwabafileyo waba yintlahlela yabalele ukufa.”

UPawulos wazithabatha iingqondo zabazalwana baseKorinte wazisa kuloyiso lwentsasa yovuko, xa bonke abangcwele abaleleyo beya kuvuswa, baze bahlale neNkosi yabo ngonaphakade. Wathi xa ethetha, “Yabonani, ndinixelela imfihlelo: Okunene asiyi kulala ukufa sonke; kodwa siya kwenziwa ngakumbi sonke, ngesiquphe, ngephanyazo, ngexilongolokugqibela. Kubaliyakulilaixilongo,bavukeabafileyo bengenakonakala, senziwe ngakumbi ke thina. Kuba kumele oku konakalayo ukwambatha ukungonakali, noku kufayo ukwambatha ukungafi, liya kwandula ukwenzeka ilizwi elibhaliweyo lokuthi,

Ukufa kufincelwe eloyisweni. Luphi na, kufa, ulwamvila lwakho? Luphi na Hadesi, uloyiso lwakho? . . . Makubulelwe ke kuThixo osinikayo uloyiso olo, ngayo iNkosi yethu uYesu Kristu.”

Luqaqambile uloyiso olulindele abo banyanisekileyo. Umpostile, ekuqonda okunokwenzeka phambi kwamakholwa aseKorinte, wazama ukubeka phambi kwawo into enokubakhupha ekuzithandeleni nasembulweni, ize izukise ubomi ngethemba lokungabi nakufa. Wabakhuthaza enyanisekile ukuba banyaniseke kubizo lwabo lwaphezulu kuKristu. “Bazalwana bam abaziintanda,” watsho ebongoza, “qinani, ningabi nakushukuma; nihlale niphuphuma umsebenzi weNkosi, nisazi nje ukuba ukubulaleka kwenu akulambathi eNkosini.”

Umpostile, ngeyona ndlela eqinisekileyo nevakalayo, wazama ukulungisa iingcamango ezixokayo neziyingozi kwanezenzo ezazigquba ebandleni laseKorinte. Wathetha ngokuphandle, kodwa ngothando kwimiphefumlo yabo. Kwizilumkiso zakhe nokukhalima kwakhe kwakuphuma ukukhanya kwitrone kaThixo kubengezela phezu kwabo, ukuze kutyhile izono ezazibungcolisa ubomi babo. Kwakuya kwamkelwa njani [ukukhanya oko]?

Emva kokuba eyihambisile ileta, uPawulos woyika hleze kuthi kanti oko akubhalileyo kuya kubaxhela ngokunzulu abo wayelangazelela ukuba bazuze nto kuko. Waya woyikela ukuba kungakho iyantlukwano kwakhona wada wanga ebengawarhoxisa amazwi wakhe. Abo bathe, njengompostile, baziva benomthwalo ngenxa yamabandla namaziko athandekayo, kungakuhle ukuba baluqaphele uxinzelelo lomoya nokuzisola. Abasebenzi bakaThixo abathwele umthwalo womsebenzi weli xesha banento abayaziyo ngamava okusebenza afanayo, impixano, nexhala lokujonga [amabandla] elabakho kumpostile omkhulu. Ukusindwa ziiyantlukwano ebandleni, ukuhlangana nabangenambulelo nokungcatshwa ngabanye abe ekhangele kubo ukuzuza uvelwano nenkxaso, ukuphawula ingozi yamabandla afukame ubugwenxa, ukunyanzeleka ukunika ubungqina obusondeleyo nobuzingelayo ekukhalimeleni isono, wayekwasindwa luloyiko lokuba mhlawumbi wenze qatha kakhulu. Engcangcazela lixhala, walindela ukufumana iindaba ngendlela esamkeleke ngayo isigidimi sakhe.

Isahluko 31—Ukululanyelwa Kwesigidimi

[Esi sahluko sisekwe kwileta yesi-2 Korinte]

Ukusuka kwakhe e-Efese, uPawulos waqala olunye uhambo lovangelo, awayethembe ukuba uya kuthi kulo aphinde ahambele iindawo awayesebenze kuzo eYurophu. Wahlala ithutyana eTrowa, “ukuba ashumayele iindaba ezilungileyo zikaKristu,” wabafumana abanye bekulungele ukuphulaphula isigidimi sakhe. Emva koko, wathi xa ethetha ngomsebenzi wakhe kuloo ndawo, waye “evulelwe nomnyango eNkosini.” Akazange akwazi ukuhlala eTrowa, nangona abanempumelelo amalinge akhe apho. “Ukuwaxhalela onke amabandla,” ngakumbi ibandla laseKorinte, kwathi zinzi entliziyweni yakhe. Wayethembe ukuba uya kuhlangana noTito eTrowa aze ave kuye ukuba amazwi engcebiso nokukhalima awayekuthumele kubazalwana eKorinte kwamkeleka njani na, kodwa wafumana udano. “Andibanga nakonwaba emoyeni wam,” wabhala njalo ngala mava, “ngokungamfumani uTito, umzalwana wam.” Ke ngoko, wesuka wayishiya iTrowa wanqumla esiya eMakedoni, apho waya wahlangana noTimoti eFilipi.

Ngeli xesha lonxunguphalo ngenxa yebandla laseKorinte, uPawulos wayelindele okuhle kakhulu; kanti bekusithi ngamaxesha athile afikelwe kukuziva enosizi olugubungela umphefumlo wakhe, kuba esithi mhlawumbi amacebiso neziyalo kungenzeka zingaqondwa kakuhle. “Ayaba nakuphumla nakanye inyama yethu,” utsho kamva xa ebhala, “sabandezelwa ngeenxa zonke, ngaphandle ikukulwa, ngaphakathi ukukoyika. Ke lowo ubathuthuzelayo abathobekileyo, uThixo ke, wasithuthuzela ngokufika kukaTito.”

Umthunywa othembekileyo wazisa iindaba ezivuyisayo zokuba kukho ukutshintsha okumangalisayo kumakholwa aseKorinte. Amaninzi ayewamkele umyalelo oseleteni kaPawulos aza aguquka ezonweni zawo. Ubomi bawo babungasesiso isigculelo ebuKristwini, kodwa banegalelo lempembelelo enamandla exhasa ukuhlonela uThixo okuphathekayo.

Wathi ezaliswe luvuyo, wathumela enye ileta kumakholwa aseKorinte, ebeka uvuyo lwentliziyo yakhe ngenxa yomsebenzi olungileyo owenzeka ngaphakathi kubo. “Kuba nakuba ndikhe ndanenza nabuhlungu ngencwadi leyo, andizohlwayi, nakuba ndikhe ndazohlwaya.” Wathi akuthwaxwa luloyiko lokuba amazwi akhe angadelelwa, ngamanye amaxesha wayeba buhlungu kuba ebhale ngokuthe ngqo nakalukhuni. “ngoku ke ndiyavuya,” waqhubeka, “ndingavuyeli kuba neenziwa buhlungu, ndivuyela ukuba nenziwa buhlungu ngokwasinga enguqukweni; kuba nenziwa buhlungu ngokokukaThixo, ukuze ningalahlekwa nto ngathi. Kuba ubuhlungu obungokukaThixo, busebenza inguquko esingisa elusindisweni, ekungekho kuzohlwaya ngayo.” Inguquko leyo ivezwa yimpembelelo yobabalo olungcwele entliziyweni iya kukhokelela ekuvumeni nasekusishiyeni isono. Zaba njalo iziqhamo athi

umpostileuPawuloszabonakalaebominibamakholwa aseKorinte. “Kwanisebenzela ukunyameka okungakanana; nasuka naziphendulela, nasuka nacaphuka, nasuka noyika, nasuka nalangazelela, nasuka nazondelela, naphindezela!”

Kwaba lixesha elithile uPawulos ethwele umthwalo womphefumlo ngenxa yamabandla—umthwalo owawunzima kangangokuba kwakunzima ukuwunyamezela. Iititshala zobuxoki zazifuna ukuyitshabalalisa impembelelo kumakholwa nokuwanyanzela ngezawo iimfundiso endaweni yenyaniso yeendaba ezilungileyo. Izinto ezidida ingqondo nezityhafiso ezazimngqongile uPawulos zityhilwa ngamazwi athi, “Saxineka ngokuncamisileyo, ngaphezu kwamandla, ngokokude sibuncame kanye nobomi.”

Ngeli xesha, wayesusiwe omnye unobangela wexhala. Zathi zakufika iindaba zokuba ileta eya eKorinte yamkeleka, wadanduluka ngovuyo uPawulos esithi: “Makabongwe uThixo, uYise weNkosi yethu uYesu Kristu, uSozimfefe, uThixo onako konke ukuthuthuzela, osithuthuzelayo kuyo yonke imbandezelo yethu, ukuze sibe nako ukubathuthuzela abakwinto yonke eyimbandezelo, ngayo intuthuzelo esithuthuzelwa ngayo nathi nguye uThixo. Ngokuba, njengokuba iintlungu zikaKristu ziphuphumela kuthi, ngokunjalo ithi nentuthuzelo yethu iphuphume ngoKristu. Nokuba na ke siyabandezelwa oko kwenzelwa ukuthuthuzela nokusindisa nina ukusindisa ke okusebenzayo ngokunyamezela kwenu kwa-ezo ntlungu sizivayo nathi; nokuba na ke siyathuthuzelwa, oko kwenzelwa ukuthuthuzela nokusindisa nina. Kanjalo ithemba lethu ngani liqinisekile; sisazi ukuba, njengokuba ningamadlelane nathi ngazo iintlungu, ngokunjalo niya kuba ngawo, nangentuthuzelo.”

Ekuthetheni kwakhe ngovuyo lwakhe, bakuba bebuye baguquka kunye nokukhula kwabo elubabalweni, uPawulos wayinika uThixo yonkeindumisongokuguqula intliziyonobomi. Wadanduluka esithi, “Makubulelwe ke kuThixo ohlala eduma ngathi sikuKristu, elibonakalalisa ngathi ivumba lokwaziwa kwakhe ezindaweni zonke. Ngokuba kuye uThixo silivumba elimnandi likaKristu, phakathi kwabasindiswayo naphakathi kwabatshabalalayo.” Yayisisithethe saloo mihla ukuba injengele eyoyisileyo emfazweni, xa ibuya ize ihamba nehlokondiba labathinjwa. Kwiziganeko ezinjalo, kwakunyulwa abaphathi besiqholo, uthi xa umkhosi usiza ngoloyiso ekhaya, ivumba elimnandi kubathinjwa abaza kufa, libe livumba lokufa, into ebonisa ukuba babesondela kwixesha lokubulawa; kodwa kuloo mabanjwa afumene ukuthandwa ngabo bababambileyo, nababomi bawo babuza kusinda, yayilivumba lobomi, kuba lalibonisa ukuba inkululeko yawo ikufuphi.

UPawulos wayezele lukholo nethemba ngeli xesha. Wayesiva ukuba uSathana wayengawoyisi umsebenzi kaThixo eKorinte, waza wathi, ngamazwi okubonga, wathulula umbulelo wentliziyo yakhe. Yena kunye nasebenza nabo babeya kulubhiyozela uloyiso phezu kweentshaba zikaKristu nenyaniso, ngokubheka phambili nenzondelelo entsha

yokwandisa ukwaziwa koMsindisi. Ivumba elimnandi leendaba ezilungileyo laliza kuthi saa kulo lonke ihlabathi njengesiqholo. Kwabo babeya kumamkela uKristu, isigidimi sasiya kuba livumba lobomi ukuya ebomini; kodwa kwabo baya kuqhubeka nokungakholwa, libe livumba lokufa elisa ekufeni.

Ngokubona ubukhulu obungaphaya bomsebenzi, uPawulos wadanduluka wathi, “Ngubani na ke ozilingeneyo ezo zinto?” Ngubani onako ukushumayela uKristu ngendlela enokwenza ukuba iintshabazingabinaso isizathu esifanelekileyosokudelela umthunywaokanye isigidimi asiphetheyo? UPawulos wayelangazelela ukubethelela kumakholwa umthwalo onendili yolungiselelo lweendaba ezilungileyo. Ukunyaniseka ekushumayeleni ilizwi, kuhlangene nobomi obunyulu nobuzingisileyo, kukodwa kungenza ukuba amalinge abalungiseleli amkeleke kuThixo abeyinzuzo emiphefumlweni. Abalungiseleli bale mihla yethu, abazaliswe yingqondo ebona ubuninzi obukhulu bomsebenzi, banokuziva bedanduluka nompostile, “Ngubani na ke ozilingeneyo ezo zinto?”

Babekho abo babemmangalela uPawulos ngokuziyaleza kuba ebhale ileta yakhe yokuqala. Umpostile wayebhekisa kuyo le nto [yokuziyaleza] xa wayebuza amalungu ebandla ukuba azigweba ngolo hlobo na iinjongo zakhe. “Singaba siyawaqala siziyaleze na? Wabuza; “Okanye sifuna, njengabathile, iincwadi zokuyalezwa kuni, nokuba zezokuyalezwa nini?” Amakholwa aya kwindawo entsha aye aphathe iileta zokuwayaleza ziphuma kwibandla abe ezimanye nalo kuqala; kodwa abasebenzi abakhokelayo, abaseki bala mabandla, ayengakudingi oku kwaziswa. Amakholwa aseKorinte, awayekhutshwe ekunquleni izithixo eza enkolweni yeendaba ezilungileyo, wona ngokwayo ayengumyalezo owawufuneka kuPawulos. Ukwamkela kwawo inyaniso, nenguquko eyenzekayo ebomini bawo, yayibubungqina obucikoza ngokwaneleyo ekunyanisekeni kwemisebenzi yakhe nakwigunya lecebiso, nokukhalima, kunye nokukhuthaza njengomlungiseleli kaKristu.

UPawulos wabathabatha abazalwana baseKorinte njengobungqina bakhe. “Incwadi yethu thina, ebhalwe ezintliziyweni zethu, nini; iyaziwa, iyaleswa, ileswa ngabantu bonke; nibonakalalisiwe nje ukuba niyincwadi kaKristu, eyalungiselelwa sithi, engabhalwanga nga-inki, ebhalwe ngoMoya kaThixo ophilileyo; kungekhona emacwecweni amatye, kusemacwecweni angawenyama entliziyo.”

Ukuguquka kwaboni nokungcwaliswa kwabo ngenyaniso bubungqina obuqine kakhulu, umlungiseleli anokuba nabo bokuba uThixo umbizile emsebenzini. Ukubonakala kobupostile bakhe bubhalwe ezintliziyweni zabo baguqukayo, buze bungqinwe ngobomi babo obenziwe ngokutsha. UKristu udaleka ngaphakathi, ithemba lozuko. Umlungiseleli womelezeka kakhulu ngala matywina emsebenzini wakhe.

Namhlanje abalungiseleli bakaKristu bamelwe kukuba nobungqina obufanayo nobo ibandla laseKorinte lalinabo ngemisebenzi kaPawulos. Nangona kule mihla bebaninzi abashumayeli, kukho intswelo enkulu yabalungiseleli abanesakhono, abangcwele—amadoda azaliswe luthando olwaluhleli entliziyweni kaKristu. Ikratshi, ukuzithemba, ukuthanda ihlabathi, ukufumana iziphoso [kwabanye], ubukrakra [bomoya], umona, sisiqhamo esithwalwa ngabaninzi abazibiza ngenkolo kaKristu. Ubomi babo, obahluke ngokupheleleyo kobukaMsindisi, bukholisa ukuba nobungqina obulusizi besimilo somsebenzi ongumlungiseleli abaguquka phantsi kwakhe.

Alukho uzuko umntu analo ngaphezu kokwamkelwa nguThixo njengomlungiseleli weendaba ezilungileyo onesakhono. Abo iNkosi ibasikelela ngamandla nempumelelo emsebenzini waYo abazigwagwisi. Bayakuvuma ukuxhomekeka kwabo ngokupheleleyo kuYe, beqonda ukuba bona ngokwabo abanawo amandla. Bathi, kunye noPawulos, “Andithi, sikulingene ngokwethu ukucamanga nto engathi iphuma kuthi ngokwethu; ukulingana kwethu oko kuphuma kuThixo, osenze nokusenza sakulingana ukuba ngabalungiseleli bomnqophiso omtsha.”

Umlungiseleli wenene wenza umsebenziweNkosi.Uyakuva ukubaluleka komsebenzi, aqonde ukuba ugcine ebandleni nasehlabathini ulwalamano olufana nolo lwagcinwa nguYesu. Usebenza angadinwa ekhokelela aboni kubomi obuhloniphekileyo, nobungasentla, ukuze bafumane umvuzo woloyiso. Imilebe yakhe ichukunyiswa lilahle eliphilileyo elisuka esibingelelweni, amphakamise uYesu njengethemba ekuphela kwalo kumoni. Abo bamvayo bazi ukuba usondele kuThixo ngomthandazo ozingileyo nowoyisayo. UMoya Oyingcwele uhlala phezu kwakhe, umphefumlo wakhe uzive usempilweni, umlilo wezulu, akwazi ukuthelekisa izinto zikamoya nomoya. Uyawanikwa amandla ukuba awise phantsi iinqaba zikaSathana. Iintliziyo ziyaphuka kukutyhila kwakhe uthando lukaThixo, zize ezininzi zizifumane zibuza, “Ndingenza ntoni na ukuze ndisindiswe?”

“Ngenxa yoko, sinalo nje olu lungiselelo, sithi, njengoko senzelwe inceba, singethi mandla; sisuke sazilahla izinto ezifihlakeleyo eziziintloni, singahambi ngobuqhetseba, singalikhohlakalisi ilizwi likaThixo; sisuka ngokuyibonakalalisa inyaniso siziyaleze kuso sonke isazela sabantu emehlweni kaThixo. Ukuba ke zigqutyuthelwe iindaba ezilungileyo zethu, zigqutyuthelwe kwabo batshabalalayo; athe uthixo weli phakade wazimfamekisa ngaphakathi kwabo iingqiqo zabangakholwayo, ukuze singabengezeli kubo isikhanyiso seendaba ezilungileyo zobuqaqawuli bukaKristu, ongumfanekiselo kaThixo. Kuba asivakalisi thina, sivakalisa uKristu Yesu ukuba uyiNkosi; sibe ke thina sizivakalisa ukuba singabakhonzi benu ngenxa kaYesu. Ngokuba nguThixo, yena wathi ukhanyiso malukhanye ebumnyameni, okhanyisele iintliziyo zethu, ukuze kukhanye ukwaziwa kobuqaqawuli bukaThixo ebusweni bukaYesu Kristu.”

Wenza njalo umpostile ukulwenza lukhulu ubabalo nenceba, izinto zikaThixo, ezingcwele nezibonakaliswe ngokunikelwa kuye njengomlungiseleli kaKristu. Ngobuninzi benceba kaThixo, yena nabazalwana bakhe baxhaswe ebunzimeni, ekungcungcuthekisweni, nasengozini. Abalubumbanga ukholo lwabo emfundiso yabo ukuba ilungele iminqweno yabaphulaphuli babo, baye bengazibambanga iinyaniso ezifunekayo zosindiso ukuze benze ukuba eyabo imfundiso ibe nomtsalane ongaphezulu. Bayibeke inyaniso ngokulula nangokucacileyo, bethandazela ukoyisela nokuguquka kwemiphefumlo. Bazamile ukubuyisela ukuziphatha kwabo ekuvumelaneni nemfundiso yabo, ukuze ithi inyaniso abayinikayo izithengise ngokwayo kwisazela somntu ngamnye.

“Ke kaloku obu butyebi sibuphethe” uqhubeka atsho umpostile, “ngezitya zodongwe, ukuze incamisa yamandla ibe yekaThixo, ingaphumi kuthi.” UThixo ngewayeyivakalise inyaniso ngezithunywa ezingazange zone, kodwa eli asililo icebo laKhe. Indyebo enexabiso elingenakulinganiswa ibekwe kwizitya zodongwe. Iintsikelelo zaKhe kufuneka zifikelele ehlabathini ngabantu. Ngabo, uzuko lwaKhe kufuneka lukhanye ebumnyameni besono. Ngolungiselelo olunothando, kufuneka bahlangane naboni kunye nabasweleyo, babakhokelele emnqamlezweni. Kuwo wonke umsebenzi wabo, kufuneka uzuko, imbeko, nendumiso bayinike Lowo ungaphezu kwako konke nowongamele konke.

Wathi ebhekisa kwawakhe amava, uPawulos wabonisa ukuba, ekukhetheni kwakhe umsebenzi kaKristu, wayengazange aqhutywe ziinjongo zokufuna okukokwakhe, kuba indlela yakhe ibizele zizilingonezihendo. “Siyabandezelwa ngeenxazonke, singaxineki; siyathingaza, singancami; sitshutshiswa, asiyekelwa; sikhahlelwa phantsi, asitshatyalaliswa; sihlala sikuthwele ngomzimba ukufa kweNkosi uYesu ukuze nobomi bukaYesu bubonakalaliselwe emzimbeni wethu.”

UPawulos wabakhumbuza abazalwana ukuba, njengabathunywa bakaKristu, yena nasebenza kunye nabo, bahlala besengozini ngamaxesha onke. Ubunzima ababunyamezelayo babubatheza amandla. “Thina badla ubomi simana sinikelwa ekufeni ngenxa kaYesu, ukuze nobomi bukaYesu bubonakaliselwe enyameni yethu enokufa. Ngoko ke kusebenza ukufa kuthi, ke kuni kusebenza ubomi.” Ukuphatheka kakubi emzimbeni ngenxa yentswelo nokusebenza nzima, kwaba balungiseleli bakaKristu, kwakuhambisana nokufa kwaKhe. Sekunjalo, oko kwakusebenza ukufa kubo kwakuzisa ubomi basemoyeni nempilo kumaKorinte, awathi, ngokukholelwa enyanisweni enziwa amadlelane obomi obungunaphakade. Ngenxa yoku, abalandeli bakaYesu kwakufuneka baqaphele ukuba bangayinyusi, ngokungakhathali nokunganeliseki, imithwalo nezilingo zabasebenzi.

UPawulos uqhubeka athi, “Sinawo nje ke kwaloo moya wokholo, ngokoko kubhaliweyo kwathiwa, Ndakholwa, kungoko ndathethayo: nathi ke siyakholwa, kungoko sithethayo.” Wathi, oyisekile bubukho benyaniso awayigciniswayo, akukho nto

yayinokumwexula ukuba uPawulos aliphathe ngenkohliso ilizwi likaThixo okanye azifihle izimvo zomphefumlo wakhe. Wayengenakuthenga butyebi, uzuko, okanye ulonwabo ngokuvumelana neengcamango zehlabathi. Nangona wayesoloko ejongene nengozi yobufela-nkolo ngenxa yenkolo awayishumayela kumaKorinte, akazange othuswe, kuba wayesazi ukuba, Lowo wafayo wabuya wavuka kwakhona womvusa engcwabeni amnikele kuBawo.

"Kuba konke oko kungenxa yenu," wathetha watsho, "ukuze luthi ubabalo, lwakuba lwandile ngabona baninzi, luwuphuphumise umbulelo, use ekuzukiseni uThixo." Kwakufuneka abapostile bangayishumayeleli ukwanelisekakwabo ivangeli. Kwakungenxa yethemba lokusindiswa kwemiphefumlo okwabakhokelela ekunikeleni ubomi babo kulo msebenzi. Yayikwa leli themba elabagcina bangawayeki amalinge abo ngenxa yokoyikiswa ngengozi okanye ukuphatheka kakubi abakufumanayo.

"Kungoko singethi mandla;" watsho, "kuba nokuba umntu wethu wangaphandle uya esonakala, usuka yena owangaphakathi aye ehlaziyeka imihla ngemihla." UPawulos wawava amandla otshaba; kodwa nangona amandla omzimba ayencipha, ngokuthembeka nokungagungqiyo wazivakalisa iindaba ezilungileyo zikaChristu. Enxibe sonke isixhobo sikaThixo, eli gorha lomnqamlezo laqhubela phambili edabini. Ilizwe lakhe lokuchwayita lamvakalisa ukuba ungumoyisi edabini. Ewamilisele amehlo akhe kumvuzo wabathembekileyo, wadanduluka ngamazwi oloyiso, "Kuba ubukhaphukhaphu bembandezelo yethu eyeyomzuzwana busisebenzela ngokuncamise kwaphela ubuqaqawuli obukhulukazi obungunaphakade sakubon' ukuba asixuneli ezintweni ezibonwayo, sixunela kwezingabonwayo. Kuba ezibonwayo zezomzuzwana, ke zona ezingabonwayo zezonaphakade."

Sinyanisekile kwaye sichukumisa kakhulu isibheno sikampostile sokuba abazalwana baseKorinte baluqwalasele ngokutsha uthando olungenakulinganiswa nanto loMhlawuleli. Wabhala wathi, "Kuba niyalwazi ubabalo lweNkosi yethu uYesu Kristu, okokuba yathi, ibisisityebi nje, yaba lihlwempu ngenxa yenu, ukuze nina nibe zizityebi ngobuhlwempu bayo obo." Niyakwazi ukuba phezulu awathoba esuka kubo, ubunzulu bokuthotywaawehla waya kubo.Wathi engene kwabakanye endleleni yokuzilandula nombingelelo, akabuya aphambuke wada waba ubunikele ubomi baKhe. Akuzange kubekho kuphumla phakathi kwetrone nomnqamlezo.

UPawulos wayetyisa ingongoma nganye, ukuze abo baya kuyifunda ileta yakhe bakuqonde ngokupheleleyo ukuhla okumangalisayo koMsindisi ngenxa yethu. Embeka uYesu njengoko wayenjalo ukulingana noThixo naYe efumana intlonipho ezingelosini, umpostile walanda uhambo lwaKhe wada wafika kweyona ndawo isezantsi ekuthotyelweni phantsi. UPawulos waqonda ngokupheleleyo ukuba xa bethe benziwa bawuqonda umbingelelo owenziwa buBukhosi bezulu, konke ukuzithandela

kungabhangiswa ebomini babo. Wabonisa indlela uNyana kaThixo awalubeka phantsi ngayo uzuko, ezinikela ukuba abe phantsi kweemeko zemo yomntu, waza wazithoba njengomkhonzi, wathobela kwada kwasa ekufeni, “ukufa ke kwasemnqamlezweni” (Filipi 2:8), ukuze amphakamise umntu owe ekuhlazisweni amnyusele kwithemba novuyo kunye nezulu.

Xa sifunda isimilo esingcwele ngokukhanya komnqamlezo, sibona inceba, ububele, nokuxolelwa konke kuhlanganiswe nobulungisa. Sibona esazulwini setrone Lowo, ezandleni nasezinyaweni zaKhe nasecaleni laKhe, kukho iimpawu zokuphatheka kakubi awakunyamezelayo ukuxolelanisa umntu noThixo. Sibona uBawo, ongenasiphelo, ohleli ekukhanyeni okungena kumiwa phambi kwako, esamkelela kuYe ngobuhle boNyana waKhe. Ilifu lengqumbo elalithembisa kuphela ubuhlungu nentshabalalo, ngokukhanya komnqamlezo, lityhila umbhalo kaThixo: Phila, moni, phila!Ndiyikhuphileintlawulo[yokukukhulula]!

Ekucamngceni ngoKristu sijikeleza kunxweme lothando olungenamlinganiselo. Sizama ukuthetha ngolu thando, isuke isilele intetho. Siphawula uthando lwaKhe emhlabeni, umbingelelo asenzele wona, umsebenzi waKhe ezulwini njengomthetheleli wethu, namabhotwe awalungisela abo bamthandayo, singasuka nje sidanduluke sithi, Hayi ukuphakama nobunzulu bothando lukaKristu! “Uthando lulapha, ingekukuba samthandayo uThixo thina, ikukuba wasithandayo yena, wamthuma uNyana wakhe ukuba abe sisicamagushelo sezono zethu.” “Bonani uthando olungaka asenzele lona uYise, olu lokuba sibizwe ngokuba singabantwana bakaThixo.” 1 Yohane 4:10; 3:1.

Kumfundi ngamnye onyanisileyo olu thando, njengomlilo, luvutha kwisibingelelo sentliziyo. Kwakusemhlabeni apho uthando lukaThixo lwatyhilwa khona ngoKristu. Lusemhlabeni ukuze abantwana baKhe balubonise olu thando ngobomi babo obungenabala. Ngaloo ndlela, aboni baya kukhokelelwa emnqamlezweni bayibone iMvana kaThixo.

Isahluko 32—Ibandla Elinobubele

Kwileta yakhe yokuqala eya kwibandla laseKorinte, uPawulos wanika amakholwa imfundiso ngokubhekiselele kwimithetho-siseko ekwakhiwe phezu kwayo indlela yokuxhasa umsebenzi kaThixo emhlabeni. Uthi xa ebhala ngokusebenza kwakhe umsebenzi wobupostile, emele bona [abapostile], abuze athi:

“Ngubani na okha aphume umkhosi ngeyakhe indleko? Ngubani na otyala isidiliya, aze angadli siqhamo saso? Khona ngubani na owalusa umhlambi, aze angawadli amasi omhlambi lowo? Ndizithetha ngokomntu yini na ezo zinto? Awuthethi kwa-ezo zinto nawo na umthetho? Emthethweni kaMoses kubhaliwe kwathiwa, Uze ungayibophi umlomo inkomo ibhula. Ziinkomo yini na into ayikhathaleleyo uThixo? Kanene akatsho ngenxa yethu; ngokuba lowo ulimayo ufanele ukulima ethembile; lowo ubhulayo ufanele ukubhula enethemba lokuyaba loo nto athembe yona.

“Ukuba ke thina sanihlwayelela izinto ezizezoMoya,” waqhubela phambili ukubuza umpostile, “yinto enkulu na, ukuba siya kuvuna izinto zenu ezizezenyama? Ukuba abanye babelana ngokwenza ngeli gunya kuni, asikukhona singenjenjalo na thina ngakumbi? Asilisebenzisanga ke elo gunya; sisuka sithwale izinto zonke, ukuze singazibambezeli ngani iindaba ezilungileyo zikaKristu. Anazi na ukuba abo bazisebenzayo izinto ezingcwele badla okwetempile, abo bahlala behleli esibingelelweni bahlulelana nesibingelelo eso? Ngokunjalo neNkosi le yabamisela abazazisayo iindaba ezilungileyo, ukuba baphile ngeendaba ezilungileyo.” 1 Korinte 9:7-14.

Apha umpostile wayebhekisa kwicebo likaThixo lokuxhasa ababingeleli ababelungiselela etempileni. Abo babebekelwe bucala lo msebenzi ungcwele, babexhaswa ngabazalwana babo, ababelungisela kubo iintsikelelo zomoya. “Abo kunene bakoonyana bakaLevi, babamkelayo ububingeleli, banomthetho wokubanga isishumi kubo abantu ngokomthetho.” Hebhere 7:5. Isizwe sikaLevi sasinyulelwe nguThixo umsebenzi ongcwele ojongene netempile kunye nobubingeleli. Kwathiwa xa kuthethwa ngababingeleli, “Ngokuba uYehova uThixo wakho wamnyula . . . ukuba eme alungiselele egameni likaYehova.” (Duteronomi 18:5.) Isishumi sayo yonke ingeniso sasibangwa nguYehova njengesaKhe, kwaye ukusibamba isishumi kwakuthatyathwa nguYe njengokuqhatha. Yayileli cebo lokuxhaswa kobulungiseleli awayebhekisa kulo uPawulos xa wayesithi, “Ngokunjalo neNkosi le yabamisela abazazisayo iindaba ezilungileyo, ukuba baphile ngeendaba ezilungileyo ezi.” Kamva, ebhalela uTimoti, umpostile wathi, “Umsebenzi uwufanele umvuzo wakhe.” 1 Timoti 5:18.

Ukuhlawula isishumikwakuyinxalenye yecebo likaThixolokuxhasa umsebenzi waKhe. Ziliqela izipho ezaxelwayo lizulu. Phantsi kohlelo lwesiYuda abantu babefundiswa ukuba bonwabele umoya wobubele ekuxhaseni umsebenzi kaThixo nasekwaneliseni iimfuno zabasweleyo. Kwakukho iminikelo yokuqhutywa yintliziyo

ejongene nemicimbi ethile. Ngexesha lokuvuna kunye neleediliya, iziqhamo zokuqala emasimini--umbona, iwayini, ne-oli--zazinikelwa njengomnikelo kuYehova. Ukukhwahlaza neembombo zentsimi zazigcinelwa amahlwempu. Iziqhamo zokuqala zoboya xa kuchetywe iigusha, ezeenkozo xa kubhulwe ingqolowa, zazibekelwa bucala uThixo. Kwakukwanjalo nakwizilwanyana, kanti kwakubakho nexabiso lokuhlangula elihlawulelwa unyana wokuqala. Iziqhamo zokuqala kwakufuneka zinikelwe phambi kukaYehova engcweleni zize emva koko zibekelwe bucala ukuba zisetyenziswe ngababingeleli.

Ngolu cwangcwiso lwesisa, uYehova wayefuna ukufundisa uIsrayeli ukuba kuyo yonke into kufuneka uThixo abe ngowokuqala. Ngoko ke, babekhunjuzwa ukuba uThixo ungumnini wamasimi abo, wemihlambi yabo yempahla emfutshane neenkomo; nokuba nguYe owayebathumela ilanga nemvula ezazihlumisa zivuthiswe isivuno. Yonke into ababenayo yayiyeyaKhe; kuphela bona babengamagosa ezinto zaKhe.

Asiyiyo injongo kaThixo ukuba amaKristu, anamalungelo awadlula kude awesizwe samaYuda, anikele ngaphantsi kakhulu ngokukhululekileyo kunokuba wona [amaYuda] ayesenza. “Kubo bonke abanikwe okukhulu,” watsho uMsindisi, “kuya kufunwa okukhulu kubo.” Luka 12:48. Ububele obabufuneka kumaHebhere kakhulu kwakujonge ukunceda kwauhlanga lwabo; namhlanje umsebenzi kaThixo unabele kulo lonke ihlabathi. UKristu ubeke indyebo yeendaba ezilungileyo ezandleni zabalandeli baKhe, waza wabeka kwalapho phezu kwabo uxanduva lokuba bazinike ihlabathi iindaba zovuyo zosindiso. Ngokuqinisekileyo, ekufuneka sikwenzile kungaphezulu kakhulu koko kukaIsrayeli wakudala.

Njengoko umsebenzi kaThixo usiya unaba, ubizo loncedo luya kuza rhoqo ngakumbi nangakumbi. Ukuze olu bizo lube nokuphendulwa, amaKristu kufuneka athobele umyalelo othi, “Ziziseni zonke izishumi endlwini yobuncwane bam, ukuze ke kubekho ukudla endlwini yam.” Malaki 3:10. Ukuba abo bazibiza ngoKristu bebengazisa izishumi zabo neminikelo yabo kuThixo ngokuthembeka, uvimba waKhe ebeya kuzala. Bekungayi kubakho mfuneko yokubhenela kwimiboniso [yokwenza imali], ukudlala i“lotho,” okanye amatheko olonwabo ukufumana imali yokuxhasa iindaba ezilungileyo.

Abantu bayalingeka ukuba basebenzise ubutyebi babo ekuziyekeleleni, ekwaneliseni ukuthanda ukutya, ekuzinxibeni, okanye ekuhombiseni amakhaya abo. Ukufumana ezi zinto, amalungu ebandla amaninzi awalibazisi ukuchitha ngokukhululekileyo ade athsafaze. Ilishwa lelokuba, xa becelwa ukuba banikele kuvimba weNkosi, ukuze kuhanjiselwe phambili umsebenzi waYo emhlabeni, bayaqhankqalaza. Ababonisi luthando lwenene lomsebenzi kaKristu, nokungabikho komdla wenene ekusindisweni kwemiphefumlo. Akumangalisi ukuba ubomi bamaKristu anjalo bunqaphele, buntununtunu!

Lowo ontliziyo yakhe inobushushu luthando lukaKristu uya kukuthabatha,hayi kuphela njengomsebenzi,kodwangokolonwabo, ukunceda ekuhambiseleni phambili komsebenzi owaka wamkhulu nowona ungcwele owanikelwa emntwini—umsebenzi wokubeka phambi kwehlabathi ubutyebi bokulunga, benceba, nenyaniso.

Ngumoya wokunqwenela okhokelela abantu ekwaneliseni u-mna izinto [ezinje ngemali] ngokomthetho ezizezikaThixo, kwaye lo moya uthiyekile kuYe ngoku kanye njengoko wathi ngomprofeti waKhe wakhalimela kalukhuni abantu baKhe, esithi, “Umntu angamqhatha na uThixo, ukuba nindiqhathe nje? Nithi ke, Sitheni na ukukuqhatha? Kwizishumi nemirhumo. Niqalekisiwe ngesiqalekiso; noke ke niphikele ukundiqhatha, nina luhlangandini nonke niphela.” Malaki 3:8, 9.

Umoya wobubele ngumoya wasezulwini. Okona kubonakala kukhulu kwalo moya kukumbingelelo kaKristu emnqamlezweni. Ngenxa yethu, uYise wanikela uNyana waKhe ekuphela kwamzeleyo; waza uKristu, akuba enikele ngako konke awayenako, wazinikela, ukuze umntu asindiswe. Umnqamlezo waseKhalvari umele ukusibizela ukuba sibe nesisa kuye wonke umlandeli woMsindisi. Umthetho-siseko oboniswe apho kukuba uphe, uphe [okokoko]. “Lowo uthi uhleli kuye, ufanele ukuthi, njengoko wahambayo yena, enjenjalo ukuhamba naye.” 1 Yohane 2:6.

Kwelinye icala, umoya wokuzithanda [okanye umona] ngumoya kaSathana. Umthetho-siseko obonakala ebomini babantu behlabathi ngowokuba bazuze, bazuze [okokoko]. Bathemba ukuba ngolo hlobo baya kuzuza ulonwabo nokuphila kakuhle, kodwa isiqhamo sokuhlwayela kwabo yinkxwaleko nokufa.

Abantwana bakaThixo abasayi kukhululeka kumakhamandela okubuyisela kuYe oko akubangayo ade uThixo ayeke ukubasikelela. Asikuko ukubuyisela kuYehovaoko kukokwaKhe kuphela,kodwa kufuneka bazise kuvimba waKhe, njengomnikelo wombulelo, umnikelo wesisa. Kufuneka ngeentliziyo ezizaliswe luvuyo banikele kuMdali wabo iziqhamo zokuqala zendyebo yabo—ezona zinto zingcono, inkonzo eyiyeyona ingcono nangcwele. Baya kuthi ke ngoko bafumane iintsikelelo ezityebileyo. UThixo ngokwaKhe uya kuyenza imiphefumlo yabo ifane nesitiya esinkcenkceshelwayo esimanzi angapheliyo. Kuya kuthi xa kuqokelelwa isivuno esikhulu sokugqibela, izithungu abaya kuza nazo eNkosini ziya kuba yimbuyekezo yokusebenzisa kwabo ngokungazibandezi iitalente ebaboleke zona.

Abathunywa bakaThixo abanyuliweyo, abakumsebenzi wokuhlasela, akufuneki banyanzelwe ukuba baye emfazweni ngezabo iindleko, bengancedwa ngenkxaso yabazalwana babo yovelwano nephuma entliziyweni. Yinxalenye yamalungu ebandla ukuphatha ngobubele abo babeka bucala umsebenzi wabo wasemhlabeni ukuze bazinikele ekulungiseleleni. Xa abalungiseleli bakaThixo bekhuthazwa, umsebenzi waKhe uhambela phambili kakhulu. Xa kuthe, ngobugqolo kwabantu, yabanjwa inkxaso yabo

[abalungiseleli] efanelekileyo, zenziwa buthakathaka izandla zabo, amaxesha amaninzi buqhwaleliswa kakhulu ukuba lulutho kwabo.

Ukunganeliseki kukaThixo kuyaphembeka ngakwabo bathi bangabalandeli baKhe, babe beyekela abasebenzi abazinikeleyo ukuba baswele iimfuno zobomi ngeli xesha bephakathi emsebenzini wolungiselelo.

Aba batsalela kubo baya kubizwa ngenye imini ukuba banike ingxelo, kungekuphela ngokusebenzisa gwenxa imali yeNkosi yabo, kodwa ngenxa yoxinzelelo nentliziyo ebuhlungu, izinto, ethe indlela yabo yenza ukuba zihle phezu kwabasebenzi baYo [iNkosi] abanyanisekileyo. Abo babizelwe emsebenzini wolungiselelo, baza bathi xa bebizwa bancama konke bangenaemsebenzini kaThixo, bamele ukufumana ngamalinge okuzibingelela kwabo umvuzo owaneleyo ukuba bazixhase bona neentsapho zabo.

Kumasebe amaninzi omsebenzi welizwe, owengqondo nowomzimba, abasebenzi abanyanisekileyo bahlawulwa imivuzo emihle. Ingaba umsebenzi wokungenisa inyaniso, nokukhokelela imiphefumlo kuKristu, awubalulekanga ngaphezulu kuneshishini nje? Ingaba abo basebenza lo msebenzi abalungelwanga ngokufanelekileyo na ngumvuzo omninzi? Ngokuqikelela kwethu ixabiso lokusebenzela indlela yokuziphatha nokulungelwa komzimba [kwasenyameni], kunye nokukhokelela imiphefumlo kuKristu, sibonisa ukuxabisa kwethu okwasezulwini xa kuthelekiswa nokwasemhlabeni.

Ukuze kubekho iimali kuvimba zokuxhasa isilungiseleli, nokuhlangabezana nobizo loncedo kumaphulo ovangelo, kuyafuneka ukuba abantu bakaThixo banikele ngokuchwayita nangesisa. Uxanduva olunendili lulele phezu kwabalungiseleli ukuba baphakamise phambi kwamabandla izidingo zomsebenzi kaThixo nokuwafundisa ukuba abe nesisa [ekunikeleni]. Xa oku kutyeshelwe, aze amabandla asilele ekunikeleleni iimfuno zabanye, akwaneli kutsala nzima umsebenzi weNkosi kuphela, kodwa nentsikelelo efanele ukuzuzwa ngamakholwa iyabanjwa.

Nabona bangamahlwempu kakhulu kufuneka bazise iminikelo yabo kuThixo. Kufuneka babe ngababelana ngobabalo lukaKristu ngokuzilandula u-mna ngokuthi bancede abo bantswelo yabo ingaphezu kweyabo. Isipho somntu olihlwempu, isiqhamo sokuzilandula, siza phambi kukaThixo njengevumba elimnandi. Sonke isenzo sokuzibingelela someleza umoya wesisa kwintliziyo yalowo uphayo, simayamanise ngakumbi kuLowo wayesisityebi, kodwa wathi ngenxa yethu, walihlwempu, ukuze sithi thina ngobuhlwempu baKhe, sibe zizityebi.

Isenzo somhlolokazi sokuphosa “iimalanana zambini eziyikodrante” kuvimba, — phofu ephelelisile apho, sagcinwa kwingxelo ukuze sibe yinkuthazo kwabo abathi, betsala nzima bubuhlwempu, babe besalangazelela ukufaka isandla emsebenzini kaThixo. UKristu wayitsalela ingqondo yabafundi baKhe kulo mfazi owanikela “impilo yakhe iphela.”

Marko 12:44. Wasiphakamisa isipho sakhe njengesinexabiso elingaphezu kweminikelo emikhulu yabo bantu amalizo abo ayengadingi ukuba bancame nto. Bathabatha kwintabalala ukunikela intwana encinane. Ukwenza umnikelo wakhe yena, umhlolokazi wazivimba iimfuno zokuphila, ethembe ukuba uThixo uya kuzaneza iintswelo zakhe zexesha elizayo. Wathi xa ethetha ngaye uMsindisi, “Inene ndithi kuni, Lo mhlolokazi ulihlwempu uphose ngaphezu kwabo bonke abaphosileyo emkhumbini wokulondoloza imali.” Indima 43. Ngaloo ndlela, wafundisa ukuba, ixabiso lesipho alixelwa ngobuninzi, kodwa ngomyinge onikelweyo kunye nenjongo namandla aqhuba lowo uphayo.

Ekulungiseleleni kwakhe phakathi kwamabandla, umpostile uPawulos wayengadinwa kwimizamo yakhe ukugalela ezintliziyweni zabaguqukileyo abatsha ulangazelelo lokwenzela umsebenzi kaThixo izinto ezinkulu. Wayesoloko ewakhuthaza ukuba abonakalalise ububele. Ekuthetheni nabadala base-Efese ngemisebenzi yakhe yangaphambili phakathi kwabo, wathi, “Ndanibonisa zonke izinto, ukuba ngokwenjenjalo ukubulaleka nimelwe kukuthi niyisize imilwelwe, nikhumbule namazwi eNkosi uYesu; ngokuba yena wathi, Ukupha kunoyolo kunokuphiwa.” “Lowo uhlwayela ngokuvimba,” wawabhalela watsho amaKorinte, “wovuna kwangokuvimba; nalowo uhlwayela ngesisa wovuna kwangesisa. Elowo makanike njengoko agqibe ngako entliziyweni; makungabi kokuphuma kabuhlungu, nangokunyanzelwa; kuba uThixo uthanda umphi ochwayithileyo.” Zenzo 20:35; 2 Korinte 9:6, 7.

Phantse onke amakholwa aseMakedoni ayengamahlwempu ngokwezinto zehlabathi, kodwa iintliziyo zawo zaziphuphuma luthando lukaThixo nenyaniso yaKhe, aza anikela ngovuyo ukuxhasa iindaba ezilungileyo. Kwakusithi xa kuqokelelwa iminikelo jikelele kumabandla abeeNtlanga ukuze kuncedwe amakholwa amaYuda, ububele babaguqukileyo baseMakedoni babuphakanyiswa njengomzekelo kwamanye amabandla. Xa wayebhalela amakholwa aseKorinte, umpostile watsalela ingqondo yawo kulo “ubabalo lukaThixo oluhlakaziweyo phakathi kwamabandla akwelaseMakedoni; okokuba ekucikidweni kwawo okukhulu yimbandezelo, kwaphuphumela ekutyebiseni ukunyanisa kwawo. . . . bathe ngokwamandla abo, ewe nangaphezu kwamandla, banikela ngokuqhutywa yintliziyo; besikhunga, besibongoza kakhulu ukuba silwamkele ubabalo olo, ubudlelane ke obo bukulungiselela.” 2 Korinte 8:1-4.

Ukuba nentumekelelo kumakholwa aseMakedoni kwabasisiphumo sokuzinikela ngentliziyo epheleleyo. Bathi beqhutywa nguMoya kaThixo, “kuqala bazinikela eNkosini” (2 Korinte 8:5), baza banentumekelelo yokunikela ngokukhululekileyo kwizinto abanazo ukuxhasa iindaba ezilungileyo. Kwakunganyanzelekanga ukubakhuthaza ukuba banikele; endaweni yoko balonwabela ilungelo lokuzithiba nakwizinto ezifunekayo ukuxhasa iintswelo zabanye [abantu]. Wathi umpostile akuzama ukubanqanda, bamnyanzela ukuba awamkeleumnikelowabo. Kubumsulwa babo nakwisidima sabo, nakuthando lwabo kubazalwana, bakuvuyela ukuzilandula, baza baphuphuma sisiqhamo sesisa.

Ukumthumela kukaPawulos uTito eKorinte, wamyalela ukuba alakhe ela bandla elubabalweni lokupha, kanti nakwileta ephuma kuye buqu, wongeza esakhe isibheno. “Ke, kwanjengokuba niphuphuma iinto zonke,” wabhena, “ukholo, nokuthetha, nokwazi, nokunyameka konke, nokuthanda kwenu, maniphuphume nakulo olu babalo,” “Ngoku ke yenzeni niyifeze loo nto, ukuze kwanjengokuba bekukho intumekelelo yokuthanda, kwangokunjalo kubekho nokuyifeza ngeninako. Kuba intumekelelo, ukuba selikho, yamkeleka kakuhle ngokoko angenako.” “Unako ke uThixo ukuphuphumisela kuni ubabalo lonke, ukuze nithi, nihlala ninako nje ukwanela konke ngeendawo zonke, niphuphumele emsebenzini wonke olungileyo: . . . nityetyiselwe ekunyaniseni konke, kona kusebenzayo ngathi umbulelo kuThixo.” 2 Korinte 8:7, 11, 12; 9:8-11.

Isisa esingenanjongo yakuzuza salikhwelisa ibandla lokuqala kwinqwelo yovuyo; amakholwa ayesazi ukuba uncedo lwawo luthumela isigidimi seendaba ezilungileyo kwabo basebumnyameni. Ububele bawo babungqina ukuba ukufumana kwabo ubabalo lukaThixo kwakungelilo ilize. Yintoni eyayinokuveza isisa ngaphandle kokungcwalisa kukaMoya? Emehlweni amakholwa yayingummangaliso wobabalo.

Impumelelo ngokwasemoyeni iqanyangelwe nesisa sobuKristu. AbalandelibakaKristubameleukubanovuyongelungelolokutyhila ebomini babo ububele boMhlanguli wabo. Njengoko benikela eNkosini, banengqiniseko yokuba ubutyebi babo buyabakhokela ukuya kwiinkundla zasezulwini. Ingaba abantu bafuna ukukhuseleka kwezinto zabo? Mababeke ezandleni ezineziva zokubethelelwa. Ingaba bayayonwabela yonke into abanayo? Mabayisebenzisele ekusikeleleni abasweleyo nababulalekayo. Ingaba bafuna ukukwandisa abanako? Mabanyamekele okugunyaziswa ngumyalelo ongcwele, “Mzukise uYehova ngobuncwane bakho, nangentlahlela yongeniselo lwakho lonke: ozala amaqonga akho bubuninzi, nemikhombe yakho yokukhongozela iphuphume iwayini entsha.” Mizekeliso 3:9, 10. Ukuba bafune ukukugcina oko abanako ngenxa yokukuthandela bona, konke kuya kuba yilahleko engunaphakade. Indyebo yabo mayinikelwe kuThixo, kuya kuthi ukususela ngaloo mzuzu ibe nombhalo waKhe. Itywinwa ngokungabi nakuguquka kwaKhe.

UThixo uthi, “Hayi uyolo lwenu bahlwayela ngasemanzini onke.” Isaya 32:20. Ukuqhubeka njalo sisipha ngezipho zikaThixo naphina apho kukho umsebenzi kaThixo okanye apho zifuna njalo iintswelo eluntwini akusayi kuze kuzise buhlwempu. “Kukho ohlakazayo, aye esanda ngokwanda; Kukho nozinqandayo kokumfaneleyo, oko kube yintswelo yodwa.” Mizekeliso 11:24. Umhlwayeli uyayandisa imbewu yakhe ngokuyilahla. Kunjalo nakwabo banyanisekileyo ekusasazeni izipho zikaThixo. Ngokupha bayazandisa iintsikelelo zabo. “Yiphani, naniyakuphiwa nani;” UThixo uthembisile “umlinganiselo omhle, ohlohliweyo, ohlunguzelweyo, ophalalayo, nowuphiwaesondweni lengubo yenu.” Luka 6:38.

Isahluko 33—Ukusebenza Phantsi Kweenzima

Nangona uPawulos wayekunonophele ukubeka phambi kwabaguqukileyo bakhe imfundiso ecacileyo yesiBhalo ngokubhekiselele ekuxhasweni ngendlela eyiyo komsebenzi kaThixo, walibeka igunya lokuzixhasa njengomlungiseleli weendaba ezilungileyo, [ngombuzo-buciko othi, “Sithi sedwa noBharnabas lo na], ‘abangenagunya lokuba bangasebenzi?’” (1 Korinte 9:6)]; kwaye, amaxesha aliqela ekulungiseleleni kwakhe kwiindawo ezinkulu ngempucuko wayebhenela ebuchuleni bezandla ukuba azixhase.

KumaYuda umsebenzi wezandla wawungeyonto engaqhelekanga okanye ethoba umgangatho. NgoMoses, amaHebhere ayefundiswe ukuqeqeshela abantwana bawo kwimikhwa yokukhuthala, kwaye kuthatyathwa njengesono ukuvumela umntu omtsha ukuba akhule engazinto ngomsebenzi owenziwa ngezandla. Nokuba umntwana wayefundele isikhundla esingcwele, lona ulwazi lobomi obuphilwayo lwalubonwa lufuneka. Lonke ulutsha, nokuba abazali babezityebi okanye bengamahlwempu, wayeba nomsebenzi othile [olunga kushishino] awufundiswayo. Abo bazali babekutyeshela ukubanika le ngqeqesho abantwana babo, babebonwa njengabanxaxhayo kumyalelo kaYehova. Ngokuhambelana neli siko, wakufunda kwasebutsheni bakhe ukwenza iintente.

Phambi kokuba abe ngumfundi kaKristu, uPawulos wayekwisikhundla esiphezulu engaxhomekekanga emsebenzini wezandla ukuba axhaswe. Emva koko, akuba eyisebenzise yonke indyebo yakhe ekuhambiseleni phambili umsebenzi kaKristu, wabhenela kwishishini lakhe lokuzuza ukuphila. Wakwenza ngakumbi oku xa wayesebenza kwiindawo apho iinjongo zakhe zazingaqondwa kakuhle.

KuseTesalonika apho sifunda khona okokuqala ngoPawulos esebenzisa izandla zakhe ukuxhasa umsebenzi ngelixa eshumayela ilizwi. Ebhalela ibandla lamakholwa khona apho, wawakhumbuza ukuba “[waye]nokuba ngumthwalo” kuwo, ongeze athi: “Kuba niyakukhumbula, bazalwana, ukubulaleka kwethu nemigudu yethu; kuba sazivakalisa kuni iindaba ezilungileyo zikaThixo.” 1 Tesalonika 2:6, 9. Kwakhona, kwileta yakhe yesibini wavakalisa ukuba, yena nabo asebenza nabo ngexesha bekunye nabo [amakholwa aseTesalonika], abadlanga “sonka samntu ngesisa.” Aqhubeke athi, “sisebenza ubusuku nemini, ukuze singabi bunzima nakubani kuni, kungengakuba sasingenagunya; senzela ukuze sizinikele sibe ngumfuziselo kuni, nize nina nixelise thina.” 2 Tesalonika 3:8, 9.

ETesalonika uPawulos wahlangana nabo babesala ukusebenza ngezandla zabo. Kwakukolu didi apho wabhalela khona kamva: “Inxenye phakathi kwenu ihamba ngokunxaxha, ingasebenzi nento, izifakakwizinto zabanye.Abanjalokesiyabathethela, sibavuselelangayo iNkosi yethu uYesu Kristu, ukuba bathi, besebenza ngokuzola, badle esisesabo isonka.” Ngexesha esebenza eTesalonika, uPawulos wayekunonophele ukuba abe ngumzekelo olungileyo phambi kwabantu abanjalo. Wabhala wathi, “Kuba xenikweni

besikuni, sanithethela ngelithi, Ukuba umntu akathandi kusebenza, makangadli nokudla.” Iindima 11, 12, 10.

Kuzo zonke izizukulwana, uSathana wahlala ezama ukuphazamisa amalinge abakhonzi bakaThixo ngokungenisa ebandleni umoya wokuzinikela okubaxekileyo. Kwakunjalo ngemihla kaPawulos, kwaye kwakunjalo nangeenkulungwane ezilandelayo ngexesha loHlaziyo. UWycliffe, uLutere, nabanye abaninzi abasikelela ihlabathi ngempembelelo yabo nangokholo lwabo, bahlangana namaqhinga utshaba olwalufuna ngawo ukukhokelela kwinzondelelo yokukholwa okubaxiweyo, olungazinzanga, nakwiingqondo ezingekho ngcwele. Imiphefumlo elahlekisiweyo ifundise ukuba ukuzuza ubungcwele kuziphakamisa iingcinga zibakhokelele abantu ekungasebenzini ngokupheleleyo. Abanye, abaya kwelinye icala lembono leendima zeziBhalo, bafundise ukuba kusisono ukusebenza—nokuba akufuneki amaKristu acinge nto ngokuphatheka kakuhle kwawo kwasemhlabeni, okanye kweentsapho zawo, kodwa kufuneka abunikele ubomi bawo ngokupheleleyo kwizinto zomoya. Imfundiso nomzekelo kaPawulos ziyazithethisa iingcamango ezitenxe ngolo hlobo.

UPawulos wayengathanga tyu ngokupheleleyo kumsebenzi wezandla zakhe ngexesha wayeseTesalonika. Ethetha ngamava akhe kweso sixeko, wabhalela amakholwa aseFilipi ethetha ngezipho awazifumanayo kuwo ngexesha wayelapho, esithi, “NaseTesalonika, kwaba kanye nkabini nithumela,nindincedaekuswelenikwam.” Filipi 4:16.Nangonanje walufumanayo olu ncedo, waqinisekisa ukuba uyawubeka phambi kwamaTesalonika umzekelo wokukhuthala, ukuze kungabikho uya kumtyhola enyanisile ngokubawa, nokuze abo babeneembono zokukholwa okubaxekileyo ngokubhekiselele kumsebenzi wezandla, banikwe ukukhalima okuphathekayo.

Ukutyelela kukaPawulos okokuqala eKorinte, wazifumana ephakathi kwabantu ebabenesikrokro ngeenjongo zabantu basemzini. AmaGrike angaselunxwemeni lolwandle ayengoosomashishini abakuthanda kakhulu ukwenza oko. Aziqeqesha ixesha elide kakhulu ekwenzeni ishishini, kangangokuba ada akholelwa ukuba inzuzo yayibubungcwele, ukwenza imali, nokuba kungendlela eyiyo okanye embi, kwakuyinto yokunconywa. UPawulos wayeqhelene nezimpawu zawo, waza akafuna ukuba awanike into anokubambelela kuyo ngokuthi, washumayela iindaba ezilungileyo ukuze azityebise. Wayenako ukufuna inkxaso kubaphulaphuli bakhe baseKorinte ngokufanelekileyo; kodwa wabanentumekelelo yokuba eli lungelo aliyeke, hleze ukuba lulutho kwakhe nempumelelo yakhe njengomlungiseleli kudyojwe sisikrokro esingafanelekanga sokuba wayeshumayelela inzuzo. Wanga angayisusa yonke into yokuthatyathwa kakubi, ukuze igunya lesigidimi sakhe lingalahleki.

Kuthe kungekudala emva kokufika kwakhe eKorinte, uPawulos “wafumana umYuda othile wasePonto ngokuzalwa, ogama lingu-Akwila, esandula ukuvela e-Itali, noPrisila

umkakhe.” Aba “belilinye ishishini labo” nelakhe. Wayegxothwe eRoma ngomyalelo kaKlawudiyo, owawusithi onke amaYuda mawemke eRoma, u-Akwila noPrisila beza eKorinte, apho bamisa khona ishishini lokwenza iintente. UPawulos wenza uphando ngabo, wathi akufumanisa ukuba bayamoyika uThixo, kwaye babefunda ukuzinxwema iimpembelelo ezingcolisayo ezazibajikelezile, “waselehlala nabo esebenza; . . . Wayexoxa ke endlwini yesikhungu iisabatha ngeesabatha zonke.” Zenzo 18:2-4.

Kamva uSilas noTimoti bahlangana noPawulos eKorinte. Aba bazalwana babeze nemali evela kumabandla aseMakedoni, ukuba kuxhaswe umsebenzi.

Kwileta yakhe yesibini kumakholwa aseKorinte, eyabhalwa emva kokuba ekhulise ibandla eliqinileyo apho, uPawulos waphinda indlela yokuphila kwakhe phakathi kwabo. Wabuza wathi, “Ndenza isono na ngokuzithoba, ukuze niphakanyiswe nina, ngokuba ndanishumayezayo ngesisa iindaba ezilungileyo zikaThixo? Amanye amabandla kaThixo ndawabhunyula, ndisamkela umvuzo ukuze ndilungiselele nina. Kanjalo xa ndandikho kuni, ndiswele, andibanga mthwalo mntwini; kuba ukuswela kwam bakwenzelela abazalwana, bakuvela kwelaseMakedoni; ndathi ngeendawo zonke ndazigcina, andaba bunzima kuni, ndisaya kuzigcina nangoku. Ikum nje inyaniso kaKristu, ndithi olo luqhayiso aluyi kuvingcwa mlomo mayela nam, mna, kwimimandla yelaseAkaya.” 2 Korinte 11:7-10.

UPawulos uxela ukuba kwakutheni ukuze alandele eli khondo eKorinte. Kwakungokuba wayengafuni ukuba bafumane “ithuba lokujinda abafuna ithuba.” 2 Korinte 11:12. Nangona wayesebenza ekwenzeni iintente, wayekwasebenza ngokunyanisekileyo ekuvakaliseni iindaba ezilungileyo. Uthi xa ethetha ngokusebenza kwakhe, “Imiqondiso yokuba ngumpostile, inene, yasetyenzwa phakathi kwenu ngokunyamezelakonke,ngemiqondiso, nezimanga,nemisebenziyamandla. Yabonani, sendilungele ukuza kuni okwesithathu; ndaye ndingayi kuba mthwalo kuni; kuba andifuni zinto zenu, ndifuna nina. . . . Mna kuya kuba mnandi kakhulu ukuba ndichithe, ndidleke kuphele, ngenxa yemiphefumlo yenu.” 2 Korinte 12:12-15.

Ngexesha elide lokulungiselela kwakhe e-Efese, apho iminyaka emithathu wayeqhubela phambili uhlaselo lovangelo kuso sonke eso sithili, uPawulos waphinda wasebenza kwishishini lakhe. E-Efese naseKorinte, umpostile wonwatyiswa bubukho buka-Akwila noPrisila, abamkhapha ekubuyeleni kwakhe e-Asiya ekupheleni kolwesibini uhambo lwakhe lovangelo.

Bakho abathile abachasanayo nokusebenza nzima ngezandla kukaPawulos, besithi ayihambelani loo nto nomsebenzi womlungiseleli weendaba ezilungileyo. Kungani ukuba uPawulos, umlungiseleli okwibakala elilelona liphezulu, ahlanganise umsebenzi wokukhanda kunye nokushumayela ilizwi? Wayengawufanelanga na ongumsebenzi

umvuzo wakhe? Kungani ukuba achithele ekwenzeni iintente ixesha ekubonakala kakuhle ukuba belimele ukuchithelwa kumsebenzi ongcono?

Yena uPawulos akazange alibale njengelilahlekileyo ixesha awalichitha ngolu hlobo. Ngexesha esebenza noAkwila, wayemana exhumana neTitshala eNkulu, engalahlekwa lithuba lokungqina ngoMsindisi, nokunceda abo babedinga uncedo lwakhe. Ingqondo yakhe yayisoloko ikhongozele ulwazi lwasemoyeni. Wayebafundisa asebenza nabo izinto zomoya, ekwangumzekelo wokusebenza nokucokisisa. Wayekhawuleza, ekhuthele emsebenzini, evutha emoyeni, ekhonza iNkosi, (Roma 12:11). Njengoko wayesebenza kwishishinilakhe,wabanethubalokufikelelakudidi lwabantu awayengeke abe nokubafikelela. Wawabonisa amaqabane akhe ukuba ubuchule ekusebenzeni ngezandla kwakusisipho esivela kuThixo, onika kokubini, isipho nobulumko bokusisebenzisa ngokulungileyo. Wafundisa nokuba, nasemsebenzini wemihla yonke, uThixo umelwe kukuzukiswa. Izandla zakhe ezaziqiniswe ngumsebenzi, azizange zisuse nto kwigunya lezibheno zakhe njengomlungiseleli womKristu.

Ngamanye amaxesha uPawulos wayesebenza imini nobusuku, engenzeli kuphela ukuxhasa usapho lwakhe, kodwa nokuze akwazi ukunceda abo wayesebenza nabo. Wayesabelana ngoko wayekuzuza noLuka, enceda noTimoti. Wayezilambisa ngamanye amaxesha, khon’ ukuze anelise neemfuno zabanye. Ubomi bakhe yayingebubo obokutsalela kuye. Ngasekupheleni kolungiselelo lwakhe, kwisiganeko sokunika kwakhe intetho yokugqibela kubadala base-Efese, eMileto, wakwazi ukuziphakamisa izandla zakhe ezazilinyazwe ngumsebenzi, athi, “Andinqwenelanga silivere nagolide nangubo kabani. Nina ke ngokwenu niyazi ukuba ezi zandla zazisebenzela iintswelo zam, nezababe nam. Ndinibonisa zonke izinto, ukuba ngokwenjenjalo ukubulaleka nimelwe kukuthi niyisize imilwelwe, nikhumbule namazwi eNkosi uYesu; ngokuba yena wathi, Ukupha kunoyolo ngaphezu kokuphiwa.” Zenzo 20:33-35.

Ukuba abalungiseleli baziva betsala nzima behluphekile emsebenzini kaKristu, mabazibone ngengqondo belapho uPawulos wayesebenzela khona [umsebenzi wezandla]. Mababe nayo engqondweni into yokuba le ndoda yayinyuliwe nguThixo isebenza iseyile, isebenzela isonka esifumana ngokufanelekileyo ngokusebenza kwayo njengompostile.

Umsebenzi uyintsikelelo, awusiso isiqalekiso. Umoya wobuvila uyabutshabalalisa ubuThixo, umenze buhlungu uMoya kaThixo. Ichibielimanziamileyolithiyekile,kodwa umsinga obalekayo onamanzi ahlambulukileyo uhambisa impilo nolonwabo kuwo wonke umhlaba. Wayesazi uPawulos ukuba abo bawutyeshelayo umsebenzi wezandla baya kuthi kungekudala babebuthakathaka. Wayenomnqweno wokubafundisa abalungiseleli abasebatsha ukuba, ngokusebenza ngezandla zabo, ngokuqhelisa uthambo izihlunu nemisipha, babeya komelela ukuze bakwazi ukuthwala ukusebenza nzima nokuhlupheka

okwakubalindele emasimini eendaba ezilungileyo. Wayeyiqonda ukuba iimfundiso zakhe zingaswela ukuphila namandla xa engawugcini wonke umzimba ulolongwe kakuhle.

Ivila liphoswa ngamava angenakubekwa xabiso afunyanwa ngokwenza imisebenzi edelekileyo yobomi. Abakho mbalwa, kodwa bakumawaka abantu abanela kukusebenzisa nje iintsikelelo athi uThixo ngenceba yaKhe abanike. Bayakulibala ukuzisa eNkosini umnikelo wombulelo ngendyebo abaphathise yona. Bayalibala ukuba ngokushishina ngobulumko ngeetalente abazibolekiweyo bamelwe kukuba ngabakhiqizi kwanjengabatyayo. Ukuba bebenokuyiqonda into iNkosi efuna bayenze njengesandla sasekhohlo, bebengayi kuluphepha olo xanduva.

Ukuba lulutho kwamadodana aziva ebizelwe ukuba ashumayele nguThixo, kuxhomekeka kwindlela angena ngayo kweyayo imisebenzi. Abo banyulelwe umsebenzi wokulungiselela baya kunika ubungqina bobizo lwabo lwaphezulu, kuthi ngazo zonke iindlela bafune ukuphuhliseka babe ngamadoda anesakhono. Aya kuzama ukuzuza amava aya kuwalungiselela icebo, ukuqulunqa, nokwenza. Ukuxabisa ubungcwele bobizo lwawo, ngokuzilawula, ukufana neNkosi ngakumbi nangakumbi, ukutyhila ukulunga kwaYo,uthando, kunyenenyaniso. Lo gama bebonakalalisa ukunyaniseka, ekuphuhliseni iitalente abaziphathisiweyo, ibandla kufuneka lichule ukunyathela ekubancedeni.

Asingabo bonke abaziva bebizelwe umsebenzi wokushumayela, amabakhuthazwe ukuba bazilahlele bona neentsapho zabo kwangoko ebandleni ukuba bafumane inkxaso engapheliyo ngemali. Ikho ingozi yokuba amava angabhekanga pha angonakaliswa kukukhohliswa, nangenkuthazo engalumkileyo yokulindela ukuxhaswa ngokupheleleyo, ingekho imizamo ezimele geqe nenyanisekileyo kwelabo icala. Indyebo enikelwe ekwandiseni umsebenzi kaThixo akufuneki igqitywe ngabantu abalangazelela ukushumayela nje kuphela kuba befuna ukuxhaswa baze ngolo hlobo babe banelisa umnqweno wokuzithandela ubomi bokuphila lula.

Amadodana alangazelela ukusebenzisa izipho zawo emsebenzini wolungiselelo, aya kufumana isifundo esiluncedo kumzekelo kaPawulos eTesalonika, eKorinte, nase-Efese, nakwezinye iindawo. Nangona eliciko lokuthetha, enyulwe nguThixo ukuba enze umsebenzi owodwa, wayengekho ngaphezulu komsebenzi, engazange wadinwa kukuzibingelela ngenxa yomsebenzi awayewuthanda. Kude kwaleli lixa langoku silamba, sinxanwa, sihamba ze, sintlithwa, singenasikhundla, sibulaleka, sisebenza ngezethu izandla; sithi sitshabhiswa, sibe sisikelela; sithi sitshutshiswa, sibe sinyamezela.” 1 Korinte 4:11, 12.

Enye kwiititshala ezizezona zinkulu ezingabantu, uPawulos, wayeyisebenza ngolonwabo imisebenzi — eyona iphantsi neyona iphezulu. Xa iimeko zomsebenzi weNkosi zifuna, wayesebenza kwishishini lakhe ngentumekelelo. Noko kunjalo, wayesoloko ekulungele ukuwubeka bucala umsebenzi wasemhlabeni, ukubaaqubisane

neentshaba zomsebenzi weendaba ezilungileyo, okanye akhulise ithuba elilodwa lokuzuzela uYesu imiphefumlo. Inzondelelo yakhe nokukhuthala kwakhe ziluhlaselo ekunqeneni nasekuthandeni ukuchebeleza.

UPawulos wayengumzekelo ekuchaseni olu luvo [ukunqena nokuchebeleza], wafumana nempembelelo ebandleni yokuba, iindaba ezilungileyo zingavakaliswa ngempumelelo kuphela ngabo babekhululeke ngokupheleleyo kwiimbophelelo zomsebenzi wasemzimbeni. Wakubonakalisa ngendlela ephathekayo oko kunokwenziwa ngabazalwana abazinikeleyo kwiindawo ezininzi apho abantu bengaqhelananga nenyaniso yeendaba ezilungileyo. UAkwila noPrisila babengabizelwa ukuba banikele ixesha labo emsebenzini weendaba ezilungileyo, ukanti aba basebenzi bathobekileyo basetyenziswa nguThixo ukuba babonise uApolo indlela yenyaniso ngokugqibeleleyo. INkosi isebenzisa izixhobo ezahlukeneyo ukufeza injongo yaYo, kuthi ngeli xesha ezinye zineetalente ezikhethekileyo zinyulwa ukuba zinikele onke amandla azo ekusebenzeni ukufundisa nokushumayela iindaba ezilungileyo, ezinye ezininzi, ekungazange kubekwe izandla zomntu phezu kwazo ekuthanjiselweni umsebenzi, ziyabizwa ukuba zidlale indima ebalulekileyo ekusindiseni imiphefumlo.

Kukho amasimi amakhulu avulekileyo kumsebenzi ozixhasayo. Abaninzi banokufumana amava ekulungiseleleni ngexesha besebenza ixesha elithile kumsebenzi wezandla, ngale ndlela kuhlume abasebenzi abaqinileyo bomsebenzi obalulekileyo kumasimi aneentswelo.

Umsebenzi kaThixo osebenza angadinwa ilizwi nemfundiso, unomthwalo entliziyweni yakhe onzima.Akawubalingeeyure umsebenzi wakhe. Umvuzo wakhe awunampembelelo kumsebenzi wakhe, engagxothwa nasemsebenzini wakhe ziimeko ezingalunganga. Umyalelo wakhe uphuma ezulwini, kwaye kusezulwini apho akhangele khona imbuyekezo wakuba umsebenzi abewunikiwe ufeziwe.

Licebo likaThixo ukuba abasebenzi abanjalo, bakhululwe kwixhala elingafunekiyo, ukuze babe nethuba elaneleyo lokuthobela umyalelo kampostile kuTimoti, “Zinyamekele ezo zinto, hlala kwezo zinto.” 1 Timoti 4:15. Nangona kulindeleke ukuba bakunonophele ukuzilolonga, asililo icebo likaThixo ukuba banyanzeleke ukuba bachithe isiqithi esikhulu sexesha labo kumsebenzi wehlabathi.

Aba basebenzi banyanisekileyo, nangona babenentumekelelo yokuzichitha nokuchithwa ngenxa yeendaba ezilungileyo, babengasindanga ekulingweni. Xa babephazanyiswa bezele kukunxunguphala ngenxa yokusilela kwebandla ukubanika inkxaso efanelekileyo yemali, abanye baphazanyiswa mpela bubume bengqondo. Xa bebona abasebenzi bengaxatyiswanga kangako, babanoxinzelelo. Ngokwenene, bakhangele kwixesha lomgwebo xa beya kufumana umvuzo ofanelekileyo, ize le nto iwuphakamise umoya wabo; kodwa ke ngokwangoku, kufuneka ukuba iintsapho zabo

zityе zinxibe. Ukuba bebengazi nje ukuba bakhululwe kumyalelo wothumo olungcwele, bebeya kusebenza ngentumekelelo ngezandla zabo. Bona bayaqonda ukuba ixesha labo lelikaThixo, nangona bekuqonda ukubona kufuphi kwabo bafanele ukubanceda ngendyebo eyaneleyo. Baqabela ngaphaya kokulingwa benze imisebenzi eye ibabeke kude nentswelo, kodwa baqhubeke nokuhambisela phambili umsebenzioxabisekileyo kubomi ngokwabo. Ukuze bakwazi ukwenza oku, kusenokwenzeka ukuba banyanzeleke balandele umzekelo kaPawulos babekele umsebenzi wezandla ixesha ngoku beqhubeka nokuhambisela phambili umsebenzi wolungiselelo. Bakwenza oku kuba bengafuni ukuhambisela phambili okwabo ukuthanda, koko ukuthanda umsebenzi kaThixo emhlabeni.

Kukho amaxesha ekuye kubonakale kumkhonzi kaThixo ukuba ingathi awunako ukwenzeka umsebenzi ofunekayo, ngenxa yokunqongophala kwendyebo yokwenza umsebenzi oqinisekileyo nozinzileyo. Abanye boyika kuba besithi ngezixhobo abanazo abanako ukwenza konke abacinga ukuba ngumsebenzi wokwenziwa ngabo. Ukuba bangabheka phambili ngokholo, usindiso lukaThixo luya kutyhilwa, abe nempumelelo amalinge abo. Lowo uyalele abalandeli baKhe ukuba baye kuzo zonke iindawo zehlabathi, uya kumxhasa wonke othi, ngokuthobela umyalelo waKhe, afune ukusivakalisa isigidimi saKhe.

Ekwakhiweni komsebenzi wayo, iNkosi ayisoloko izenza zicace zonke izinto phambi kwabasebenzi baYo. Maxa wambi iya kuvavanya ukuthembela kwabantu baYo ngokuzisa iimeko ezibanyanzela ukuba babheke phambili ngokholo. Iyakholisa ukubangenisa kwiindawo ezimxinwa nezinzima, abayalele ukuba babheke phambili, ngexesha kungathi iinyawo zabo zichukumisa amanzi eYordan. Kungaloo maxesha, xa imithandazo yabakhonzi baYo inyukela kuYo ngokholo olunyanisekileyo, apho uThixo aye avule indlela phambi kwabo abanyusele kwindawo ebanzi.

Xa abathunywa bakaThixo beluqonda uxanduva lwabo ngakwiindawo ezisweleyo zesidiliya seNkosi, baze bathi, benomoya weNkosi yoMsebenzi, bakusebenzele bangadinwa ukusindiswa kwemiphefumlo, iingelosi zikaThixo ziyakuyilungisa indlela phambi kwabo, ithi indyebo efunekayo ukuqhubela phambili umsebenzi ifumaneke. Abo bakhanyiselweyo baya kunikela ngokukhululekileyo ukuxhasa umsebenzi owenziwa ngenxa yabo. Baya kusabela ngobubele kubizo loncedo, aze uMoya kaThixo aziqhube iintliziyo zabo ukuba bawuxhase umsebenzi weNkosi, kungekuphela kumasimi asekhaya, kodwa nakwizithili ezikude. Ngolo hlobo, kuya kubakho ukuqina kumkhosi osebenzayo kwezinye iindawo, uze umsebenzi weNkosi uhambele phambili ngendlela eyibekileyo [iNkosi].

Isahluko 34—Ukusebenza Ngokuzinikela

Kubomi baKhe nakwizifundo zaKhe, uKristu unike isibonakalaliso solungiselelo olungatsaleli kulo olumveli yalo ikuThixo. UThixo akaziphileli. Ngokudala ihlabathi, nokuxhasa zonke izinto, uthe rhoqo elungiselela abanye. “Ngokuba ilanga lakhe elenza liphume phezu kwabakhohlakeleyo nabalungileyo; nemvula eyinisa phezu kwabalungisayo nabangalungisiyo.” Mateyu 5:45. Olu lungiselelo lungumgangatho onguwo uBawo ulunikele kuNyana waKhe. UYesu wanikwa ukuba eme abe yintloko yoluntu, ngomzekelo waKhe afundise ukuba kukuthini ukulungiselela. Ubomi baKhe bonke babuphantsi komthetho wokukhonza. Wakhonza konke, walungiselela kuko konke.

UYesu wayethe rhoqo njalo ukuzama ukumisela umthetho-siseko waKhe kubafundi baKhe. Xa uYakobi noYohane babecela ukubekwa phambili, wathi, “Osukuba enga angaba mkhulu phakathi kwenu, makabe ngumlungiseleli wenu; nosukuba enga angaba ngowokuqala phakathi kwenu, makabe ngumkhozi wenu; kwanje ngokuba uNyana woMntu engezanga kulungiselelwa; weza kulungiselela, nokuncama ubomi bakhe, bube yintlawulelo yokukhulula abaninzi.” Mateyu 20:26-28.

Kususela ekunyukeni kwaKhe, uKristu uwuhambisele phambili umsebenzi waKhe ngabameli [bobukumkani] abanyuliweyo, ekuthi ngabo athethe kubantwana babantu, alungiselele nakwiintswelo zabo. INtloko enkulu yebandla yongamela umsebenzi waYo ngezixhobo ezingabantu ezithanjiswe nguThixo ukuba zisebenze njengabameli baKhe.

Isikhundla sabo babizwe nguThixo ukuba basebenze ngelizwi nangemfundiso ukuba bakhulise ibandla laKhe, singumthwalo onendili. Bathi, endaweni kaKristu, babongoza amadoda nabafazi ukuba baxolelaniswe noThixo, baye bangawuzalisekisa umsebenzi abawuthunyiweyo kuphela xa befumana ubulumko namandla avela ngasentla.

Abalungiseleli bakaKristu bangabelusi babantu ababekwe phambi kwabo ukuba babakhathalele. Umsebenzi wabo ufaniswa nowabalindi [abagadi]. Ngamaxesha akudala, abalindi babebekwa phezu kweendonga zezixeko, apho, kwiindawo ezifanelekileyo, babenokubona iindawo ezibalulekileyo ababezigadile, baze banike isilumkiso salo naluphina utshaba oluzayo. Ukukhuseleka kwabo bonke ababengaphakathi kwakuxhomekeke ekunyanisekeni kwabo [abagadi]. Ngamaxesha amisiweyo, kwakufuneka bakhwazane, ukuqinisekisa ukuba bahleli, nokuba akukho ngozi ihlele nawuphi. Umkhwazo wokonwaba okanye wokulumkisa wawusuka komnye uye komnye, elowo ephinda umkhwazo lowo, uhlokome ude usijikeleze sonke isixeko.

Kuye wonke umlungiseleli uYehova uthi: “Wena ke, nyana womntu, ndikwenze waba ngumboniseli kwindlu kaIsrayeli;woliva emlonyeni wam ilizwi, ubavuselele ngokuphuma kum. Ndakuthi kongendawo,Wenaungendawo,uyakufa,inene; usuke ungathethi wena, ukuba umvuselele ongendawo, emke endleleni yakhe: wofa yena ongendawo

ngobugwenxa bakhe., ke igazi lakhe ndolifuna esandleni sakho. Wena ke, xa uthe wamvuselela ongendawo endleleni yakhe, ukuba abuye kuyo, . . . ke wena uwuhlangule umphefumlo wakho.” Hezekile 33:7-9.

Amazwi omprofeti avakalisa uxanduva olunendili lwabo banyulwe njengabagadi bebandla likaThixo, amagosa eemfihlelo zikaThixo. Kumele beme njengabagadi phezu kweendonga zaseZiyon, ukuba bavakalise isandi sokulumkisa ngotshaba oluzayo. Imiphefumlo isengozini yokuwa phantsi kwesihendo, kwaye iya kutshabalala ngaphandle kokuba abalungiseleli bakaThixo banyanisekile koko bakugcinisiweyo. Ukuba, ngandlela ithile, ingqondo yabo iye yalala ukuze bangakwazi ukuyibona ingozi, kuze kuthi, ngokusilela kwabo ukunika isilumkiso, abantu batshabalale, uThixo uya kulifuna ezandleni zabo igazilabo balahlekileyo.

Lilungelo labagadi phezu kweendonga zeZiyon ukuphila ngokwayama kuThixo, nokulungela ukwamkela umvambo woMoya waKhe, ukuze akwazi [uThixo] ukusebenza ngabo ukuxelela amadoda nabafazi ngengozi abakuyo, babakhombise kwindawo yokhuseleko. Bamele ukubalumkisa ngokunyanisekileyo isiphumo esiqinisekileyo sesikreqo, kwangokunyanisekileyo bakhusele izinto ezixatyiswe libandla. Alikho ixesha ekufuneka bakuyekelele ukuhlala bephaphamile. Owabo, ngumsebenzi ofuna ukuba kusetyenziswe sonke isiphiwo umntu anaso. Amazwi abo kufuneka aphakanyiswe ngokwexilongo, angaze avakale enesandi esithingazayo nesingaqinisekanga. Kufuneka basebenze bengasebenzeli mvuzo, kodwa kuba bengenakwenza ngakumbi, kuba beqonda ukuba kukho inkxwaleko ebazelayo ukubabayasilela ukushumayela iindaba ezilungileyo. Njengoko banyulwe nguThixo, batywinwa ngegazi ukuba basetyenziswe kokungcwele, kufuneka bahlangule amadoda nabafazi kwintshabalalo esondeleyo.

Umlungiseleli ongumsebenzi kunye noKristu uya kuba nengqondo enzulu yobungcwele omsebenzi wakhe kunye nokusebenza nzima nombingelelo ofunekayo ukuze asebenze ngempumelelo. Akafuni okwakhe ukuchebeleza okanye ukulungelwa. Uyamlibala u-mna. Ekufuneni kwakhe izimvu ezilahlekileyo, akaziqondi ukuba yena udiniwe, uyagodola, nokuba ulambile. Injongo yakhe inye kuphela—ukusindisa oko kulahlekileyo.

Lowo ukhonza phantsi kwebhanile enegazi kaImanuweli uya kwenza kuphela oko kufuna umzamo wobugorha nonyamezelo olunomonde. Isoldati lomnqamlezo lima phambili lingahlehliswa nto edabini. Luthi xa utshaba lunyanzelisa ukuhlasela kwalo,lisuke libhenele kuncedo enqabeni, lithi xa libeka eNkosini amadinga elizwi, lisuke lomelezelwe umsebenzi welo xesha. Liyasiqonda isidingo samandla avela ngasentla. Uloyisoeliluzuzayo alukhokeleli ekuziphakamiseni, kodwa kulenza layame ngakumbi nangakumbi kuLowo uyiNgangamsha. Xa exhomekeke kuloo Mandla, unikwa isakhono sokusinika isigidimi sosindiso ngamandla asenza sizingcangcazelise ezinye iingqondo.

Lowo ufundisa ilizwi kufuneka ukuba yena abe noqhagamshelano olusezingqondweni lweeyure ngeeyure noThixo ngomthandazo nokufunda ilizwi laKhe, kuba kulapho ukhona umthombo wamandla. Ukuxhumana noThixo kunika imizamo yomlungiseleli amandla angaphezu kwempembelelo yokushumayela kwakhe. Akufuneki azivumele ukuba awavinjwe la mandla. Ngokunyaniseka okungenakuphikwa, kufuneka acengane noThixo ukuba amomeleze,amqiniseleumsebenzi nokulingwa, nokuba achukumise imilebe yakhe ngomlilo ovuthayo. Abameli bakaKristu bakholisa ukubambelela ngokuyekeyeke kwizinto ezingunaphakade. Ukuba abantu bafuna ukuhamba noThixo, uya kubafihla kwindawo enqabileyo eLiweni. Xa befihlakele ngolo hlobo, baya kumbona uThixo njengoko noMoses wambonayo. Ngamandla kunye nokukhanya athi abanike kona, baya kuqonda, benze okungaphezulu kunokuba becinga ngeengqondo zabo ezibona kufutshane.

Ubuchule bukaSathana busetyenziswa ngempumelelo kwabo banomoya odakumbileyo. Xa ukutyhafisa kuthembisa ukugubungela umlungiseleli, makandlale phambi kukaThixo iimfuno zakhe. Kwakungexa izulu lalifana nobhedu phezu kwakhe, apho uPawulos wathembela ngokupheleleyo kuThixo. Wayeyazi intsingiselo yokubandezeleka ngaphezu kwabantu abaninzi; kodwa mphulaphule xa edanduluka ngoloyiso xa iinyawo zakhe zikhangele ngasezulwini, phofu ethintelwa sisilingo nenkcaso: “Ubukhaphukhaphu bembandezelo yethu eyeyomzuzwana busisebenzela ngokuncamise kwaphela ubuqaqawuli obukhulukazi obungunaphakade sakubon’ ukuba asixuneli ezintweni ezibonwayo, sixunela kwezingabonwayo.” 2 Korinte 4:17, 18. Amehlo kaPawulos ayehleli emiliselwe kokungabonwayo nokungunaphakade. Ngokwazi ukuba ulwa namagunya kweziphezulu iindawo, wakubeka ukuxhomekeka kwakhekuThixo, kwaye kumi apho ukomelela kwakhe. Kungokubona Lowo ungenakubonwa ekuthi ukomelela namandla omphefumlo azuzwe ukuze kwaphulwe amandla omhlaba engqondweni nasesimilweni.

Umfundisi kufuneka axubane ngokukhululekileyo nabantu abasebenzelayo, ukuze, ngokuqhelana nabo akwazi ukulungelelanisa iimfundiso zakhe neentswelo zabo. Akuba umfundisi eyenzile intshumayelo,kukonauqalayoumsebenziwakhe. Kukho umsebenzi womntu ekufuneka ewenzile. Kufuneka atyelele abantu emakhayeni abo, athethe, athandaze nabo ngokunyaniseka nokuzithoba. Zikho iintsapho ezingasayi kuze zifikelelwe ngeenyaniso zelizwi likaThixo ngaphandle kokuba amagosa obabalo lwaKhe angene emakhayeni abo, abakhombise kwindlela ephakamileyo. Kufuneka ke ngoko, iintliziyo zabo benza lo msebenzi zibethe kunye nentliziyo kaKristu.

Kuninzi okuqondakalayo kumyalelo othi, “Phuma uye ezindleleni, nasezintangweni, ubanyanzele bangene, ukuze indlu yam izale.” Luka 14:23. Abalungiseleli mabafundise inyaniso ezintsatsheni, basondele kwabo babasebenzelayo, kuthi xa besebenzisana kunye noThixo, abambathise ngamandla kaMoya. UKristu uya kubakhokela emsebenzini wabo, abanike amazwi okuthetha aya kuthi angene nzulu ezintliziyweni zabo babaphulaphuleyo.

Lilungelo lomlungiseleli ngamnye ukukwazi ukuthi kunye noPawulos, “Andinifihlelanga nto; ndanityela lonke icebo likaThixo.” “Andinifihlelanga nto, ndanityela onke amalungelo; ndanifundisa ekuhleni nakwizindlu ngezindlu, . . . ukuguqukela kuThixo, nokukholwa kuyo iNkosi yethu, uYesu Kristu.” Zenzo 20:27, 20, 21.

UMsindisi wayengena kumakhaya ngamakhaya, ephilisa abagulayo, ethuthuzela abakhedamileyo, ethomalalisa ababandezelekileyo, ethetha uxolo kwabangathuthuzelekiyo. Wayebathabathela ezingalweni zaKhe abantwana abasikelele, athethe amazwi ethemba nentuthuzelo koomama abadiniweyo. Wayehlangabezana nalo lonke usizi nokubandezeleka ngovelwano nobubele obungapheliyo. Wayengasebenzeli isiqu saKhe, kodwa esebenzela abanye. Wayengumkhonzi wabo bonke. Ukutya nokusela kuYe kwakuxa ezisa ithemba nokomelela kubo bonke awayehlangana nabo. Xa amadoda nabafazi babephulaphule iinyaniso ezaziphuma emilebeni yaKhe, yahluke kakhulu kwizithethe nemimiselo yoorabhi, iintliziyo zabo zaziphuphuma ithemba. Ekufundiseni kwaKhe kwaye kukho ukunyaniseka okwakuwenza avakale ngegunya eloyisayo amazwi aKhe. Abalungiseleli bakaThixo kufuneka bafunde indlela yokusebenza kaKristu, baze bafumane kuvimba welizwi laKhe oko kuya kwanelisa izidingo zasemoyeni kwabo basebenzela bona. Kungaloo ndlela kuphela abanokuthi bafezekise oko bakuphathisiweyo. Lo Moya mnye wayehleli ngaphakathi kuKristu xa wayebanika umyalelo awayehlala ewufumana, kufuneka ube lithende lolwazi nemfihlelo yamandla abo ekuthwaleleni phambili emhlabeni wonke umsebenzi woMsindisi.

Kukho abasebenze nzima njengabalungiseleli abaye basilela ukuba nempumelelo kuba bengakhange banike umdla opheleleyo umsebenzi weNkosi. Abalungiseleli akufuneki babe nomdla kwizinto ezithimbela ingqondo yabo bucala, ngaphandle komsebenzi omkhulu wokukhokelela imiphefumlo kuMsindisi. Abalobi beentlanzi awababizayo uKristu, bayishiya kwangoko iminatha yabo bamlandela. Abalungiseleli abanako ukuwenza umsebenzi owamkelekileyo kaThixo kwangelo xesha linye bethwele imithwalo emikhulu yamashishini abo. Oko kwahlukana phakathi komdla kuyayifiphalisa imbono yabo yasemoyeni. Ingqondo nentliziyo zixakeka zizinto zasemhlabeni, uze umsebenzi kaKristu uthabathe indawo elandelayo. Bafuna ukuqulunqa umsebenzi kaThixo ngokweemeko zabo, endaweni yokuqulunqa iimeko zabo ukuze zihlangane nokufunwa nguThixo.

Amandla omlungiseleli afuneka wonke kubizo lwakhe lwangasentla. Awona mandla akhe angawo ngakaThixo.Akufunekiazixakekisengokuthengaethengisaokanyenaliphielinyeishishinielin okwenza aphume ecaleni kumsebenzi wakhe omkhulu. UPawulos wathi, “Akukho namnye uthi, ephuma umkhosi, azibhijele ngemicimbi yobu bomi; ukuze amkholise lowo umnyulele ukuphuma umkhosi.” 2 Timoti 2:4. Wakubethelela ngolo hlobo umpostile ukudingeka kokuzinikela ngokupheleleyo komlungiseleli emsebenzini weNkosi.

Umlungiseleli ozinikele wonke kuThixo uyala ukuba seshishinini eliya kumphazamisa ekuzinikeleni ngokupheleleyo kubizo lwakhe olungcwele. Akalweli luzuko okanye ubutyebi behlabathi; injongo yakhe eyodwa asikuko ukuziqwebela ubutyebi kweli lizwe, kodwa kukuzisa kwingqwalasela yabo bangakhathaliyo nabanganyanisekanga ubunyaniso bobukho bezinto zikanaphakade. Angacelwa ukuba angene kumashishini athembisa ingeniso enkulu ngokwelizwe, kodwa kwizilingo ezinjalo uphendula athi, “Komnceda ntoni na umntu, ukuba uthe walizuza ihlabathi liphela, wazawonakalelwangumphefumlowakhe?” Mark 8:36.

USathana wabeka lo mnatha phambi kukaKristu, esazi ukuba xa athe [uKristu] wavuma, ihlabathi alisayi kuze lihlangulwe. Usasizisa kwasona esi sihendo ngandlela yimbi kubalungiseleli bakaThixo namhlanje, esazi ukuba abo abalukuhlileyo ngaso abayi kunyaniseka koko bakuphathisiweyo.

Asiyiyo intando kaThixo ukuba abalungiseleli baKhe bafune ukuba zizityebi. Ngokubhekiselele koku, uPawulos wabhalela uTimoti: “Kuba ukuthanda imali yingcambu yeento zonke ezimbi; abathe abathile, ngokuzolulela kuko, balahlekana nokholo, bazibhodloza ngobuhlungu obuninzi. Kewena, mntukaThixo, zibaleke ezo zinto; phuthuma ke ubulungisa, ukuhlonela uThixo, ukholo, uthando, unyamezelo, ubulali.” Ngomzekelo nangomthetho, ummeli kaKristu “[maka]bathethele bangakratshi, bangathembeli butyebini bungagqalekiyo; mabathembele kuThixo ophilileyo, obeka phambi kwethu izinto zonke ngokobutyebi, ukuba zidliwe; benze okulungileyo, babe zizityebi zemisebenzi emihle, babe nokwaba kakuhle, babe nobudlelane; baziqwebele isiseko esihle, base exesheni eliza kuza, ukuze babubambe ubomi obungunaphakade.” 1 Timoti 6:10, 11, 17-19.

Amava kampostile uPawulos kunye nemfundiso yakhe ngokubhekisele kubungcwele bomsebenzi womlungiseleli, zilithende loncedo nenkuthazo kwabo basemsebenzini wolungiselelo lweendaba ezilungileyo. Intliziyo kaPawulos ivutha luthando kuboni, waza wawafaka onke amandla akhe emsebenzini wokusebenzela ukuzuza imiphefumlo. Akazange wabakho umsebenzi ozilandulayo nonenzondelelo [njengaye]. Iintsikelelo awazifumanayo wazixabisa njengezinto ezintle zokusetyenziselwa ukusikelela abanye. Akazange aliyeke ithuba lokuthetha ngoMsindisi okanye lokunceda abo basengxakini. Wayesiya kwiindawo ngeendawo eshumayela iindaba ezilungileyo ezingoKristu eseka namabandla. Kuyo yonke indawo awayenokumanyelwa kuyo, wayekhalimela ububi, aziphethulele iinyawo zamadoda nabafazi kwindlela yobulungisa. UPawulos akazange awalibale amabandla awayewasekile. Emva kokubaenze uhambo lovangelo, yena noBharnabhas babuya kwangendlela ababehambe ngayo betyelela amabandla ababewaqalile, bekhetha kuwo amadoda abanokuwaqeqesha ukuba ahlangane ekuvakaliseni iindaba ezilungileyo.

Olu phawu lomsebenzi kaPawulos lunesifundo esibalulekileyo kubalungiseleli banamhlanje. Umpostile wakwenza ukuba kube yinxalenye yomsebenzi wakhe ukuqeqeshela amadodana umsebenzi wobulungiseleli. Wayehamba nawo kwiihambo zakhe zokuvangela, aze, ngokwenjenjalo, azuze amava athi kamva awenze ukuba alungele ukuthabatha izikhundla zomthwalo [womsebenzi]. Wayesithi, naxa ahlukene nawo, asoloko eqhagamshelana nawo ngomsebenzi wawo, njengoko iileta zakhe eziya kuTimoti nakuTito zisisibonakaliso sobunzulu bolangazelelo olunzulu lwakhe lokubabona bephumelela.

Abasebenzi abanamava namhlanje benza umsebenzi ohloniphekileyo xa besithi, endaweni yokuthwala yonkeimithwalo ngokwabo, basuke baqeqeshe abasebenzi abatsha kunabo, babeke imithwalo emagxeni abo.

UPawulos akazange awulibale umthwalo owawubekwe phezu kwakhe njengomlungiseleli kaKristu, okanye ukuba ithe imiphefumlo yalahleka ngenxa yokunganyaniseki kwakhe, uThixo uya kumenza aphendule. Xa ethetha ngeendaba ezilungileyo uthi, “endaba ngumlungiseleli walo [ibandla] mna ngokokugosisa kukaThixo, awandigosisa ngako kuni, ukuba ndizalise ilizwi likaThixo, kwimfihlelo, leyo ke ibifihliwe kwasemaphakadeni nasezizukulwaneni; kukalokunje ibonakalalisiweyo kubo abangcwele bakhe, awathandayo uThixo ukubazisa bona into obuyiyo ubutyebi bozuko lwaloo mfihlelo phakathi kwazo iintlanga, obunguKristu phakathi kwenu, ithemba lozuko. Sazisa yena ke thina, siluleka wonke umntu, sifundisa wonke umntu ngabo bonke ubulumko, ukuze simise wonke umntu egqibelele ekuKristu Yesu; endibulalekela kona oko, ndizama ngokokusebenza kwakhe okusebenzayo kum ngamandla.” Kolose 1:25-29.

La mazwi abeka phambi komntu osebenzela uKristu umgangatho ophezuluwokufikelelwa, kwaye banako ukufikelela kulo mgangatho bonke abo bazibeka phantsi kolawulo lweTitshala eNkulu, bafunde yonke imihla esikolweni sikaKristu. Amandla omyalelo kaThixo awunamda, aze umlungiseleli othi kwintswelo yakhe enkulu azivalele kunye neNkosi aqinisekiswe ukuba uya kufumana oko kuthi kubaphulaphuli bakhe kube yincasa yobomi obukhokelela ebomini.

Imibhalo kaPawulos ibonisa ukuba umlungiseleli weendaba ezilungileyo kufuneka abe ngumzekelo weenyaniso azifundisayo, “kungabikho namnye esimmisela isikhubekiso, nokuba kukuwuphina umcimbi, ukuze ulungiselelo lwethu lungabi nakubekwa bala.” Ngokowakhe umsebenzi, usishiye nomfanekiso kwileta yakhe eya kumakholwa aseKorinte: “Sisuka sithi emicimbini yonke, siziqondakalise ngokwabalungiselelibakaThixo, ngokunyamezela okukhulu, sisezimbandezelweni, sisezingxakekweni, sisezingxinanweni, sinemivumbo, sisezintolongweni, siseziphithiphithini, sibulaleka, singalali, sizila ukudla, sinobunyulu, sinokwazi, sinokuzeka kade umsindo, sinobubele, sinoMoya Oyingcwele, sinothando

olungahanahanisiyo, sinelizwi lenyaniso, sinamandla kaThixo, sineentonga zobulungisa zasekunene nezasekhohlo, sikuzuko nakwintswela-mbeko, sikudumo olubi nakudumo oluhle; ngathi singabalahlekisi, ukanti singabenyaniso; ngathi singabangaziwayo, ukanti singabaziwayo; ngathi singabafileyo, nanku sisidla ubomi; ngathi singababethwayo, singabulawa noko; ngathi sibuhlungu, ukanti singabahlala bevuya; ngathi singamahlwempu, ukanti singabatyebisa abaninzi; ngathi singabangenanto, ukanti singabahlala benezinto zonke." 2 Korinte 6:3, 4-10.

Wabhalela uTito wathi: "Kwangokunjalo amadoda amatsha wayale ukuba abe nesidima. Ezintweni zonke zenze umzekelo wemisebenzi emihle; emfundisweni uba ngomsulwa, ngondilekileyo, ngolizwi liphilileyo, lingenakugwetywa; ukuze ochasayo abe neentloni, engenanto imbi yakuthetha ngani."Tito 2:6-8.

Akukho nto ixabiseke kakhulu emehlweni kaThixo ngaphezu kwabalungiseleli baKhe, abaphuma baye kwiindawo ezimagqagala zomhlabaukubabahlwayele imbewu yenyaniso,bekhangele esivunweni. NguKristu kuphela onokulinganisa inkathalo yokufunwa kwabalahlekileyo ngabasebenzi baKhe. Ubanika uMoya waKhe ukuze kuthi, ngamalinge abo, imiphefumlo ikhokelwe ibuye esonweni ize ebulungiseni.

UThixo ubiza amadoda anentumekelelo yokushiya iifama zawo, amashishini awo, ukuba kuyenzeka iintsapho zawo, ukuba abe ngabavangeli baKhe. Ubizo luya kuphendulwa. Kwixesha elidlulileyo kube kukho amadoda awathi, ephehlwa luthando lukaKristu kunye neentswelo zabalahlekileyo, ashiya ukonwaba kwamakhaya kunye namaqela abahlobo, nobabafazi kunye nabantwana, aza aya kumazwe akude, phakathi kwabantu abanqula izithixo namazim, ayokuvakalisa isigidimi senceba. Abaninzi, kweli linge, balahlekwa bubomi babo, kodwa kwavuswa abanye ukuba bawuthwale umsebenzi. Inyathelo ngenyathelo waya ubheka phambili umsebenzi kaKristu, imbewu eye yanika isivuno esikhulu yahlwayelwa. Ukumazi uThixo kuye kwandiswa ngokubanzi, ibhanile yomnqamlezo yaphakanyiswa kumazwe obuhedeni.

Umlungiseleli kufuneka azisebenzise zonke izixhobo zakhe ngokupheleleyo ukuzama ukuguqula umoni nje omnye. Umphefumlo uThixo awudalileyo waza uKristu wawuhlangula unexabiso elikhulu ngenxa yamathuba avulekileyo phambi kwawo, ubuhle basemoyeni obuphiweyo, izakhono onokuba unazo xa zinokuvuselelwa lilizwi likaThixo, nokungafi onokukuzuza ngethemba elinikwa ngeendaba ezilungileyo. Ukuba uKristu washiya ezingamashumi alithoba nethoba ukuze afune asindise imvu enye elahlekileyo, singaba siyalungisa na thina xa sinokwenza nganeno koko? Ingaba asikuko na ukungcatsha oko sikuphathisiweyo, nokunyelisa uThixo, ukutyeshela ukusebenza njengoko wenzayo uKristu, ukuzincama njengoko wazincamayo?

Intliziyo yomlungiseleli onyanisekileyo izaliswa lulangazelelo olunzulu lokusindisa imiphefumlo. Ixesha namandla aye achithwe, awaphetshwa amalinge anzima, kuba

kufuneka abanye bazive iinyaniso ezazisa kowakhe umphefumlo ulonwabo olukhulu, uxolo novuyo. UMoya kaKristu uhlala phezu kwakhe. Uyiphaphamela imiphefumlo ngokomntu ekufuneka enike ingxelo. Athi amehlo akhe emiliselwe emnqamlezweni waseKhalvari, ambone uMsindisi, axhomekeke elubabalweni lwaKhe, ekholwa nokuba uya kuba naye ngenye imini, njengekhaka lakhe, amandla akhe, ukuphumelela kwakhe, asuke amsebenzele uThixo. Uthi ngezimemo nezicengo, ezihlangene nengqinisekiso zothando lukaThixo, afune ukuzuzela uYesu imiphefumlo, aze ezulwini abalwe kunye nabo “babiziweyo, banyuliweyo, bathembekileyo.” IsiTyhilelo 17:14.

Isahluko 35—Usindiso Kumayuda

[Esi sahluko sisekwe kwabaseRoma]

Emva kokulibazisa okwakungaphepheki, ekugqibeleni uPawulos wafika eKorinte, indawo eyayinomboniso owawunomsebenzi owawuxhalabisa kakhulu ngaphambili, nowawudinga inkuthazo enkulu okwethuba elithile. Wafumanisa ukuba amaninzi kumakholwa ayesamthanda, njengowaba ngowokuqala ukuthwalela kubo ukukhanya kweendaba ezilungileyo. Wathi xa ebabulisa aba bafundi, waphawula iimpawu zokunyaniseka nenzondelelo yabo, wavuyiswa kakhulu kukubona ukuba umsebenzi wakhe eKorinte awuzange ube lilize.

Amakholwa aseKorinte, awaka anengxaki yokulahlekwa ngumbono wobizo lwawo lwaphezulu kuKristu, aya akhula ekuqineni kwesimilo sobuKristu. Amazwi kunye nezenzo zabonakalisa amandla aguqulayo obabalo lukaThixo, baza ngoku bangumkhosi onamandla kokulungileyo kwiziko lobuhedeni nenkolo. Umoya wompostile ogugileyo nokhathazekileyo wafumana ukuphumla phakathi kwamaqabane akhe athandekayo kunye nabaguqukileyo abanyanisekileyo.

Ngexesha lokuhlala kwakhe eKorinte, uPawulos wafumana ithuba lokukhangela phambili kwiindawo ezintsha neziphangaleleyo zokusebenza. Wacinga kakhulu ngohambo alucebayo lokuya eRoma. Elona themba lalimnandi kakhulu kuye nawona macebo awayewathanda, yayikukubona ukholo lwamaKristu luzinzile kwiziko elikhulu kwilizwe elalisaziwa ngoko. Ibandla lalise lisekiwe eRoma, baye abapostile befuna ukuqinisekisa ukusebenzisana kwamakholwa apho emsebenzini ekwakufuneka wenziwe eItali nakwamanye amazwe. Ukulungiselela indlela yokusebenza kwakhe phakathi kwaba bazalwana, awayengazani nabaninzi babo, wabathumela ileta exela ngenjongo yakhe yokutyelela eRoma kunye nethemba lakhe lokumisa ibhanile yomnqamlezo eSpeyini.

Kwileta yakhe eya kwabaseRoma, uPawulos wabeka imithetho-siseko emikhulu yeendaba ezilungileyo. Wayicacisa indawoyena ame kuyo kwimibuzo eyayixake amabandla amaYuda nabeeNtlanga, watsho ebonisa ukuba amathemba namadinga awayengawamaYuda ngaphambili, ngoku ayenikelwe nakubo abeeNtlanga.

Umpostile wayishumayela imfundiso yokugwetyelwa ngokholo kuKristu ngokucacileyo nangegunya. Wayenethemba lokuba namanye amabandla nawo aya kuncedakala yimfundiso awayeyithumele kumaKristu aseRoma; kodwa, Awu, ukukubona kwakhe kumfiliba ukunaba kwempembelelo yamazwi akhe! Kuzo zonke izizukulwaba inyaniso enkuluyokugwetyelwangokholoyemaiyibhakanayokukhokelela

aboni abaguqukayo kwindlela yobomi.Kokukukhayaokwahlakaza ubumnyama obabugubungele ingqondo kaLutere kwamtyhilela amandla egazi likaKristu elihlamba isono. Kona oku kukhanya kukhokele amawaka emiphefumlo enomthwalo wesono

kwiThende loxolelo noxolo. Ngeleta eyabhalelwa ibandla eliseRoma, wonke umKristu unaso isizathu sokumbulela uThixo.

Kule leta wayethetha ngokukhululekileyo ngomthwalo wakhe ngenxa yamaYuda. Kususela ekuguqukeni kwakhe, wayelangazelela ukubanceda abazalwana bakhe bamaYuda ukuba bazuze ukusiqonda ngokucacileyo isigidimi seendaba ezilungileyo. “Inkolelo yeyam intliziyo, nesikhungo sam kuye uThixo, ngenxa yamaIsrayeli,” watsho, “sesokuba asindiswe.”

Lwalungelulo ulangazelelo olungento olu wayeluva umpostile. Wayecengana rhoqo noThixo ukuba asebenze ngenxa yamaIsrayeli kuba esilele ukumamkela uYesu waseNazarete njengoMesiya wedinga. “Ndithetha inyaniso ndikuKristu,” wawaqinisekisa amakholwa aseRoma, “andixoki, sibe nesazela sam sindingqinela ndiseMoyeni Oyingcwele, ukuba ndineentlungu kakhulu, nentuthumbo enkulu engapheliyo, entliziyweni yam. Kuba bendingade ndinqwenele ukusingelwa phantsi mna ngokwam, ndahlukaniswe naye uKristu, ngenxa yabazalwana bam, abayimizalwane yam ngokwenyama, abangamaIsrayeli bona; ekukokwabo ukwenziwa oonyana, nokuzukiswa, nokuphiwa iminqophiso, nokuwiswa komthetho, nenkonzo kaThixo, namadinga; abangababo ooyise; awaphuma kubo uKristu ngokwenyama, uThixo ongophezu konke, engowokubonwa kude kube ngunaphakade.”

AmaYuda ayengabantu bakaThixo abanyuliweyo, ngabo, awayenenjongo yokusikelela lonke uhlanga [loluntu]. Phakathi kwabo, uThixo wanyusa abaprofeti abaninzi. Aba bakuxela ngenx’ engaphambili ukufika koMhlanguli owayeza kwaliwa aze abulawe ngabo babemelwe kukuba phambili ekumamkeleni njengOwayethenjisiwe.

Umprofeti uIsaya, ekhangele phambili ezinkulungwaneni, wangqina ngokwaliwa komprofeti emva komprofeti, ekugqibeleni, noNyana kaThixo, phakathi kwabantwana bakaIsrayeli. Ebhekisa kwesi siprofeto, uPawulos wavakalisa esithi: “Ke yena u-Isaya akanqwanqwi; uthi, Ndifunyenwe ngababengandifuni, ndaba nokubonakala kwababengandibuzi. Ke ngokubhekisele kuIsrayeli uthi, Imini yonke izandla zam ndizolulele kubantu abangevayo, abaphikayo.”

Nangona uIsrayeli wamalayo uNyana kaThixo, uThixo Yena akabalanga. Yiva uPawulos xa eqhubeka nentetho: “Ngoko ke ndithi, UThixo ubagibile na abantu bakhe? Nakanye! Kuba nam lo ndingumIsrayeli wasembewini ka-Abraham, wesizwe sikaBhenjamin. UThixo akabagibanga bona abantu bakhe, abebazi ngenxa engaphambili. Okanye aniyazi na indawo ethetha ngo-Eliya esibhalweni, ukumangalela kwakhe amaIsrayeli kuThixo, esithi, Nkosi, abaprofeti bakho ababulele, nezibingelelo zakho azichithile; mna ndisele ndedwa; afuna ke ubomi bam? Sisuka esikaThixo isihlabo sithini na kuye? Ndizishiyele amadoda angamawaka asixhenxe, angagobanga dolo kuBhahali

wona. Ngokunjalo ke ngoko, nakweli xesha lakalokunje, kukho amasalela ngokonyulo lobabalo.”

UIsrayeli ukhubekile wawa, kodwa oku akubenzanga ukuba bangakwazi ukuphakama kwakhona. Ukuphendula umbuzo othi, “Ingaba bawe ukuba bangabuyebavuke na?”umpostile uphendula athi, “Nakanye! Kuthe ngesiphoso sabo, usindiso lwafika kuzo iiNtlanga, ukuze zibakhweletise. Ukuba ke isiphoso sabo siba bubutyebi behlabathi, nokuncipha kwabo kuba bubutyebi beentlanga, yobeka phi na inzaliseko yabo? Kuba ndithetha kuni, zintlanga. Ekubeni okunene mna ndingumpostile weentlanga, ndiyaluzukisa ulungiselelo lwam; ukuba ndingade ndibakweletise abenyama yam, ndisindise inxenye yabo. Kuba xa ukulahlwa kwabo kuluxolelaniso lwehlabathi, koba yintoni na ukwamkelwa kwabo? Akububomi obuphuma kwabafileyo, yini na?”

Yayiyinjongo kaThixo ukuba ubabalo lwaKhe lutyhilwe nakwabeeNtlanga njengakumaIsrayeli. Oku kwakubekwe ngokuphandle kwiziprofeto zeTestamente eNdala. Umpostile usebenzisa ezinye zezi ziprofeto kwingxoxo yakhe. “Khona akanagunya na umbumbi wodongwe ukwenza,” uyabuza, “ngadongwe lwambumba-nye, esinye isitya sibe sesembeko, nesinye sibe sesingenambeko? Hi, ukuba ke uThixo, ethanda ukubonakalalisa ingqumbo yakhe, nokwazisa amandla akhe, wathwala enokuzeka kade okukhulu izitya zengqumbo, zilungiselwe intshabalalo; ukuze abazise ubutyebi bozuko lwakhe ezityeni zenceba, abezilungisele uzuko ngenxa engaphambili; ezi wazibizayo, kwathina aba, kungekuwo amaYuda odwa, kukwiintlanga nazo? Njengokuba esithi nakwekaHoseya, Ndiya kubabiza abangebantu bam ngokuba ngabantu bam; nongathandiweyo, ngokuba ngothandiweyo. Kwakuya kuthi, apho kwabe kusithiwa kubo, Aningabantu bam nina, babizwe apho ngokuthi, Ningoonyana bakaThixo ophilileyo.” Bona uHoseya 1:10.

Nangona uIsrayeliwayesilelenjengohlanga,kwakusaselephakathi kwabo iqela elikhulu lamasalela abantu abanokusindiswa. Ngexesha lokufika koMsindisi, kwakukho amadoda nabafazi abanyanisekileyo ababesamkele ngovuyo isigidimi sikaYohane umBhaptizi, baza bakhokelelwa ekuzifundeni ngokutsha iziprofeto ezazingoMesiya. Ukusekwa kwebandla lokuqala, lalinala malungu anyanisekileyo awaya amamkela uYesu waseNazarete njengalowo babekulangazelela ukufika kwaKhe. Ubhekisa kwesi sisalela uPawulos xa ebhala esithi, “Ukuba ke intlahlela ingcwele, ikwanjalo nentlama; ukuba ke ingcambu ingcwele, akwanjalo namasebe.”

UPawulos ufanisa amasalela kaIsrayeli nomthi ohloniphekileyo womnquma, athe amanye amasebe awo asuswa. Uthelekisa iiNtlanga namasebe omnquma wasendle, amiliselwe kumthi ongunozala. “Ke ukuba inxenye yamasebe yaxhuzulwa, wathi ke wena, ungumnquma wasendle nje, wamiliselwa phakathi kwawo, waba lidlelane nengcambu nokutyeba komnquma: musa ukuwaqhayisela amasebe; ke ukuba uyawaqhayisela, yazi ukuba asinguwe oyithweleyo ingcambu; yingcambu ethwele wena. Uya kuthi ngoko,

Axhuzulwa amasebe, ukuze mna ndimiliselwe. Utyaphile; axhuzulwa ngokungakholwa, ke wena umi ngokholo; musa ukukratsha, yoyika. Kuba, xa uThixo angawaconganga awasemvelweni amasebe, lumka hleze angakucongi nawe lo. Khawubone ke ububele nobukhali bukaThixo; ubukhali okunene kwabo bawayo; kodwa kuwe, ububele, ukuba uthe wahlala kobo bubele; okanye wogawulwa nawe lo."

Ngokungakholwa nokwala injongo yeZulu ngaye, uIsrayeli, njengohlanga,walahlekana noqhagamshelanonoThixo.Athe ngoko amasebe abe ahlulwe kumthi ongunozala, uThixo wawamilisela kwakhona kwinzala yenyaniso kaIsrayeli—amasalela ashiyeke enyanisekile kuThixo wooyise. Uthi umpostile xa ethetha ngala masebe ophulweyo, "Nabo ke, ukuba abathanga bahlale ekungakholweni, bomiliselwa; kuba uThixo unako ukubuya abamilisele." Ubhalela abeeNtlanga athi, "Kuba wena, xa wagawulwa kumnquma ongowasendle ngokwemvelo, waza wamiliselwa ngokunxamnye nemvelo komhle umnquma: bobeka phi na aba bangamasebe ngokwemvelo, ukumiliselwa kwabo kowabo umnquma? Kuba andithandi, bazalwana, ukuba ningayazi le mfihlelo, ukuze ningabi ziingqondi ngokwenu: le yokuba ukuqaqadeka kuwahlele amaIsrayeli ngenxenye, ide ingene inzaliseko yazo iintlanga.

"Aze ngokunjalo ke wonke uIsrayeli asindiswe, njengokuba kubhaliwe kwathiwa, Uya kuvela eZiyon uMhlanguli, akusonge kumke kwaYakobi ukungahloneli Thixo. Nguwo ke lo umnqophiso wam nabo, Xa ndithe ndazisusa izono zabo. Okunene ngokweendaba ezilungileyo, baziintshaba ngenxa yenu; kodwa ngokonyulo, ngabaziintanda ngenxa yoobawo. Kuba azinabuyambo izibabalo ezi, nobizo olu lukaThixo. Kuba njengokuba nani benifudula ningamvi uThixo, ngoku ke nenzelwe inceba kukungeva kwabo abo; kwangokunjalo, nabo ababanga namvo ngoku ukuze ngokwenzelwa kwenu inceba, benzelwenabo inceba. Kuba uThixo ubavalele ndawonye entsweleni-kuva bonke, ukuze abenzele inceba bonke.

"Hayi, ubunzulu bobutyebi nobobulumko nobokwazi kukaThixo! Asikuko nokuba ayiphengululeki imigwebo yakhe, azilandeki iindlela zakhe! Kuba ngubani na oyazileyo ingqiqo yeNkosi? Ngubani na khona othe waba ngumcebisi wayo? Ngubani na khona owayinikayo ngenxa engaphambili, kwaza kwabuyekezwa kuye? Ngokuba ziphuma kuyo ke, zikho ngayo, zikholo yona, zonke ezo zinto. Malube kuyo uzuko, kude kube ngunaphakade."

UPawulos, ke ngoko, ubonisa ukuba uThixo ukwazi ngokupheleleyo ukuguqula iintliziyo, eyomYuda neyeNtlanga ngokufanayo, nokunika wonke okholwayo kuKristu iintsikelelo ezathenjiswa kuIsrayeli. Uphinda okwavakaliswa ngu-Isaya ngokubhekisele kubantu bakaThixo: "Nangona inani loonyana bakaIsrayeli lingangentlabathi yaselwandle, ngamasalela odwa aya kusindiswa; kuba elifeza ilizwi, aligqibe ngobulungisa; ngokuba iNkosi iya kwenza ilizwi layo phezu komhlaba, ilifinyeze. Kwanjengokuba uIsaya

ebetshilo ngenxa engaphambili ukuthi, Ukuba iNkosi yemikhosi ibingasishiyelanga mbewu, ngesibe saba njengeSodom, ngesibe senziwa safana neGomora."

Ngexesha lokutshatyalaliswa kweYerusalem, itempile izindonga, amawaka amaYuda athengiswa ukuba akhonze esemakhamandeleni kumazwe abahedeni. Asasazeka phakathi kweentlanga njengobugoxo kunxweme olungasasebenziyo. Kwaba lishumi elinesibhozo ebhadula kumazwe ngamazwe ehlabathini, akaze anikwe ndawo ithuba lokubuyisela igugu lawo lakudala njengesizwe. Athi enziwe amakheswa, ethiyiwe, etshutshiswa, ukusuka kwinkulungwane kuye kwenye, axhamla ilifa lokuphatheka kabuhlungu.

Nangona kwabhengezwa intshabalalo eyoyikekayo kumaYuda njengesizwe ngexesha lokwala kwawo uYesu waseNazarete, kwakukho kuwo kwizizukulwana ngezizukulwana, amadoda nabafazi abanesidima, abamoyikayouThixoawayebuva ubuhlungu ethe cwaka. UThixo wazithuthuzela iintliziyo zawo embandezelweni, kwaye eyibone ngovelwano imeko yawo embi. Wayiva imithandazo enentlungu yabo babemfuna ngentliziyo yonke efuna ukulazi ngendlela eyiyo ilizwi laKhe. Abanye bafunda ukubona uMesiya kaIsrayeli oyinyaniso kumNazarete othobekileyo owaliwayo wabethelelwa ngooyisemkhulu. Njengoko iingqondo zabo zakubambayo ukubaluleka kweziprofeto eziqhelekileyo ezazisithwe sisithethe nokuguqulwa ngendlela engeyiyo, iintliziyo zawo zazaliswa ngumbulelo kuThixo ngesipho esingathethekiyo awasinika wonke umntu onyula ukumamkela uKristu njengoMsindisi wakhe.

Lolu didi awayebhekisa kulo u-Isaya kwisiprofeto sakhe xa athi, "Amasalela aya kusindiswa." Ukususela kwimihla kaPawulosukuza kweli xesha, uThixo, ngoMoya waKhe Oyingcwele ubeebiza umYuda neNtlanga. "Akukho kukhetha buso bamntu kuThixo," watsho uPawulos. Umpostile wazibala njengomelwe kukushumayela "kumaGrike kwanakumabharbhari," kunye nakumaYuda, kodwa akazange alahlekwe ngumbono wethuba elihle awayenalo amaYuda ukudlula abanye "kuba ke, ukuqala, baphathiswa izihlabo zikaThixo." "Iindaba ezilungileyo," watsho, "zingamandla kaThixo okusindisa bonke abakholwayo, umYuda kuqala, kwanomGrike. Kuba ngazo kutyhilwa ubulungisa bukaThixo, buphuma elukholweni buse elukholweni, njengokuba kubhaliwe kwathiwa, Olilungisa ke uya kudla ubomi ngokokholo." Zezi ndaba zilungileyo zikaKristu, ezisebenza ngokulinganayo kumYuda nomGrike, awavakalisa kwileta yakhe eya kumaRoma ukuba akanazintloni ngazo.

Xa ezi ndaba zilungileyo zinikwe ngokupheleleyo kumaYuda, baninzi abayakumamkela uKristu njengoMesiya. Phakathikwabalungiseleli bamaKristu, bambalwa abaziva bebizelwe ukuba basebenze phakathi kwabantu abangamaYuda; kodwa isigidimi senceba nethemba kuKristu simele siye kwabo badlulwayo, nakwabanye.

Ekupheleni kokuvakaliswa kweendaba ezilungileyo, xa kuza kufuneka kwenzelwe umsebenzi owodwa udidi lwabantu ababetyeshelwe ukuza kuthi ga kweli xesha, uThixo

ulindele ukuba abathunywa baKhe babonise umdla owodwa kubantu abangamaYuda abafumaneka kuzo zonke iindawo emhlabeni. Xa kulungelelaniswa iTestamente eNdala neNtsha ekuchazeni injongo engunaphakade kaYehova, oko kuya kuba yintsasa yendalo entsha novuko lomphefumlo kumaYuda amaninzi. Aya kuthi xa embona uKristu wexesha leendaba ezilungileyo, ozotywe kwiphepha leziBhalo zeTestamente eNdala, bayibone indlela iTestamente eNtsha eyichaza ngayo eNdala, baya kuvuka ebuthongweni babo baze bamamkele uKristu njengoMsindisi wehlabathi. Abaninzi baya kuthi ngokholo bamamkela uKristu njengoMhlanguli wabo. Aya kuzaliseka kubo amazwi athi, “Ke bonke abamamkelayo wabanika igunya lokuba babe ngabantwana bakaThixo, abo ke bakholwayo kwigama lakhe.” Yohane 1:12.

Phakathi kwamaYuda, bakho abanobugorha eziBhalweni, njengoSawule waseTarso, kwaye aba baya kuvakalisa ngamandla amangalisayo ukungaguquki komthetho kaThixo. UThixo kaIsrayeli uya kukuzisa oku ngemihla yethu. Ingalo yaKhe ayikho mfutshane ukuba ingasindisi. Xa abakhonzi baKhe bebasebenzela ngokholo abo babekade betyeshelwe, bedeliwe, usindiso lwaKhe luya kutyhileka.

“Ngako oko utsho uYehova kwindlu kaYakobi, lowo wamkhululayo uAbraham, ukuthi, Ngoku uYakobi akayi kudana, ngoku ubuso bakhe abuyi kuba luthuthu. Ngokuba ekuboneni kwakhe, ekuboneni kwabantwana bakhe, isenzo sezandla zam phakathi kwabo, baya kulingcwalisa igama lam, bamngcwalise Oyingcwele kaYakobi, bangcangcazele phambi koThixo kaIsrayeli. Baya kukwazi ukuqonda abamoya undwendwayo, bayamkele imfundo abakrokrayo.” Isaya 29:22-24.

Isahluko 36—Ukreqo Egalatiya

[Esi sahluko sisekwe kwileta eya kwabaseGalati]

Ngexesha wayehleli eKorinte, ikho into eyayingamonwabisanga kakhulu uPawulos kwamanye amabandla ayesele emiselwe. Ngenxa yempembelelo yeetitshala zobuxoki ezaziphuma kumakholwa aseYerusalem, kwanda kumakholwa aseGalati iyantlukwano, ukuchasana nenkolo, nokuthanda iziyolo. Ezi titshala zazixuba izithethe zesiYuda neenyaniso zeendaba ezilungileyo. Zathi zityeshela isigqibo sentlanganiso yebandla lonke eyayiseYerusalem, zakhuthaza abaguqukileyo beeNtlanga ukuba bagcine ubuceducedu obabuyimithetho yamasiko.

Imeko yayimbi. Ububi obangeniswayo babeka engozini yokuwatshabalalisa ngokukhawuleza amabandla aseGalati.

Le nto yamkrazula intliziyo uPawulos, nomphefumlo wakhe waphazamiseka lukreqo lwabo wayethe, ngokuthembeka, wabafundisa imithetho-siseko yeendaba ezilungileyo. Wakhawulezawawabhalela la makholwaalahlekisiweyo, ezityhila iimfundiso ezibubuxoki azamkeleyo, ebakhalimela kakhulu abo babesuka kulo ukholo. Emva kokuwabulisaamaGalati ngamazwi athi, “Makube lubabalo kuni, noxolo oluvela kuThixo uBawo wethu, neNkosi yethu uYesu Kristu,” wathetha kubo la mazwi okukhalima kabukhali:

“Ndimangalisiwe kukuba niphambuke kamsinya kangakakulowo wanibizayo ngobabalo lukaKristu, niye kwiindaba ezilungileyo ezizimbi; ezingezizo nokuba zizo ezinye; koko kukho bathile banikhathazayo, bathandayo ukuzigqwetha iindaba ezilungileyo zikaKristu. Ke nokokuba sisuke thina aba, nokokuba sisuke isithunywa sasezulwini sanishumayeza iindaba ezilungileyo ezinxamnye nezo sanishumayezayo, masisingelwe phantsi.” Iimfundiso zikaPawulos zazihambelana neziBhalo, kanti noMoya Oyingcwele wangqinelana nokusebenza nzima kwakhe; kungoko wabalumkisayo abazalwana bakhe ukuba bangaphulaphuli nanye into echasana neenyaniso awayesele ebafundisile.

Umpostile wawathethela amakholwa aseGalati ukuba awacingisise kakuhle amava awo obomi bobuKristu. “Ehlani, maGalati aswele ukuqonda!,” wakhala, “Ngubani na oninyangileyo, ukuba ningayithambeli nje inyaniso, ebethe nje phambi kwamehlo enu uYesu Kristu wabhalwa, wabhengezwa phakathi kwenu, ebethelelwe emnqamlezweni? Ndithanda ukukha ndiqonde kuni le ndawo yodwa: Namamkela uMoya emisebenzini yomthetho, namamkela ezindabeni zokholo, kusini na? Ninje na ukuswela ukuqonda? Nakuba niqale kuMoya, ngoku nigqibela kwinyama na? Izinto ezinzima kangaka nafumana naziva na? Ukuba kanti benifumana nisenza. Lowo ngoko uniphayo uMoya,

usebenza imisebenzi yamandla kuni, ukwenza oko ngokwasemisebenzini yomthetho, ukwenza ngokwasezindabeni zokholo, kusini na?”

Ngaloo ndlela, uPawulos wawamisa amakholwaaseGalati phambikwenkundla yesazelasawowafuna ukuwabambaendleleni yawo. Exhomekeke emandleni kaThixo okusindisa, esala ukwamkela iimfundiso zeetitshala ezikreqileyo, umpostile wazama ukukhokelela abo babeguqukile ekuboneni ukuba babekhohliswe kakhulu, kodwa, ngokubuyela kukholo lwabo lokuqala kwiindaba ezilungileyo, ayenokuyoyisa injongo kaSathana. Wema waqina ngakwicala lenyaniso nobulungisa; lwaza ukholo lwakhe olukhulu nokuthembela kwakhe kwisigidimi awayesiphethe, kwabanceda abaninzi abakholo lwabo lwaluseluhlile, ukuba babuyele ekuzinikeleni kwabo kuMsindisi.

Athi ukwahluka kwendlela uPawulos awabhalela ngayo ibandla laseKorinte kule abhalele ngayo elaseGalati! KwabaseKorinte ukukhalima kwakhe kwakunokunonophela nobubele, kanti kwelaseGalati yaba ngamazwi angathantamisiyo. EKorinte ayoyiswe sisilingo. Bathi bekhohliswe bubuchule bobuqhopholololo beetitshala ezazibeka imposiso ekhangeleka ngokwenyaniso, badideka bothusiwe. Ukubafundisa ukuba bakwazi ukwahlula phakathi kobuxoki nenyaniso, kwakufuna ukulumka nomonde. Ukuba uPawulos wayeya kuba lukhuni okanye angxame ngendlela engenabulumko, wayeya kuyichitha impembelelo yakhe kwabaninzi awayefuna ukubanceda.

Kumabandla aseGalati, imposiso engasithelanga, ethe genge, yayisima endaweni yesigidimi seendaba ezilungileyo. UKristu, isiseko senkolo, walahlwa ngokupheleleyo kusima iinkonzo ezaphelelwayo zobuYuda. Wabona umpostile ukuba, ukuze asindiswe amakholwa aseGalati kwiimpembelelo eziyingozi ezaziwazela, kufuneka kuthatyathwe amanyathelo angqongqo, kunikwe ezona ziyalo zibukhali.

Kukho ke apha isifundo esibalulekileyo esinokufundwa nguye wonke umlungiseleli kaKristu esi sokuba ukusebenza kwakhe akwenze kulungele imeko yabantu ajongene nokubanceda. Ububele, umonde, ukuba nesigqibo, nokuqina zizinto ezifuneka ngokufanayo; kodwa zizonke kufuneka zisetyenziswe ngokuzahlula ngokufanelekileyo. Ukusebenzana ngobulumko neendidi ezahlukeneyo zeengqondo, phantsi kweemeko neemfuno ezahlukeneyo, kungumsebenzi ofuna ubulumko nokubona okukhanyiselweyo nokungcwaliswe nguMoya kaThixo.

Kwileta yakhe eya kumakholwa aseGalati, uPawulos uphinda ngokufutshane iziganeko eziphambili ezazihlangene nokuguquka kwakhe namava asekuqaleni obuKristu. Ngale ndlela, wayefuna ukubonisa ukuba, kwakungokubonakala okukodwa kwamandla ezulu okwamkhokelela ukuba azibone azibambe iinyaniso ezinkulu zeendaba ezilungileyo. Kwakungenxa yomyalelo awawufumana kuThixo ngokwaKhe, ukuze uPawulos akhokelelwe ekuyaleni nasekulumkiseni amaGalati ngendlela endilisekileyo nethe ngqo. Wabhala, engazizilizi, engathandabuzi, kodwa enengqiniseko enokoyiseka okuzinzileyo

kunye nolwazi olupheleleyo. Wawandlala ngokucacileyo umahluko phakathi kokufundiswa ngumntu nokuyalelwa ngqo nguKristu.

Umpostile wawakhuthaza amaGalati ukuba azishiye iinkokeli zobuxoki ezawalahlekisayo, abuyele kwinkolo eyayikhatshwa zizibonakaliso ezingenakuphazanywa zokwamkelwa lizulu. Abantu ababezama ukuwasusa enkolweni yeendaba ezilungileyo babengabahanahanisi, abantu abangengcwele entliziyweni nabakhohlakeleyo ebomini babo. Inkolo yabo yayijikeleza kwiinkcukacha zokukhonza okwakucingwa ukuba ngokwenziwa kwako kungabazisela ukuthandwa nguThixo. Babengenalo ulangazelelolweendabaezilungileyo ezaziza kubabizela ekuthobeleni ilizwi, elithi, “Ukuba akathanga umntu azalwe ngokutsha, akanakububona ubukumkani bukaThixo.” Yohane 3:3. Kubo inkolo esekwe phezu kwemfundiso enjalo, yayingathi ifuna umbingelelo omkhulu kakhulu, baza babambelela kwiziphoso zabo, bezilahlekisa bona kunye nabanye.

Ukumisa imininingwana yenkolo ebonwa ngaphandle endaweni yobungcwele bentliziyo nobomi, kusayanelisa nangoku imveli engenziwanga yabantsha njengoko yayinjalo ngemihla yezi titshala zakwaYuda. Namhlanje, njengelo xesha, zikho iinkokeli zobuxoki ngokwasemoyeni, ezimfundiso zazo ziphulaphulwa ngomdla ngabaninzi. Eli lilinge alifundisise kakuhle uSathana, lokuzijika iingqondo kwithemba lokusindiswa ngokukholwa kuKristu nokuthobela umthetho kaThixo. Kuzo zonke izizukulwana, utshaba olukhulu luzimisa ngendlela izihendo zalo ukuba zihambelane nokungxama-ukugweba okanye ukukekelela ekuthandeni kwabo, lufuna ukubakhohlisa. Ngexesha labapostile, wawakhokelela amaYuda ukuba aphakamise umthetho wamasiko aze amale uKristu; ngeli xesha langoku ubakhuthaza abazibiza ngoKristu ukuba bathi phantsi kokungathi bahlonela uKristu, bawugculele umthetho wokuziphatha bafundise ukuba imiyalelo yawo ingatyeshelwa kungabikho kugwetywa. Luxanduva lomkhonzi kaThixo ukumelana ngokuqinileyo nangokungahexiyo naba bagqwethi bokholo athi ngelizwi lenyaniso azityhile iimposiso zabo engenaloyiko.

Kumalinge akhe okuzuza ukuthenjwa kwakhona ngabazalwana bakhe baseGalati, uPawulos wakwazi ukusikhusela ngempumelelo isikhundla sakhe njengompostile kaKristu. Wavakalisa ukuba ungumpostile, “ongavele bantwini, kanjalo kungengamntu; kungaye uYesu Kristu, noThixo uYise, owamvusayo kwabafileyo.” Akukho ebantwini, kodwa kukwelona Gunya liphezulu emazulwini, apho yena wafumana khona ukuthunywa kwakhe. Isikhundla sakhe savunywa liqumrhu likawonke-wonke eYerusalem, ngezigqibo awathi uPawulos wazithobela kuko konke ukubulaleka kwakhe esebenza phakathi kweeNtlanga.

Kwakungekuko ukuziphakamisa, kodwa yayikukubabaza ubabalo lukaThixo, okwenza ukuba uPawulos ababekele, abo babebukhanyela ubupostile bakhe, ubungqina bokuba “wayengasilele nganto kwabona bapostile baziincamisa.” 2 Korinte 11:5. Abo

babezama ukulucuntsa ubizo lwakhe kunye nomsebenzi wakhe, babesilwa noKristu, obabalo kunye namandla aKhe abonakaliswa ngoPawulos. Wayenyanzelekile umpostile, ngenxa yeentshaba zakhe, ukuba athabathe isigqibo sokuma agcine indawo yakhe kunye negunya lakhe.

UPawulos wacengana nabo babeke bawazi ebomini babo amandla kaThixo, ukuba babuyele kuthando lwabo lokuqala lwenyaniso yeendaba ezilungileyo. Ngeentetho ezingenakuphendulwa, wabeka phambi kwabo ilungelo abanalo lokuba ngamadoda nabafazi abakhululekileyo kuKristu, abathi ngobabalo lwaKhe oluxolelanisayo bonke abazinikela ngokupheleleyo bambathiswe ingubo yobulungisa baKhe.Wema kwindawo ethi wonke umphefumlo onga ungasindiswa kufuneka ube namava enene, awaxhamlayo ezintweni zikaThixo.

Amazwi kampostile anyanisekileyo okubacenga awazange awe phantsi. UMoya Oyingcwele, wabafikela ngamandla amakhulu, bathi abaninzi abanyawo zabo zazilandele iindlela ezigwenxa, babuyela kukholo lwabo lokuqala lweendaba ezilungileyo. Ukususela ngoko, bema enkululekweni uKristu awabakhululela kuyo. Kwabonakala ebomini babo iziqhamo zikaMoya—“uthando, uvuyo, uxolo, ukuzeka kade umsindo, ububele, ukulunga, intembeko, ubulali, ukuzeyisa.” Igama likaThixo lazukiswa, labalikhulu inani labakholwayo elongezwayo kuloo mmandla.

Isahluko 37—Upawulos Esiya Okokugqibela Eyerusalem

[Esi sahluko sisekwe kwiZenzo 20:4-38; nama-21:1-16]

UPawulos wayelangazelela kakhulu ukuya kufika eYerusalem phambi kwePasika njengoko wayenga anganethuba lokuhlangana nabo babeya kuvela kuzo zonke iindawo zehlabathi ukuza esidlweni. Wayesoloko enethemba lokuba ngandlela ithile wayenokuba sisixhobo sokususa intiyo kumawabo angakholwayo, ukuze akhokelelwe ekwamkeleni ukukhanya okuxabisekileyo kweendaba ezilungileyo. Waye- kwalangazelela ukuhlangana nebandla laseYerusalem abaphathele izipho ezithunyelwe ngamabandla abeeNtlanga kubazalwana abangamahlwempu baseJudeya. Wayethemba ukuba ngolu tyelelouya kuzisa umanyano oluqinileyo phakathi kwabaguqukele enkolweni bamaYuda namaGrike.

Akuba ewugqibile umsebenzi wakhe eKorinte, wazimisela ukuhamba ngenqanawa ukusuka kunxweme lasePalestina. Ayesele enziwe onke amalungiselelo, naye sele eza kungena enqanaweni, ukuxelelwa kwakhengeyelenqelokumbulalaelenziwengamaYuda.Kwixesha elidlulileyo aba bachasi benkolo basilela kuyo yonke imizamo yabo yokuwuphelisa umsebenzi kampostile.

Impumelelo eyahamba nokushunyayelwa kweendaba ezilungileyo yawuvuselela ngokutsha umsindo wamaYuda. Kuyo yonke indawo kwakuphuma iingxelo zokusasazeka kwemfundiso entsha eyayiwakhulula amaYuda ekugcineni izithethe zenkonzo yamasiko, nokuba abeeNtlanga babefakwa kumalungelo alinganayo nawamaYuda njengabantwana baka-Abraham. UPawulos, kwintshumayelo yakhe yaseKorinte, wabeka kwa-ezo ngxoxo awayezikhuthaza ngamandla kwiileta zakhe. Intetho yakhe enyanzelisayo, “[Akukho] mGrike namYuda, kwaluka nokungaluki” (Kolose 3:11), yathatyathwa zintshaba zakhe njengesinyeliso esinesibindi, zaza zazimisela ukuba ilizwi lakhe lithuliswe.

Akuba efumene isilumkiso ngecebo, uPawulos wagqiba ekubeni ajikele ngendlela yelaseMakedoni. Icebo lakhe lokufika eYerusalem ngexesha leenkonzo zePasika, walincama, kodwa wathembaukuba uya kubakho ePasikeni.

Ababekhapha uPawulos kunye noLuka, yayingoo“Sopatro waseBhereya; kumaTesalonika ke yangu-Aristarko noSekundo; noGayo waseDerbe, noTimoti; kwabelase-Asiya yanguTikiko noTrofimo.” UPawulos wayenemfumba yemali awayeyiphathiswe ngamabandla abeeNtlanga, awayezimisele ukuyibeka ezandleni zabazalwana abongamele umsebenzi eJudeya; kwathi ngenxa yale nto, wenza amalungiselelo aba bazalwana bangabameli abaphuma kumabandla ahlukahlukeneyo awanikelayo, ukuba bamkhaphe ukuya eYerusalem.

EFilipi, uPawulos wakha walibala ukuze afumane isidlo sePasika khona. NguLuka kuphela owasala naye, amanye amalungu eqela adlulela eTrowa ukuya kumlindela khona. Abantu baseFilipi babengabona banothando nabantliziyo inyanisekileyo kubo bonke

abaguqulwa ngumpostile, waza ngethuba leentsuku ezisibhozo zesidlo wakonwabela ukuba nabo beseluxolweni naseluvuyweni.

Ukusuka kwabo eFilipi, uPawulos noLuka baya kubafumana eTrowa abo babebapheleka emva kweentsuku ezintlanu, baza bahlala khona namakholwa alapho iintsuku ezisixhenxe.

Ngorhatya lokugqibela lokuhlala kwakhe nabazalwana baye "[be]hlanganisene ukuba baqhekeze isonka." Le nto yokuba ititshala yabo abayithandayo yayiza kuhamba, yenza ukuba kuhlangane iqela elikhulu kunesiqhelo. Babehlangene "egumbini eliphezulu" kumgangatho wesithathu. Intshumayelo kampostile eyayishushu luthando nenkathalo, yaqhuba kwada kwasezinzulwini zobusuku.

Kwenye ifestile evuliweyo, kwakuhleli indodana egama linguYutiko. Waya wozela walala ehleli kulo mngcipheko waza waya kuwa ezantsi. Kwangoko kwabakho ukothuka nesiphithiphithi. Wasuswa apho efile umfana, bamngqonga abaninzi bekhala benosizi. UPawulos wanqumla kwelo qela lothukileyo, wamthabatha, wathandaza ngenene ukuba uThixo ambuyisele ebomini lowo wayefile. Waphendulwa umthandazo wakhe. Ngaphaya kwengxolo yesikhalo nesingqala, lavakala ilizwi likampostile lisithi, "Musani ukwenza isiphithiphithi, kuba umphefumlo wayo ukuyo." Aphinda ahlangana amakholwa kwigumbi eliphezulu. Bathabatha isidlo soMthendeleko, waza uPawulos "waxoxa ngokwaneleyo kwada kwasa."

Inqanawa ababeza kuhamba ngayo uPawulos nabaphelekileyo yayisele iza kuhamba, baza bakhawuleza abazalwana ukukhwela. Umpostileyena wathabatha indlela emfutshane yasemhlabeni phakathi kweTrowa[ne-Aso, wahlangana nabo babemkhapha kwisixeko esilandelayo. Oku kwamnika ithutyana lokucamngca nokuthandaza. Iinzima neengozi ezazihlangene nokutyelela kwakhe eYerusalem, umoya webandla ngakuye nomsebenzi wakhe, kunye nemeko yamabandla kuhlangene nokwenzeka kumsebenzi weendaba ezilungileyo kwezinye iindawo ekusetyenzwa kuzo, zaziyixinile ziyihlupha ingcinga, waza wathabatha eli thuba lilodwa ukucela uThixo ukuba amomeleze, amkhokele.

Kuhambo lwabo oluhlayo ukusuka e-Aso, abahambi badlula kwisixeko sase-Efese, indawo awasebenza kakhulu kuyo umpostile. UPawulos wayelangazelela kakhulu ukulityelela ibandla apho, kuba wayenemfundiso nengcebiso awayefuna ukubanika zona. Wayicinga nje le nto kodwa wanezinye iingqondo, kuba wayezimisele ukukhawuleza abheke phambili, kuba ulangazelelo lwakhe yayikukuba, "ukuba unako, awenze umhla wePentekoste eYerusalem." Wathi akufika eMelito, isithuba samashumi amathathu eemayile ukusuka e-Efese, wafumanisa ukuba angakwazi ukuthetha nebandla phambi kokuba isuke inqanawa. Kwangoko wathumela isigidimi kubadala, ebakhuthaza ukuba bakhawuleze baye eMileto, ukuze babonane apho phambi kokuba aqhubeke nohambo lwakhe.

Ukusabela kubizo lwakhe beza, waza wathetha nabo amazwi alukhuni nachukumisayo okubaluleka nokuvalelisa. “Niyazi kakuhle nina,” watsho, “kususela kwimini yokuqala endathi qatha ngayo kwelase-Asiya, ukuba ndathini na ukuhlala kwam nani lonke ixesha, ndikhonza eNkosini, ndinako konke ukuthobeka kwentliziyo, neenyembezi ezininzi, nokulingwa okwandihlelayo ngamayelenqe amaYuda: okokuba andinifihlelanga nto, ndanityela onke amalungelo; ndanifundisa ekuhleni nakwizindlu ngezindlu, ndiqononondisa kumaYuda nakumaGrike ukuguqukela kuThixo, nokukholwa kuyo iNkosi yethu, uYesu Kristu.”

UPawulos wayehleli ewuphakamisa umthetho wezulu. Wabonisa ukuba umthetho awunawo amandla okusindisa abantu kwisono sokungathobeli. Abenzi bokungalungileyo kufuneka baguquke ezonweni zabo bazithobe phambi kukaThixo, ongqumbo yaKhe ifanelekileyo abazizuzele yona ngokwaphula umthetho waKhe, kwaye kufuneka babe nokholo kwigazi likaYesu njengendlela ekuphela kwayo yokuxolelwa. UNyana kaThixo wafa elucamagushelo lwabo, waza wenyukela ezulwini ukuba eme phambi koYise njengomthetheleli wabo. Ngokuguquka kunye nokholo, banako ukukhululwa ekugwetyweni kwesono ukuze kuthi, ngobabalo lukaKristu, bakwazi ukuwuthobela umthetho kaThixo ukususela ngoko.

“Nangoku, yabonani,” waqhubeka uPawulos, “ndiya mna eYerusalem, ndibotshiwe nguMoya, ndingazazi izinto eziya kundihlela khona; ndanele ukwazi ukuba uMoya Oyingcwele uqononondisa kwimizi ngemizi, esithi ndilindwe ngamakhamandela naziimbandezelo. Andikhathalele nanye yezi zinto; kanjalo nobomi bam obu andinqabe nabo, ukuze ndilufeze uhambo lwam ngovuyo, nolungiselelo endalwamkelayo eNkosini uYesu, lokuqononondisa iindaba ezilungileyo zobabalo lukaThixo. Nangoku, yabonani, ndiyazi mna, ukuba nina nonke ndahambayo phakathi kwenu, ndibuvakalisa ubukumkani bukaThixo, anisayi kuba sabubona ubuso bam.”

UPawulos wayengakulungiselelanga ukunika obu bungqina; kodwa, ngexesha athethayo, uMoya weMpefumlelo wamfikela, eqinisekisa uloyiko lwakhe lokuba lo uya kuba ngumhlangano wakhe wokugqibela nabazalwana bakhe base-Efese.

“Kungoko ndingqinayo kuni ngayo le mini yanamhla, ukuba mna ndimsulwaegazinilabo bonke; kuba andinifihlelanga nto; ndanityela ndanityela lonke icebo likaThixo.” Kwakungekho koyika ukukhubekisa, kungekho lulangazelelo lobuhlobo okanye ukunconywa, okwakunokumenza uPawulos ukuba awarhoxise amazwi uThixo awamnika wona ukuba, ngawo balulekwe, balunyukiswe, okanye balungiswe. Namhlanje, kubakhonzi baKhe, uThixo ufuna ukungoyiki ekushunyayelweni kwelizwi nasekwenzeni imithetho yalo. Umlungiseleli kaKristu akufuneki abanike abantu kuphela ezo nyaniso zibakholisayo, aziyeke ezinye ezinokubenza beve kabuhlungu. Kufuneka akuqaphele ngenkathalo enkulu ukuphuhlisa isimilo. Ukuba ubona nawuphina kumhlambi wakhe

wonwabele isono, kufuneka, njengomalusi onyanisekileyo, anike umyalelo ophuma elizwini likaThixo elingqale kulo meko. Ukuba angabavumela baqhubeke ngokuzithemba kwabo bengalunyukiswanga, uya kuphendula ngemiphefumlo yabo. Umfundisi owufezekisayo umsebenzi wakhe waphezulu, kufuneka abanike abantu bakhe imfundiso enyanisekileyo ngazo zonke iingongoma zenkolo yobuKristu, ebabonisa ukuba bamelwe kukuba yintoni nokuba benze ntoni ukuze bame befezekile ngemini kaThixo. Ngulowo kuphela oyititshala ethembekileyo yenyaniso oya kuthi ekupheleni komsebenzi wakhe athi, kunye noPawulos, “Ndimsulwa egazini labo bonke.”

“Zilumkeleni ngoko,” wabalumkisa watsho umpostile abazalwana bakhe, “nawo wonke umhlambi, athe uMoya Oyingcwele wanimisa ukuba ngabaveleli bawo, ukuba nilaluse ibandla likaThixo, awazizuzelayo ngelilelakhe igazi.” Ukuba abalungiseleli beendaba ezilungileyo bebenokugcina engqondweni yabo lonke ixesha into yokuba basebenza [nabantu] abathengwe ngegazi likaKristu, bebeya kuba nombono onzulu wokubalulekakomsebenzi wabo.Bebeyakuzilumkelabonakunye nomhlambi wabo. Umzekelo wabo kukuzibonakalalisa nokuzinyanzelisa iimfundiso zabo. Njengeetitshala zendlela yobomi, akufuneki bavule ithuba lokuba kuthethwe kakubi ngenyaniso. Njengabameli bakaKristu, kufuneka bakugcine ukuhlonipheka kwegama laKhe. Ngokuzinikela kwabo, ubunyulu bobomi babo, incoko yabo engcwele, kufuneka bakubonakalise ukulufanela kwabo ubizo lwaphezulu.

Iingozi ezaziza kuza kwibandla lase-Efese zatyhilwa kumpostile. “Ndiyakwazi oku,” watsho, “ukuba emva kokumka kwam, kuya kungena phakathi kwenu iingcuka ezibawayo, zingawucongi umhlambi. Nakuni ngokwenu kuya kuvela amadoda athetha izinto ezigwenxa, ukuba abarhole abafundi emva kwawo.” UPawulos wayeloyikela ibandla njengoko, xa wayekhangele kwixesha elizayo, wayebona ukuhlaselwa elaliza kukufumana kwiintshaba zangaphandle nezangaphakathi. Ngesidima esinyanisekileyo, wabayalela abazalwana bake ukuba baphaphamele ukugcina oko kungcwele bakuphathisiweyo. Ngokomzekelo, wabolathisa ekusebenzeni kwakhe angadinwa phakathi kwabo: “Phaphani, nikhumbula ukuba iminyaka emithathu, ubusuku nemini, andiyekanga ukululeka bonke ngabanye, ndineenyembezi.

“Kungoko, bazalwana,” uyaqhubeka, “ndiyaniyaleza kuThixo nakwilizwi lobabalo lwakhe, onako ukunakha, aninike ilifa phakathi kwabo bonke abangcwalisiweyo. Andinqwenelanga silivere nagolide nangubo kabani.” Abanye babazalwana base-Efese babezizityebi, kodwa uPawulos akazange wafuna ukufumana nzuzo kubo. Yayingeyonto yakhe ukubizela ingqalelo kwezakhe iimfuno. “Ezi zandla,” watsho, “zazisebenzela iintswelozam, nezababenam.” Phakathikokusebenza nzimakwakhe neehambo ezininzi ngenxa yomsebenzi kaKristu, waba nokukwazi, kungekuphela ukwanelisa ezakhe iimfuno, kodwa nokuba nento ayibekayo ukuxhasa abasebenza kunye naye nokunceda amahlwempu afanele ukuba ancedwe. Wakwazi ukukwenza oku kuphela ngokukhuthala

okungenakutyhafa kunye noqoqosho olungqongqo. Kungoko wakwazi ukwalatha kumzekelo wakhe xa wayesithi, “Ndinibonisa zonke izinto, ukuba ngokwenjenjalo ukubulaleka nimelwe kukuthi niyisize imilwelwe, nikhumbule namazwi eNkosi uYesu; ngokuba yena wathi, “Ukupha kunoyolo ngaphezu kokuphiwa.

“Akutsho, waguqa ngamadolo, wathandaza nabo bonke. Basitsho ke isililo esikhulu bonke, bawa phezu kwentamo kaPawulos, bamanga kakhulu, bebuhlungu kakhulu, ngokukodwa lilizwi alithethileyo lokuthi, abasayi kubuya babubone ubuso bakhe. Bamphekelela ke, baya emkhombeni.”

Ukusuka eMileto bahamba ngomkhombe, athi, “see ngqo seza eKos; ngomhla olandelayo ke seza eRodo, sesuka apho seza ePatara,” kunxweme lwasemzantsi-ntshona weAsia Minor apho “sifumene umkhombe uwelela kwelaseFenike, sangena kuwo sanduluka.” ETire, apho wathulwa khona umthwalo womkhombe, bafumana iqela labafundi, abaya bavunyelwa ukuba bahlale nabo iintsuku ezisixhenxe. NgoMoya Oyingcwele, aba bafundi babelunyukisiwe ngeentlekele ezimlindele uPawulos eYerusalem, baza bamkhuthaza ukuba “makangenyuki aye eYerusalem.” Umpostile akazange avumele ukuba ukoyika ingcikivo nokuvalelwa kumjike kwinjongo yakhe.

Ekupheleni kweveki abayichithe eTire, bonke abazalwana, kunye nabafazi nabantwana babo, baya noPawulos emkhombeni, wathi phambi kokuba akhwele, baguqa elunxwemeni bathandaza, yena ethandazela bona, bona bethandazela yena.

Bahambela phambili nohambo lwabo olusinga emazantsi, bada bafika eKesareya “sangena endlwini kaFilipu, umshumayeli weendaba ezilungileyo, obengowabaya basixhenxe, sahlala kuye.” Apha uPawulos wahlala iintsuku ezimbalwa eseluxolweni, onwabile—inkululeko epheleleyo yokugqibela awayixhamla ixesha elide.

Ngexesha uPawulos elibele eKesareya, “kwehla kwelakwaYuda mprofeti uthile, ugama linguAgabho. Wathi akufika kuthi,” uthi uLuka, “wathabatha umbhinqo kaPawulos, wazibopha izandla neenyawo, wathi, Utsho ke uMoya Oyingcwele ukuthi, Indoda ongowayo lo mbhinqo, aya kwenjenje amaYuda ukuyibopha eYerusalem ayinikele ezandleni zeentlanga.”

“Ke kaloku,” uyaqhuba uLuka, “sakukuva oku, sambongoza thina, kwanabakuloo ndawo, ukuba angenyuki aye eYerusalem.” Noko kunjalo, uPawulos akazange aphambuke endleleni yomsebenzi. Wayeya kumlandela uKristu, ukuba kuyadingeka, kuse entolongweni nasekufeni. “Nenzani na ukulila niyityumze intliziyo yam? Wadanduluka watsho; “kuba mna ndingalungele kubotshwa kodwa; ndilungele nokufa eYerusalem, ngenxa yegama leNkosi uYesu.” Bathi bakubona ukuba bamenze buhlungu waye engayitshintshi injongo yakhe, bakuyeka abazalwana ukumkhathaza, besithi kuphela, “Makwenzeke ukuthanda kweNkosi.”

Laphela kwakamsinyane ixesha elifutshane lokuhlala eKesareya, wathi, ephelekwa ngabanye babazalwana, uPawulos neqela lakhe basuka basinga eYerusalem, iintliziyo zabo zisethunzini elingqingqwa kukuxhaliswa bububi obabusiza.

Akazange wakha waya eYerusalem umpostile enentliziyo elusizi njengangoko.Wayesaziukuba uyakufumanaabahloboabambalwa neentshaba ezininzi. Wayesondela kwisixeko esamala sambulala uNyana kaThixo, nekulengalenga phezu kwaso ukutyityinjiselwa umnwe wengqumbo yezulu. Wathi akukhumbula indlela eyayikrakra ngayo eyakhe intiyo ngakubalandeli bakaKristu, waziva enosizi olunzulu ngakubantu bakubo abalahlekisiweyo. Hayi ke ukuba kuncinane kwethemba kuye lokukwazi ukubanceda! Obu bumfama kanye bengqumbo awayevutha yiyo kweyakhe intliziyo, ngoku yayivutha kwiintliziyo zaso sonke isizwe ukuchasa yena.

Wayengenako nokuthembela kuvelwano nenkxaso yabakhe abazalwana enkolweni. AmaYuda angaguqukanga awayemlandele apho wayesukuba esiya khona, ayengalibazisanga ukusasaza iingxelo ezingentle eYerusalem, wona iziqu nangeleta, ethetha ngaye nangomsebenzi wakhe; baye abanye, abapostile nabadala, bazamkela ezi ngxelo njengeziyinyaniso, bengazami ukuziphikisa, bengabonisi lulangazelelo lokusebenzisana naye.

Phakathi kwazo zonke izidaniso, umpostile wayengancamanga. Wayethembe ukuba iLizwi elathetha kweyakhe intliziyo lalisaya kuthetha kwiintliziyo zabantu bakubo, nokuba iNkosi eyayithandwa, isetyenzelwa ngabangafundi kunye naye, iya kuzimanya iintliziyo zabo kunye neyakhe emsebenzini weendaba ezilungileyo.

Isahluko 38—Upawulos Umbanjwa

[Esi sahluko sisekwe kwiZenzo 21:17-40; Zenzo 22; Zenzo 23:1-35]

“Ke kaloku, sakufika eYerusalem, basamkela ngovuyo abazalwana. Ngengomso ke, uPawulos wangena kunye nathi kuYakobi, ayekho namadoda amakhulu onke.”

Kwesi isiganeko, uPawulos namaqabane akhe banika ngokusemthethweni iinkokeli zomsebenzi eYerusalem iminikelo eyayiphume kumabandla abeeNtlanga yokuxhasa amahlwempu aphakathi kwabazalwana abangamaYuda. Ukuqokelelwa kwale minikelo kwabadla abapostile nabanye abasebenzi ixesha elininzi, ingcinga enoxinzelelo, nomsebenzi odinisa kakhulu. Uwonke, phofu udlula ngaphaya koko kwakulindelwe ngabadala eYerusalem, wawumele ukuzincama kunye neentlupheko zamakholwa eeNtlanga.

Le minikelo yokuzithandela yayiluphawu lokunyaniseka kwabaguqukileyo beeNtlanga kumsebenzi omiselweyo kaThixo kulo lonke ihlabathi, kwaye kwakufuneka wamkelwe ngabo bonke ngombulelo owuvumayo, kanti ke, kwacaca kuPawulos nakumaqabane akhe ukuba, kanye kwabo babemi phambi kwabo, bakho ababengakwazi ukuwuxabisa umoya wothando lobuzalwana olwenza ukuba kunikelwe ngolo hlobo.

Kwiminyaka engaphambili yomsebenzi weendaba ezilungileyo phakathi kweeNtlanga, abanye babazalwana abakhokelayo eYerusalem, besabambelele kwiingcinga zangaphambili zokugweba bengazi kwakunye nemikhwa [yabo], babengasebenzisani ngovuyo noPawulos kunye namaqabane akhe. Kwixhala labo lokukhusela imo [yonqulo] neenkonzo, balahlekwa ngumbono wentsikelelo eyayiya kubazela bona kunye nomsebenzi ababewuthanda, ngelinge lokumanya zonke iinkalo zomsebenzi weNkosi. Nangona babenolangazelelo lokukhusela konke okuhle kwebandla lobuKristu, basilela ukuhamba kunye nenkqubela yolungiselelo lukaThixo, baza kubulumko babo bobuntu, bazama ukubabiyela abasebenzi ngemiqathango emininzi engafuneki nganto. Kwabakho, ke ngoko, iqela labantu abangaqhelananga neemeko eziguqukayo kunye neemfuno ezizodwa abahlangana nazo abasebenzi kwiindawo ezikude, ukanti babemile [aba bantu] kwelokuba, banegunya lokuxelela abazalwana babo abakwezi ndawo ukuba balandele iindlela ezimisiweyo zokusebenza. Kubo, yayingathi, ukuhanjiselwa phambili komsebenzi kufuneka kuhambelane neembono zabo.

Kwakuse kuyiminyaka seloko abazalwana eYerusalem, kunye nabameli abaphuma kwamanye amabandla, banika ingqwalasela kwimibuzo eyayikho ngeendlea ezilandelwa ngabo babesebenzela iiNtlanga. Ngokwesiphumo sale intlanganiso, abazalwana benza izincomo eziqinisekileyo emabandleni ngeenkonzo namasiko athile, aquka ulwaluko. Kwakukule ntlanganiso yomntu wonke apho abazalwana bamanyanayo ukuba bathumele

emabandleni obuKristu uBharnabhas noPawulos njengabasebenzi abafanele ukuthenjwa ngokupheleleyo ngawo onke amakholwa.

Phakathi kwabo babekho kule ntlanganiso, kwakukho abathile ababezigxeke kakhulu iindlela zokusebenza ezazilandelwa ngabapostile ekwakukho phezu kwabo umthwalo omkhulu wokusa iindaba ezilungileyo elizweni leeNtlanga. Apha entlanganisweni, iimbono zabo zavuleka banzi, baza bamanyana nabazalwana babo ekwenzeni izigqibo ezilumkileyo, ezenza ukuba kubekho ukumanyana kwawo wonke umzimba wamakholwa.

Emva koko, kwathi kwakucaca ukuba anda ngokukhawuleza amakholwa phakathi kweentlanga, kwabakho abambalwa kubazalwana abakhokelayo eYerusalem abaqala ukuvuselela ukuhlasela kwabo kwangaphambili iindlela zikaPawulos namaqabane akhe. Olu hlaselo lwaya luqina ngokuhamba kweminyaka, zada ezinye iinkokeli zagqiba kwelokuba ukushunyayelwa kweendaba ezilungileyo, ukususela ngelo xesha, kufuneka kwenziwe ngokweembono zazo. Ukuba uPawulos wayenokwenza ukuba iindlela zakhe zihambelane nemithetho ababeyibeka, babeya kuwamkela bawuxhase umsebenzi wakhe; kungenjalo abasayi kuwujonga ngokuwuthanda okanye bawunike inkxaso yabo.

La madoda ayelahlekwe ngumbono wokuba uThixo uyititshala yabantu baKhe; nokuba wonke umsebenzi emsebenzini waKhe [Yena Thixo], kufuneka abe nawakhe amava ekulandeleni uMkhokeli ongcwele, angakhangeli emntwini ngenkokhelo ethe ngqo; nokuba abasebenzi baKhe, kufuneka babunjwe benziwe ngokomfanekiso wezulu, hayi ngokweembono zomntu.

Kulungiselelo lwakhe umpostile uPawulos wabafundisa abantu “kungengamazwi oyisa ngabulumko babantu; bekungokuqondakalisa koMoya nokwamandla.” Iinyaniso awayezivakalisa zazityhilwe kuye nguMoya Oyingcwele, “Kuba uMoya uphengulula zonke izinto, neenzulu zikaThixo. Kuba nguwuphi na kubantu ozaziyo izinto zomntu, ingenguwo umoya womntu okuye? Ngokunjalo nezinto zikaThixo akukho namnye uzaziyo, ingenguye uMoya kaThixo. . . .” Uqhubeka athi, “esizithethayo nokuzithetha, kungengamazwi anokufundiswa bubulumko babantu, kungawo uMoya Oyingcwele: izinto ezizezomoya sizilungelelanisa namazwi la angawomoya.” 1 Korinte 2:4, 10-13.

Kuwo wonke umsebenzi wakhe wolungiselelo, uPawulos wayekhangele inkokhelo ethe ngqo kuThixo. Kwangelo xesha linye, wayekunonophele ukusebenzisana nezigqibo zequmrhu eliseYerusalem, kwaza ngenxa yaloo nto, amabandla “ayezimaseka . . . elukholweni, esanda ngenani imihla ngemihla.” Zenzo 16:5. Ngoku, nangona lwalungekho uvelwano alufumanayo kwabanye, wafumana intuthuzelo ekwazini ukuba uwenzile umsebenzi wokukhuthaza abaguqukileyo emoyeni wokunyaniseka, owobubele, nobothando lobuzalwana, njengoko kutyhileke kwesi siganeko seminikelo yobubele awakwazi ukuyibeka phambi kwamadoda amakhulu amaYuda.

Emva kokunikela ngezipho, uPawulos “wamana ebacacisela zonke ngazinye izinto awazenzayo uThixo phakathi kweentlanga, ngalo ulungiselelo lwakhe.” Ucengcelezo lwezi nyaniso lwazisa kwiintliziyo zabo bonke, nakwabo babenentandabuzo, ingqiniseko yokuba intsikelelo yezulu iyayikhapha imisebenzi yakhe.“Bathe ke bona bakukuva oko, bayizukisa iNkosi.” Beva ngathi, iindlela ezilandelwa ngumpostile ekusebenzeni kwakhe zinesiqinisekiso seZulu. Iminikelo yobubele eyayiphambi kwabo yongeza kwisisindo sobungqina babapostile ngokunyaniseka kwamabandla amatsha amiselwe phakathi kweeNtlanga. Amadoda awathi, nangona ayephakathi kwabo babephethe umsebenzi eYerusalem, kodwa akhuthaza ukuba kumiselwe imiqathango ethandwa ngawo, akubona ukulungiselela kukaPawulos ngokunye ukukhanya, aza oyisakala ukuba eyawo indlela ibingalunganga, nokuba ayebanjwe ebukhobokeni bamasiko nezithethe zobuYuda, nokuba umsebenzi weendaba ezilungileyo ubuthintelwe kakhulu kukusilela kwawo ukuqonda ukuba udonga lokwahlula phakathi kwamaYuda nabeeNtlanga lwawiswa phantsi kukufa kukaKristu.

Yayilithuba elihle eli lokuba bonke abazalwana abakhokelayo bakuvume ngokuphandle oko uThixo akusebenza ngoPawulos, nokuba, ngamaxesha athile babesona ukuvumela iingxelo zeentshaba ukuba zivuse umona nentiyo yabo. Sekunjalo, endaweni yokumanyana kwilinge lokwenza ubulungisa kulowo wayoniwe, basuka bamnika ingcebiso eyabonisa ukuba babesenayo into ethi uPawulos waba negalelo elikhulukwingxaki yentiyo yabo. Abazange bame ngesidima ekumkhuseleni, bazame ukubonisa abo banenkcaso ukuba babephosisile, basuka bafuna ukubathomalalisa ngokuyala yena ukuba alandele ikhondo, ngokwabo ukubona, elaliya kususa wonke unobangela wokungaqondani kakuhle.

“Uyabona, mzalwana,” batsho, ukuphendula kwabo kubungqina bakhe, “oko angakoamawakawakaamaYuda akholiweyo;abe ke onke ewuzondelele umthetho. Atyelwe ke ngawe, ukuba uyawafundisa onke amaYuda aphakathi kweentlanga, ukuba ahlukane noMoses, usithi, makangabalusi abantwana bawo, angahambi ngawo amasiko. Kuthiweni na ke? Kakade kuya kuhlanganisana inkitha; kuba aya kuva ukuba ufikile. Ngoko yenza lento sikuxelela yona: kukho kuthi apha amadoda amane, anesibambiso azibophe ngaso; wathabathe ke, uzenze nyulu kunye nawo, ube nokudleka ngenxa yawo, ukuze agugule iintloko; bazi bonke ukuba ezo nto bazityelweyo ngawe azilutho, nawe ngokwakho uhambe uwugcinile umthetho. Kodwa ngazo iintlanga ezikholiweyo, sabhala sagqiba kwelokuba zingabambi nto injalo; kuphela ibe kukuzigcina entweni ebingelelwe izithixo, nasegazini, nasentweni ekrwitshiweyo, nasembulweni.”

Abazalwana babethembe ukuba uPawulos, ngokulandela indlela ecetyisiweyo, uya kunika ukuchasana okucacileyo neengxelo ezingaye. Bamqinisekisa ukuba isigqibo sentlanganiso yangaphambili ngokubhekiselele kwabaguqukileyo beeNtlanga kunye nomthetho wamadini, zizinto ezisalungileyo. Ngoko ke, icebiso elinikiweyo ngoku

lalingahambelani neso sigqibo. UMoya kaThixo awuzange uwutyale lo myalelo; koko wawusisiqhamo sobugwala. Iinkokeli zebandla laseYerusalem zazisazi ukuba, ngokungahambelani nomthetho wamadini, amaKristu ayeya kuzizisela ukuthiywa ngamaYuda azibeke esichengeni sentshutshiso. ISanhedrin yayisenza konke enako ukuthintela ukuhambela phambili kweendaba ezilungileyo. Kwanyulwa amadoda leli qumrhu ukuba alandele abapostile, ngakumbi uPawulos, aze athi, ngayo yonke indlela anokwenza ngayo, awuchase umsebenzi wakhe. Ukuba amaKristu angafunyanwa phambi kweSanhedrin njengabaphuli bomthetho, ayeya kunikwa isohlwayo esikhawulezileyo nesikhulu njengabakreqi kwinkolo yobuYuda.

Abaninzi kumaYuda awayezamkele iindaba ezilungileyo babesakuthanda ukuxabisa umthetho wamadini kwaye benentumekelelo enkulu ukwenza uyekelelo olungalumkileyo, bethemba ukuba ngokwenza njalo baya kuzuza ukuthenjwa ngamawabo, nokususa ugwebo olungenasihlahla, nokuboyisela ekukholelweni kuKristu njengoMhlanguli wehlabathi. UPawulos waqonda ukuba, lo gama amalungu akhokelayo ebandla laseYerusalem eqhubeka nokuba nentiyo ngakuye, aya kuhlala esebenzela ukuyithintela impembelelo yakhe. Wabona ngathi, ukuba anganendawana ayivumayo angabazuzela enyanisweni, uya kuba ususe umqobo omkhulu kwimpumelelo yeendaba ezilungileyo kwezinye iindawo. Noko ke, wayenganikwanga gunya nguThixo ukuba avume njengoko babemcela.

Xa sicinga ngolangazelelo olukhulu lukaPawulos ukuba asebenzisane nabazalwana bakhe, ukuthantamisa kwakhe ababuthakathaka enkolweni, ukuhlonipha kwakhe abapostile ababekunye noKristu, nangoYakobi, umzalwana kaYesu, nenjongo yakhe yokuba zizinto zonke kubantu bonke kangangoko anako ngaphandle kokubeka ecaleni umthetho-siseko—xa sicinga ngako konke oku, akumangalisi ukuba anyanzeleke ukuba akhe athi cebu kwindlela ethe nkqi, negqityiweyo abesoloko eyilandela ukuza kufika ngoku. Eyona nto, endaweni yokuzuza oko ebekulangazelela, imizamo yakhe yokuxolelanisa yasuka yayiqhubela phambili ngamandla ingxaki, yakhawulezisa kuphatheka kakubi, Yaphumela ekumahluleni kubazalwana bakhe, yahlutha ibandla enye yezona ntsika zomeleleyo, ngokuzisa usizi kwiintliziyo zamaKristu kwiindawo zonke.

Ngemini elandelayo, waqala uPawulos ukulandela icebo labadala. Amadoda amane awayezibophe ngesifungo samaNazarete (Numeri 6), elaliseliphela ixesha laso, waya wawangenisa etempileni uPawulos, “eqondisa inzaliseko yeentsuku zokwenza nyulu, ude usondezwe umnikelo ngenxa yabo bonke ngabanye.” Kwakusafuneka kwenziwe imibingelelo yexabiso yentlambululo.

Abo babemcebisa uPawulos ukuba athabathe eli nyathelo, abazange bayiqwalasele ngokupheleleyo ingozi enkulu awayeya kujongana nayo. Ngeli xesha, iYerusalem yayizele ngabantu abanqulayo ababephuma kwimimandla emininzi. Kanye, ngokokuzaliseka komyalelo awayewunikwe nguThixo, uPawulos wayezise eziNtlangeni iindaba

ezilungileyo, wathi, kuba ehambele kwizixeko ezininzi nezikhulu zehlabathi, waziwa kakhulu ngamawaka avela kwiindawo ezingaphandle kweYerusalem aze esidlweni. Phakathi kwabo, kwakukho amadoda antliziyo zawo zazizaliswe yintiyo ngakuPawulos, kwaza ukungena kwakhe etempileni ngesiganeko sikawonke wonke kwaba kukubeka ubomi bakhe esichengeni. Kwaba ziintsuku ezininzi ephuma engena phakathi kwabanquli, ingathi engaqatshelwanga; kodwa phambi kokuba kuphele ixesha elimiselweyo, esathetha nombingeleli ngemibingelelo ekufuneka inikelwe, waqatshelwa ngamanye amaYuda avela e-Asiya.

Bathi, benengqumbo yeedemon, bamwela bekhala, “Madoda, maIsrayeli, sizani. Nanku lo mntu ufundisa bonke ezindaweni zonkeokuchasene nabantu,nomthetho,nale ndawo.”Bathi bakusabela abantu kubizo loncedo, kongezwa esinye isityholo—“othe ngaphezu koko wawangenisa amaGrike etempileni, wayenza inqambi le ndawo ingcwele.”

Ngokomthetho wamaYuda, yayikukwaphulwa komthetho okugwetywa ngokubulawa into yokuba umntu ongalukileyo angene kwiinkundla ezingaphakathi kwesakhiwo esingcwele. UPawulos wayebonwe esixekweni enoTrofimo, umEfese, kwaza kwagqitywa kwelokuba ebemzise wamngenisa etempileni. Akazange wayenza loo nto; kwaye, kuye, njengomYuda,ukungena kwakhe etempileni kwakungekuko ukwaphula umthetho. Nangona isityholo sasibubuxoki ngokupheleleyo, sakwazi ukuvusa ukumgweba kubantu jikelele. Sathi sakuqala isikhalo, senjenjeya ukuya kuzo zonke iinkundla zetempile, inkitha eyayibuthene apho yangenelwa yimpambano. Iindaba zakhawuleza ukusasazeka kuyo yonke iYerusalem, “washukuma umzi uphela, babalekela ndawonye abantu.”

Into yokuba umkreqi kwaIsrayeli asuke azokungcolisa itempile kanye ngeli xesha amawaka esuka kulo lonke ilizwe azokunqula, yavusa ezona zimvo zoyikekayo esihlweleni. “Bamthabatha uPawulos, bamrholela ngaphandle kwetempile; zavalwa kwa-oko iingcango.”

“Ke kaloku, xa babeza kumbulala, lwafika udaba kumthetheli-waka webutho, lokuba iYerusalem iphela idubadubekile.” UKlawudiyo Lisiya wayesazi kakuhle isiphithiphithi awayeza kujongana naso, wathi “kwangelo lixa wathabatha amasoldati nabathetheli-khulu, wabaleka, wehla waya kubo. Bakumbona ke umthetheli-waka namasoldati, bayeka ukumbetha uPawulos.” Wathi engazi ukuba isidubedube sibangwa yintoni, kodwa ebona ukuba umsindo wesihlwele ubhekiswe kuPawulos, umphathi womRoma wagqiba kwelokuba unokuba ungumYiputa othile owayengumvukeli awaka weva ngaye, nowayesanda kuqhwesha ekubanjweni. Ngenxa yoko “wambamba, wathi makakhonkxwe ngemixokelelwane emibini; wayebuza ukuba angaba ungubani na, nokuthi wenze ntoni na.” Kwangoko kwenyuka amazwi amaninzi edanduluka ngesityholo enomsindo: “abanye ke phakathi kwesihlwele babhomboloza enye into, abanye enye. Akuba engenako ke ukuyazi inyaniso ngenxa yesiphithiphithi, wathi makasiwe enqabeni yomkhosi.

Xeshikweni wafikayo ke kumatye okunyuka, usuke wathwalwa ngamasoldati, ngenxa yamandla esihlwele; kuba yayilandela inkitha yabantu, inkqangaza isithi, Msuseni."

Phakathi kweso sidubedube, umpostile wayezolile ezibambile. Ingqondo yakhe yayigxile kuThixo, esazi ukuba iingelosi zezulu zimngqongile. Waziva engenayo intumekelelo yokuyishiya itempile engenzanga nzame yokuyibeka inyaniso phambi kwabantu bezwe lakhe. Wathi xa eza kukhokelelwa enqabeni, wathi kumphathi-mkhosi, "Kuvumelekile na ukuba ndithethe into kuwe?" Waphendula uLisiya wathi, "Uyasazi na isiGrike? Akunguye na kanene laa mYiputa, wathi phambi kwale mihla wenza isaqunge, wakhukulisela entlango laa madoda angamawaka amane azizigebenga?" Waphendula wathi uPawulos, "Mna ndingumntu ongumYuda waseTarso, umntu okowabo lingumzi ongadume ngako welaseKiliki; ndiyakucela ke, ndivumele ndikhe ndithethe kubo abantu."

Isicelo samkeleka, waza "wema uPawulos ematyeni okunyuka, wawangawangisa ngesandla kubo abantu." Eso senzo sabenza batsalekaingqondoabantu,ngeli lixa ukuziphathakwakhekwakunyanzelisa ukuba anikwe imbeko. Bobawo, kuphulaphuleni ukuziphendulela kwam kuni." Bathi bakuva intetho eqhelekileyo yesiHebhere, "bazola okunye," kwathi kwakuba kuthe nzwanga, waqhubeka:

"Mna ndiyindoda engumYuda; ndizalelwe okunene eTarso yelaseKiliki, kodwa ndondlelwe kulo mzi ezinyaweni zikaGamaliyeli; ndiqeqeshwe ngohlobo olucokisekileyo lomthetho woobawo, ndizondelela uThixo, njengokuba ninjalo nani nonke namhlanje." Akukho mntu wayenokuyiphika intetho kampostile, njengoko iinyaniso zazisaziwa ngabo bonke ababehlala eYerusalem. Wabuya wathetha ngenzondelelo yakhe yangaphambili ekutshutshiseni abafundi bakaKristu, kude kuse ekufeni; wazichaza iimeko zokuguquka kwakhe, ebaxelela abaphulaphuli bakhe nendlela intliziyo yakhe eyayinempakamo eyakhokelelwa ukuba iguqe kumNazarete owabethelelwayo. Ukuba wayezame ukungena engxoxweni nabachasi bakhe, ngebala ngenkani ukuwamamela amazwi akhe; kodwa inkcazo yamava akhe yayikhatshwa ngamandla awoyisayo awenza ukuba okwexeshana zibe ngathi ziyathamba ziyathoba iintliziyo zabo.

Wazama ukubonisa ukuba umsebenzi wakhe phakathi kweeNtlanga awuzange uqalwe ngokuzikhethela. Wayelangazelele ukusebenzela esakhe isizwe; kodwa, kuyo yona loo tempile, ilizwi likaThixo lathetha naye embonweni ongcwele, limyalela ngomsebenzi wakhe "kude kwiiNtlanga."

Ukuza kuthi ga kule ndawo, abantu babemphulaphule ngomdla uPawulos, kodwa wathi akufikelela kwindawo kwibali lakhe ethi wanyulwa nguKristu njengommeli waKhe eziNtlangeni, waqala phantsi umsindo wabo. Kuba beqhele ukuzibona njengabantu ekuphela kwabo abathandwa nguThixo, babengenayo intumekelelo yokuvumela iiNtlanga ezidelekileyo amalungelo awayethatyathwa ngokuba ngawabo kuphela kude kube ngoko.

Bawaphakamisa amazwi abo, bamgqumelela othethayo, bekhwaza besithi, “Msuseni emhlabeni umntu onje; kuba akufanelekile ukuba adle ubomi.”

“Ke kaloku, bakubon’ ukuba bayankqangaza, belahla iingubo zabo, bephosa uthuli esibhakabhakeni, wathi umthetheli-waka, makangeniswe enqabeni yomkhosi; wathi makancinwe ngekatsi, ukuze azi ukuba kungathuba lini na ukuba benjenje ukunkqangaza ngaye.

“Ke kaloku, xa bamolulayo ngeentambo, wathi uPawulos kumthetheli-mkhulu obemi khona, Kuvumelekile na, ukuba nimtyakatye umntu ongumRoma, engagwetywanga nokugwetywa? Evile ke umthetheli-khulu, waya wabika kumthetheli-waka, esithi, Yilumkele into oza kuyenza; kuba lo mntu ungumRoma. Weza ke umthetheli-waka wathi kuye, Ndixelele, ungumRoma na? Wathi ke yena, Ewe. Waphendula umthetheli-waka wathi, Mna ukungeniswa kwam kulo mzi waseRoma ndakuzuza ngenani elikhulu. Wathi ke uPawulos, Ke mna ndizelwe ndinako. Basuka kuye kwaoko ngoko abo babeza kumncina; woyika ke nomthetheli-waka akuqonda ukuba ungumRoma, nangenxa yokuba ebembophile.

“Ke kaloku ngengomso, enga angayazi inyaniso yento amangalelwe ngayo ngamaYuda, wamkhulula ezintanjeni, wathi mabeze ababingeleli abakhulu, nayo yonke intlanganiso yabo yamatyala; waza wamhlisa uPawulos, wammisa phakathi kwabo.”

Umpostile ngoku wayeza kuvavanywa kwayilaa nkundla awayelilungu kuyo yena phambi kokuguquka kwakhe. Ngexesha emi phambi kwabalawuli bamaYuda, ukuziphatha kwakhe kwakuzolile, inkangeleko yakhe ityhila uxolo lukaKristu. “Waqwalasela ke uPawulos entlanganisweni yamatyala, wathi, Madoda, bazalwana, mna ndahlala ngokwalowo ungowakwaThixo, ndinesazela esilungileyo, kwada kwayile mini.” Bathi bakuwava la mazwi intiyo yabo yaqala phantsi ukuvutha; “umbingeleli omkhulu, uHananiya, wathi kwabo babemi ngakuye, mabambethe emlonyeni.” Lo myalelo ukhohlakeleyo wawuphendula uPawulos ngokuthi, “Uza kukubetha uThixo, ludongandini luqatyiweyo. Uthi uhlalele ukuba uthethe ityala lam ngokomthetho, ubuye waphule umthetho, uthi mandibethwe?” “Bona ke ababemi khona bathi, Uyamthuka na umbingeleli omkhulu kaThixo?” UPawulos waphendula ngembeko yakhe eqhelekileyo, “Bendingazi, bazalwana, ukuba ungumbingeleli omkhulu; kuba kubhaliwe kwathiwa, Uze ungathethi kakubi ngomphathi wabantu bakowenu.

“Ke kaloku uPawulos, esazi ukuba elinye icala lelabaSadusi, elinye ke lelabaFarisi, wadanduluka entlanganisweni yamatyala esithi, Madoda, bazalwana, mna ndingumFarisi, ndingowomFarisi; ndimangalelwe mna ngalo ithemba nangovuko lwabafileyo.

“Uthe ke akukuthetha oko, kwabakho impambano phakathi kwabaFarisi nabaSadusi, yahlulelana inkitha leyo; kuba okunene abaSadusi babesithi, akukho luvuko, nasithunywa

sazulu, namoya; kodwa abaFarisi bazivuma zombini ezo ndawo.” La maqela mabini aqala ukuxambulisana phakathi kwawo, aba ayophuka amandla enkcaso ngakuPawulos. Baye “ababhali becala labaFarisi balwa kakhulu, besithi, Asifumani nanye into embi kulo mntu: ke ukuba kuthethe umoya kuye, nokuba sisithunywa sezulu, masingalwi noThixo thina.”

Kwisiphithiphithi esaya salandela, abaSadusi babefuna ngamandla ukuba umpostile abe kubo, ukuze bakwazi ukumbulala; abaFarisi bona, kwangaloo mandla afanayo, babezamela ukumkhusela. “Wathi umthetheli-waka, esoyikela ukuba uPawulos angaqwengwa ngabo, wathi mawuhle umkhosi, umxwile phakathi kwabo, umzise enqabeni yawo.”

Kamva, xa ecinga ngamava akhathazayo emini, uPawuloswaqala ukukhathazeka esithi, mhlawumbi indlela yakhe ayimkholisanga uThixo. Ingaba mhlawumbi wenza impazamo ngokutyelela eYerusalem? Ingaba ulangazelelo lwakhe olukhulu lokuba amanyane nabazalwana bakhe lulo olwakhokelela kule ntlekele yesiphumo?

Indawo awayekuyo amaYuda, njengabantu abazibiza ngoThixo, phambi kwehlabathi elingakholwayo, yambangela unxunguphalo olukhulu emoyeni. La magosa angabahedeni ayeya kubakhangela njani?—bathi banqula uYehova, bakwisikhundla esingcwele, ukanti bazinikela kulawulo lomsindo ongaboniyo nongacingiyo, ofuna ukutshabalalisa nkqu abazalwana babo abangavumelaniyo nabo ngenkolo, baliguqule iqumrhu labo lokuxoxa elingcwele libe ngumboniso wembuqe yembambano nesiphithiphithi. Kwaba ngathi kuPawulos igama likaThixo lihlazisekile phambi kwamehlo abahedeni.

Ngoku ke wayesentolongweni, kwaye wayesazi ukuba iintshaba zakhe, kwintiyo yazo ebikwiqondo lokugqibela, zingabhenela nakweyiphi indlela yokumbulala. Ingaba kunokwenzeka ukuba umsebenzi wakhe emabandleni uphelile ngoko ke kumele kungene iingcuka eziqwengayo ngoku? Umsebenzi kaThixo wawuhleli ngaphakathi entliziyweni kaPawulos, kwaye wayenexhala elikhulungokucingaiingozi athe saa phakathi kwazo amabandla, esesichengeni seentshutshiso ngamadoda afana kanye nala wayehlangene nawo kwiSanhedrin. Wathi esekuxinzelekeni nasekutyhafeni wakhala wathandaza.

Ngeli lixa limnyama, iNkosi yayingamlibalanga umkhonzi waYo. Yayimkhusele kwizihlwele zababulali kwiinkunda zasetempileni; yayikunye naye phambi kwequmrhu iSanhedrin; yayinaye enqabeni; yakwazityhila kwingqina laYo elithembekileyo ukuphendula imithandazo enyanisekileyo yokufuna ukukhokelwa kompostile. “Ke kaloku ngobo busuku iNkosi yema ngakuye, yathi, Yomelela, Pawulos; kuba njengokuba waqononondisa izinto ngam eYerusalem, kwangokunjalo umelwe kukuthi ungqine naseRoma.”

Kwakukade uPawulos ekhangele ekutyeleleni eRoma; wayelangazelela ukuya kungqina ngoKristu khona apho, kodwa ngokwakuye, iinjongo zakhe zaziphazanyiswa yintiyo yamaYuda. Akazange ayicinge nangoku into yokuba, uya kuba elibanjwa xa esiya.

Ngexesha iNkosi yayikhuthaza isicaka saYo, iintshaba zikaPawulos zazixakeke kukuceba ukumtshabalalisa. “Ke kaloku kwakusa, abathile kumaYuda bathuthelana bazibopha ngesiqalekiso, besithi abayi kudla, abayi kusela nokusela, bade bambulale uPawulos. Baye ke bengaphezu kwamashumi omane ababefungele ukuyenza loo nto.” Olu yayiluzilo awayeluhlasele uYehova ngo-Isaya—[esithi] “nizilela ukubambana, niphikisane, nibethane ngenqindi lokungendawo.” Isaya 58:4.

Abenzi beyelenqe “beza kubabingeleli abakhulu nakumadoda amakhulu,bathi, Sizibophile ngesiqalekisoesikhulu,ukubasingafaki nto emlonyeni, side simbulale uPawulos; ke ngoku nina bhekisani kuMthetheli-waka kunye nentlanganiso yamatyala, ukuba amhlise, eze naye kuni ngomso, ngokungathi niza kuziqiqa ngokukhona kucokisekileyo iindawo ezithethwa ngaye; size ke thina, engekasondeli, sesilungiselele ukumbulala.”

Endaweni yokulikhalimela eli qhinga likhohlakeleyo, ababingeleli nabaphathi bavumelana nalo ngomdla. UPawulos wayethethe inyaniso xa wayefanisa uHananiya nengcwaba eliqatyiweyo.

UThixo wangenelela ukusindisa ubomi bomkhonzi waKhe. Unyana wodade boPawulos, ekuvile “ukulalela” kwababulali, “wangena enqabeni yomkhosi, wambikela uPawulos. UPawulos ubizele ke kuye omnye wakubathetheli-khulu, wathi, Yisa le ndodana kumthetheli-waka; kuba inento eza kuyibika kuye. Uyithabathile ke yena, wayizisa kumthetheli-waka, wathi, uPawulos, umbanjwa undibizele kuye, wacela ukuba ndizise le ndodana kuwe; inento eza kuyithetha kuwe.”

UKlawudiyo Lisiya wayamkela ngobubele indodana, wayibizela ecaleni, wabuza, “Unantoni na oza kuyibika kum?” Yaphendula indodana yathi: “AmaYuda avumelene ukukucela ukuba mhlise uPawulos, umse ngomso entlanganisweni yamatyala, ngokungathi aza kubuza ngokukhona kucokisekileyo into ngaye. Ke wena uze ungoyisakali ngawo; kuba kuwo apho ulalelwe ngamadoda angaphezu kwamashumi amane, azibophileyo ngeziqalekiso, ukuba angadli angaseli ade ambulale; nangoku aselungile, elinde idinga elivela kuwe.”

“Umthetheli-waka wayindulula ke indodana leyo, akuba eyithethele ngelithi, mayingaxeleli bani, ukuba izibonakalalisile kuye ezo ndawo.”

ULisiya wagqiba kwangoko ukuba amsuse uPawulos kwisithili esiphantsi kolawulo lwakhe amthumele kuFelikis, irhuluneli. Njengabantu, amaYuda ayekwimo yokuvukela nokukhathazeka, zaye zazisenzeka rhoqo izixholoxholo. Ukuhlala ekho umpostile

eYerusalem kwakunokukhokelela kwiziphumo eziyingozi esixekweni nakumphathi womkhosi ngokwakhe. Ngeso sizathu, waya "[wabizela] kuye abathetheli-khulu abathile ababini, wathi, Lungisani amasoldati abe makhulu mabini, ukuba aye eKesareya, nabamahashe babe mashumi asixhenxe, nababinzi babe makhulu mabini, ngelesithathu ilixa lobusuku; nilungise namaqegu, ukuze bamkhwelise uPawaulos, bamse kuFelikis irhuluneli, asinde."

Kwakungafuneki kulityaziswe ukuhanjiswa kukaPawulos. "Amasoldati ke amthabatha uPawulos, njengoko amiselwe ngako, amsa kwa-Antipatri ebusuku." Ukusuka kuloo ndawo abamahashe bahamba nombanjwa ukusinga eKesareya, lo gama amakhulu amane amasoldati abuyela eYerusalem.

Igosa elalijongene nebutho lamthumela kuFelikis umbanjwa, likwahambisa neleta awayeyinikwe ngumphathi oyintloko:

"UKlawudiyo Lisiya uyabulisa kuFelikis, irhuluneli edume Kunene. Le ndoda yayibanjwe ngamaYuda, iza kubulawa ngawo; koko ndathi gaxa kuwo ndinomkhosi, ndayihlangula, ndakuqonda ukuba ingumRoma. Ndakuba ke ndingalazi ityala abeyimangalela ngalo, ndayihlisa, ndayisa entlanganisweni yawo yamatyala; ndayifumana imangalelwe ngeembuzwano zomthetho wawo, kodwa ingenalo nalinye ityala elilingene ukufa, nokufakwa iintambo. Ke kaloku, kwakubon' ukuba ndilihletyelwe iyelenqe ebeliza kwenziwa ngayo le ndoda ngamaYuda, ndithumele kuwe kwangelo lixa, ndathi nakubamangaleli bayo, mabazithethe kuwe iindawo abanazo ngakuyo. Hlala kakuhle."

Emva kokufunda imbalelwano, uFelikis wabuza ukuba umbanjwa ungowesiphi na isithili, wathi akuxelelwa ukuba ungowaseKiliki, wathi: "Ndokuva kakuhle, xa bathe bafika nabamangaleli bakho; yatsho yathi, makagcinwe endlwini yerhuluneli ebiyekaHerode."

Imeko kaPawulos yayingeyiyo eyokuqala apho umkhonzikaThixo waya wafumana inkuseleko, phakathi kwabahedeni, kwinkohlakalo yabantu abazibiza ngoYehova. Kwingqumbo awayenayo ngakuPawulos, amaYuda ongeza olunye ulwaphulo-mthetho kwikhasi elimnyama elaliphawula imbali yawo. Azenza lukhuni ngakumbi iintliziyo zawo ngakuyo inyaniso asiqinisekisa isiphelo sawo esiyintshabalalo.

Bambalwa abayiqondayo intsingiselo epheleleyo yamazwi awathethwa nguYesu, endlwini yesikhungu eNazarete, xa wayezixela ukuba Yena unguLowo uThanjisiweyo. Waxela ngomsebenzi waKhe wokuthuthuzela, ukusikelela nokusindisa [abantu] abaselusizini nabangaboni; waza wathi, ebona ikratshi nokungakholwa okwakulawula iintliziyo zabo babemmamele, wabakhumbuza ukuba, ngexesha eladlulayo uThixo wabashiya abantu baKhe abanyuliweyo ngenxa yokungakholwa kwabo novukelo lwabo, wazibonakalisa kwabo babekwimimandla yobuhedeni abangazange bakwale ukukhanya

kwezulu. Umhlolokazi waseSarepta noNahaman umSiriya baphila kuko konke ukukhanya ababenako; ngenxa yoko babalelwa ukuba balunge ngaphezu kwabantu abanyuliweyo bakaThixo abahlehlayo kuYe babingelela nomthetho-siseko ekulungelweni kwabo nakuzuko lwehlabathi.

UKristu wawaxelela amaYuda eNazarete inyaniso eyoyikekayo xa wayesithi, kuIsrayeli ogwilikileyo akukho ukukhuseleka komthunywa kaThixo othembekileyo. Awasayi kulazi ixabiso lakhe okanye awuxabise umsebenzi wakhe. Lo gama iinkokeli zobuYuda zibanga ukuba nenzondelelo enkulu ngokuzukiswa kukaThixo kunye nokulungelwa kukaIsrayeli, zazizintshaba zako kokubini oko. Ngomthetho nangomzekelo zazibakhokelela kude kakhulu abantu ekumthobeleni uThixo—zibakhokelela apho angenako ukuba ngumkhuseli wabo ngemini yembandezelo.

Amazwi oMsindisi okukhalima kubantu baseNazarete awasebenzi, ngokwemeko kaPawulos, kuphela kumaYuda angakholwayo, kodwa nakubazalwana bakhe [uPawulos] enkolweni. Ukuba iinkokeli ebandleni zazizinikele ngokupheleleyo izimvo zazo zobukrakra [bomoya] ngakumpostile, zamamkela njengobizwe ngendlela eyodwa nguThixo ukuba ase iindaba ezilungileyo eziNtlangeni, iNkosi ngeyayimgcinele zona. UThixo wayengamthambiselanga uPawulos ukuze ukusebenza kwakhe kuphele msinyane kangako, kodwa ayizange [iNkosi] yenze mmangaliso ukunqanda uthotho lweemeko, ezaya iinkokeli zebandla eYerusalem zanegalelo ekuziqaleni.

Kwalo moya mnye usakhokelela kwiziphumo ezinye. Ukutyeshela ukuxabisa nokukhulisa imisindleko yobabalo olungcwele kulivimbe iintsikelelo ezininzi ibandla. Kukangaphi apho iNkosi ngeyilandisile ixesha lokusebenza kwabanye abalungiseleli abanyanisekileyo, ukuba ibixatyisiwe imisebenzi yabo! Ukuba ibandla livumela utshaba lwemiphefumlo ukuba liyigqwethe ingqiqo, ukuze bawamise ngandlela yimbi, bawaguqule ngolunye uhlobo amazwi nezenzo zomkhonzi kaKristu; ukuba bavumela ukuba bona bame endleleni yakhe bakuphazamise ukubaluluthokwakhe, iNkosi ngamanye amaxesha iyayisusa kubo intsikelelo ebibanikile.

USathana uzingisile ukusebenza ngabathunywa bakhe ukutyhafisa atshabalalise abo uThixo abanyulileyo ukuba bafeze umsebenzi omkhulu nolungileyo. Bakulungele ukunikela nobomi babo ukuhambisela phambili umsebenzi kaKristu, kanti umkhohlisi omkhulu usuka afake kubazalwana babo intandabuzo ethi, ukuba yamkelwe, ikuthobe ukuthembeka kobuhle besimilo sabo, ukuze ikuqhwalelise ukuba lulutho kwabo. Amaxesha amaninzi uyaphumelela ukuzisa kubo [abanyuliweyo], ngabazalwana babo, usizi entliziyweni kangangoku ade uThixo angenelele ngokubanika ukuphumla abakhonzi baKhe abatshutshiswayo. Emva kokuba zisongiwe izandla phezu kwesifuba esingasashukumiyo, xa ilizwi lokulumkisanokukhuthaza lithe cwaka, kuye kuqale ukuphaphama ukuqaqadeka ukuzibona iintsikelelo okuye kwazilahlela kudekubo

[abatshutshisi]. Ukufa kwabo [abanyuliweyo] kunokufeza oko ubomi babo buye basilela ukukwenza.

Isahluko 39—Ukuthethwa Kwetyala Ekesareya

[Esi sahluko sisekwe kwiZenzo 24]

Kwiintsuku ezintlanu emva kokufika kukaPawulos eKesareya, abamangaleli bakhe bafika bevela eYerusalem, bephelekwa nguTertulo, imbongi abayicela njengomcebisi wabo. Ityala lakhawuleza ukumanyelwa. UPawulos waziswa phambi kwentlanganiso, waza uTertulo “waqala ukummangalela.” Ngokubona ukuba ukuyinyhwalaza okukhulu irhuluneli yaseRoma kunganempembelelo kuneentetho ezilula zenyaniso nobulungisa, imbongi enamaqhinga, ngentetho yayo yokubonga uFelikis, yahambisa yenjenje: “Sisiva uxolo olukhulu ngawe nje, zikho nje nezenzo eziluncedo ezenzelwe olu hlanga ngokwazelela kwakho, sikwamkela oko sibulela ngako konke, amaxesha onke, nasezindaweni zonke, Felikis odume kunene.”

Apha, uTertulo wehlela kubuxoki obuphandle nje; kuba isimilo sikaFelikis sasiphantsi singathandeki. Kuthiwa ngaye, “ekwenzeni konkeiintlobo zenkanuko nenkohlakalo, wayesebenzisaamandlaokumkani ngengqondo yekhoboka.”—Tacitus, History, ch. 5, par. 9. Abo babemphulaphule uTertulo babesazi ukuba amazwi akhe ayengeyiyo inyaniso, kodwa ulangazelelo lwawo lokukuzuza ukugwetywa kukaPawulos kwakungaphezu kokuthanda inyaniso.

Kwintetho yakhe uTertulo wamtyhola uPawulos ngokwaphula umthetho awayenokuthi, ukuba kufunyenwe kunjalo, enze ukuba agwetyelwe ukungcatsha umbuso. “Siyifumene le ndoda isisifo.” Yatsho imbongi, “umphambanisi kuwo wonke umda kwelimiweyo, ingumkhokeli walo ihlelo lamaNazarete; eyathi lalinga ukuyihlambela itempile.” Wachaza uTertulo ukuba, uLisiya umphathi webutho laseYerusalem, wamhlutha kakubi uPawulos kumaYuda awayesele eza kumgweba ngemithetho yawo yenkolo, waba ngolo hlobo unyanzelisa ukuba lo mcimbi uziswe phambi kukaFelikis. Ezi ntetho zazisenziwa ngenjongo zokuba umthetheli-khulu amnikele uPawulos kwinkundla yamaYuda. Izityhilo zonke zaya zaxhaswa ngamandla ngamaYuda awayekho, angazangeenze nemigudu ukuyifihla intiyo yawo ngakumbanjwa.

UFelikis wayeneliso elinzulu ukuba ayifunde ingqondo nesimilo sabamangaleli bakaPawulos. Wayazi injongo eyenza ukuba bamnyhwalaze njengoko babesenza, wabona nokuba asilele ukubeka into ebambekayo kwizityholo abazibekayo ngakuPawulos. Eguqukela kumbanjwa, wamkhweba ukuba aziphendulele. UPawulos akazange achithe mazwi ngokuncoma, kodwa wasuka waxela ukuba angazikhusela ngovuyo phambi kukaFelikis njengoko enethuba engumthetheli-khulu eyiqonda imithetho namasiko amaYuda. Ebhekisa kwizityholo abekwa zona, wabonisa ngokuphandle ukuba akukho nasinye esiyinyaniso. Waxela ukuba akazange enze siphithiphithi nakweyiphi indawo eYerusalem, engazange wayihlambela itempile. “Abandifumananga ndixoxa namntu,”

watsho, “ndisenza nasiphendu, nasendlwini yesikhungu, naphakathi komzi. Kananjalo abanako ukuzimisa izinto abandimangalela ngazo ngoku.”

Ngexesha evuma ukuba “ngeNdlela abathi bona sisiphambusa,” wayekhonza uThixo woyise, wavuma ukuba wahlala “[e]kholwa zizinto zonke ezibhaliweyo emthethweni nasebaprofetini;” nokuba, ngokuvumelana nemfundiso ecacileyo yeziBhalo, wayeyibambile inkolelo kuvuko labafileyo. Waxela nokuba eyona njongo elilawulayo ebomini bakhe yayikukuba “ngamaxesha onke ndingabi nasazela sikhubekisa nganto ngakuThixo nangakubantu.”

Ngendlela ephandle nethe ngqo, wawubeka umba wokutyelela kwakhe eYerusalem kwaneemeko zokubanjwa nokuvavanywa kwakhe: “Emva kweminyaka emininzi, ndafika ndizisa amalizo neminikelo kuhlanga lwakowethu. Kwezo nto andifumana etempileni ndenziwe nyulu, ndingenzi siphendu, ndingenzi nasiphithiphithi, amaYuda athile elase-Asiya; abemelwe kukubakho apha phambi kwakho, andimangalele, ukuba angaba anendawo ngakum; okanye mabathi bona aba, ukuba kukho nto yokungalungisi bayifumeneyo kum, bayixele, ndakubon’ ukuba ndimi apha entlanganisweni yamatyala; ingelilo elo lizwi linye, ndadandulukayo ngalo ndimi phakathi kwabo, lokuthi, Kungalo uvuko lwabafileyo endimangalelwayo mna nini namhla.”

Umpostile wathetha ngokusulungekileyo nangokunyaniseka okuphandle, amazwi akhe enobunzima oboyisayo. UKlawudiyo Lisiya, kwiletayakhe awayeyibhalele uFelikis, wayenike ubungqina obunjalo ngokuziphatha kukaPawulos. Ngaphezu koko, uFelikis ngokwakhe wayeyazi kakuhle inkolo yamaYuda kunokuba abaninzi babecinga. Ukuzibeka ngokucacileyo kukaPawulos iingongoma zetyala kwamenza uFelikis ukuba awuqonde ngokucace ngakumbi umoya owawulawula ekuzameni ukuba umbanjwa agwetyelwe ityala lokulahlekisa nokungcatsha umbuso. Irhuluneli yayingazi kubavuyisa ngokugweba ummi waseRoma ngokungekho mthethweni, kwaye ingayi kumnikela kubo ukuba abulawe lingavavanywanga kakuhle ityala. Sekunjalo, uFelikis wayengenayo injongo ayazi kakhulu ukudlula umdla kwisiqu sakhe, nto eyamenza ukuba alawulwe kukuthanda ukunconywa nokufuna ukunyuselwa. Ukoyika ukukhubekisa amaYuda kwamenza ukuba angenzi ngobulungisa obupheleleyo kumntu awayesazi ukuba umsulwa. Wagqiba ukuba alimise ityala ade uLisiya abekhona, esithi, “Xa athe wehla uLisiya, ndoziqiqa kakuhle iindawo zenu.”

Wahlala elibanjwa umpostile, kodwa uFelikis wayalela umthetheli-khulu owayenyulelwe ukuba amgcine uPawulos ukuba “abe nokuyekelelwa, kungalelwa nabani wakowabo ukumnceda, nokuba eze kuye.”

Akuzange kubelithuba elide emva koku xa uFelikis nenkosikazi yakhe uDrusilla babiza uPawulos ukuba badlane indlebe ngasese ngemicimbi “ethetha ngako ukukholwa kuKristu.” Babenentumekelelo bekwafuna ukuziva ezi nyaniso zintsha—iinyaniso ababese

nokuba bangabuye bazive kwakhona, neziya kungqina ngokuchasene nabo ngemini kaThixo ukuba baye bazala.

UPawuloswalithabathanjengethubaalinikwenguThixoeli, ngokuthembeka walisebenzisa kangangoko anako. Wayesazi ukuba wayemi phambi kwalowo unegunya lokumbulala okanye ukumkhulula; ukanti akazange athethe naye uFelikis noDrusilla ngokuncoma okanye ukumkhohlisa. Wayesazi ukuba amazwi akhe kubo ayeya kuba sisongo sobomi okanye esokufa, wathi ekulibala konke okungaye, wafuna ukuvusa kubo ingqondo yengozi abakuyo.

Umpostile waqonda ukuba iindaba ezilungileyo zinebango nakubani ophulaphule amazwi akhe; nokuba ngenye imini baya kuma, mhlawumbi, phakathi kwabanyulu nabangcwele bengqonge itrone enkulu emhlophe, okanye phakathi kwabo uKristu aya kuthi kubo, “Mkani kum, nina nenza okuchasene nomthetho.” Mateyu 7:23. Wayesazi ukuba uya kuhlangana nomphulaphuli ngamnye phambi kwenkundla yezulu, kuze kufuneke anike ingxelo, kungabi kuphela ngako konke akuthethileyo, kodwa nangeenjongo nomoya wamazwi nezenzo zakhe.

Yayinobungozi ikhohlakele indlela kaFelikis kangangokuba babembalwa abaka bazama ukuyilandela ngaphambili, ezathi izimilo nokuziphatha kwabo akwabi nasiphako. Sekunjalo, uPawulos wayengoyiki mntu. Wayivakalisa ngokucacileyo ngokuphandle inkolo yakhe kuKristu, nezizathu zolo kholo, kwenzeka ukuba athethe ngokukodwa ngezinto ezibalulekileyo ezifunekayo kwisimilo somKristu, esasingenazo ngokupheleleyo isibini esinekratshi esasimi phambi kwakhe.

Waphakamisa phambi kukaFelikis noDrasilla isimilo sikaThixo—ubulungisa baKhe, ubulungisa (basemthethweni), nokungacaluli—ukubathabatha ngokulinganayo abantu, nemveli yomthetho waKhe. Wabonisa ngokucacileyo ukuba luxanduva lomntu ukuphila ngokusezingqondweni, nokubangcathu, ukugcina phantsi kolawulo imizwa, ukwenza okuvumelana nomthetho kaThixo, nokugcina amandla omzimbanengqondoesempilweni entle. Wavakalisa ukuba ngokuqinisekileyo iya kuza imini yomgwebo, xa bonke beya kuvuzwa ngokwezenzo ezenziwe ngomzimba, naxa kuya kutyhilwa ngokuphandle ukuba ubutyebi, isikhundla, okanye ubukhulu izizinto ezingayi kuba nagunya lokumzuzela ukuthandwa nguThixo okanye ukumsindisa kwiziphumo zesono umntu. Wabonisa ukuba, obu bomi lixesha lomntu ukuba alungiselele ubomi obuzayo. Ukuba uyawatyeshela amalungelo namathuba angoku, uya kuba nelahleko engunaphakade; alikho elinye ithuba lenceba aya kube alinikwe.

UPawulos wahlala ngokukodwa kumabango aphezulu omthetho kaThixo. Wabonisa indlela ofikelela ngayo kwiimfihlelo ezinzulu zendlela zokuziphatha komntu, nokukhanya okuninzi okuwuzisayo kwizinto ezibe zifihliwe uzibhengeze ekuhleni nasekwaziweni ngabantu. Okunokwenziwa ngezandla okanye kuthethwe ngolwimi—okutyhilwa bubomi

bangaphandle—kona abusibonisi ngokugqibeleleyo isimilo sokuziphatha komntu. Umthetho ukhangela iingcinga zakhe, izimvo, neenjongo. Iminqweno emnyama efihlakeleyo emehlweni abantu, umona, intiyo, inkanuko, ukuthanda udumo, izenzo ezibi ezicamngcwa kwiingontsi ezimnyama zomphefumlo, kodwa zingaze zenziwa ngenxa yokuswela ithuba—konke oku kuyagwetywa ngumthetho.

UPawulos wazama ukuzikhokelela iingqondo zabaphulaphuleyo kumBingelelo omkhulu wesono ekuphela kwawo. Walatha kwimibingelelo eyayizizithunzi zezinto ezilungileyo eziza kuza, wathetha ngoKristu, ezazimi endaweni yaKhe zonke iinkonzo zamadini—into ezazisalatha kuyo njengethende ekuphela kwalo lobomi nethemba kuluntu oluwileyo. Amadodaangcweleakudalaasindiswa ngokholo egazini likaKristu. Athi xa ebona iintlungu zokufa zexhoba lombingelelo, akhangela ngaphesheya komwewe wezizukulwana kwiMvana kaThixo eyayiza kuthwala isuse isono sehlabathi.

UThixo ukubanga ngokufanelekileyo ukuthanda nokuthotyelwa zizo zonke izidalwa zaKhe. Uzinike emthethweni waKhe umgangatho ofezekileyo wokulungileyo. Abaninzi bayamlibala uMenzi, bakhethe ukulandela eyabo indlela ngokuchaseneyo nentando yaKhe. Babuyisa ubutshaba endaweni yothando oluphakame ngaphezu kwezulu nolubanzi njengeyunivesi. UThixo akasokuze azithobe iimfuno zomthetho waKhe ukuba zihlangane nomgangatho wabantu abakhohlakeleyo; kwaye nomntu ngawakhe amandla akanako ukufikelela kokufunwa ngumthetho. Kungokholo kuKristu kuphela apho anokuthi umoni ahlanjwe kubutyala, enziwe akwazi ukuthobela umthetho woMenzi wakhe.

Ngoko ke, uPawulos wawagxininisa amabango omthetho ongcwele kumaYusa nabeeNtlanga, wambeka uYesu, engumNazarete, uNyana kaThixo, uMhalnguli wehlabathi.

Indlovukazi yomYuda yakuqonda kakuhle ukuba ngcwele kwesimilo somthetho eyayiwaphule kakhulu, kodwa intiyoyayo ngakwiNdoda yaseKalvari yayenza yabalukhuni intliziyoyayo ngaselizwini lobomi. UFelikis akazange ngaphambili wayiphulaphula ngolo hlobo inyaniso, wathi xa uMoya kaThixo uwoyisela umphefumlo wakhe, wakhathazeka kakhulu. Sathi isazela sivukile ngoku, salivakalisa ilizwi laso, waza uFelikis waweva ukuba amazwi kaPawulos ayinyaniso. Inkumbulo yabuyela kwixesha elidlulileyo. Ngokucace ngendlela eyoyikekayo, kwanyuka phambi kwakhe iimfihlelo zokuthsafaza kwakhe nokuphalaza igazi, nengxelo emnyama yeminyaka yamva. Wazibona ephila ubomibokuzibhodloza, nenkohlakalo, nokurheletya. Ayizange yaka yafika ngolo[425] hlobo inyaniso entliziyweni yakhe. Awuzange wazaliswa umphefumlo wakhe ngolo hlobo luloyiko ngaphambili. Ingcamango yokuba zonke iimfihlelo zakhe zolwaphulo-mthetho kwezenzo zakhe, zazivulekile emehlweni kaThixo, nokuba kuya kufuneka agwetywe ngokwezenzo zakhe, kwamenza wangcangcazela luloyiko.

Noko kunjalo, endaweni yokuba azivumele izimvo zakhe ukuba zimkhokelele enguqukweni, wasuka wazigxotha ezi ngcamango zingamkelekanga. Umhlangano noPawulos wanqanyulelwa. “Hamba okwakalokunje,” watsho, “ke ndakuzusa ithuba, ndokubiza uze.”

Hayi ukuba banzi umahluko phakathi kwendlela kaFelikis nomphathi wentolongo eFilipi! Abakhonzi beNkosi baziswa bekhonkxiwe kumphathi wentolongo, njengoko wayenjalo uPawulos kuFelikis. Ubungqina ababunikayo bokuxhaswa ngamandla ezulu, ukuvuya phantsi kokuphatheka kokubulaleka nokuhlaziswa, ukungoyiki kwabo xa umhlaba uzamazama ungcangcazeliswa kukothuswa yinyikima, nomoya wokuxolela wobuKristu, kwazisa ukoyiseka kwintliziyo yomphathi wentolongo, wathi engcangcazela, wazivuma izono zakhe, wafumana ukuxolelwa. UFelikis wangcangcazela kodwa akazange aguquke. Umphathi wentolongo wamamkela ngovuyo uMoya kaThixo entliziyweni yakhe nasekhayeni lakhe; uFelikis wamyalela ukuba ahambe umthunywa kaThixo. Omnye wakhetha ukuba ngumntwana kaThixo nendlalifa yezulu; omnye wakhetha ukuba kunye nabasebenzi bobugwenxa.

Kwaba yiminyaka emibini kungekho nto yenziweyo kuPawulos, kanti wahlala elibanjwa. UFelikis wamtyelela amaxesha amaninzi ewaphulaphula ngenzondelelo amazwi akhe. Kanti ke eyona nto yayimqhuba kobu buhlobo bungacacanga, yayikukufuna inzuzo, kangangokubawayirhesha into ethi, ukuba uPawuloswayengamnika isixa esikhulu semali, wayeya kumkhulula. Isidima sikampostile sasihlonipheke kakhulu ukuba angazikhulula ngokunyoba. Wayengenatyala lakwaphula mthetho, ngoko engenakuhla enze okungalungileyo ukuze azuze inkululeko. Ngapha koko, wayehlupheke kakhulu ukuba angenza intlawulo enjalo, nokuba wayefuna ukukwenza, kwaye wayengenako ngokwakhe, ukucela uvelwano nobubele kwabo wayebaguqule. Okunye, waziva ukuba usezandleni zikaThixo, nokuba akanakuphazamisana nenjongo yezulu ngesiqu sakhe.

Ekugqibeleni uFelikis wabizelwa eRoma ngenxa yeziphoso ezibi awazenzayo ngakumaYuda. Phambi kokuba asuke eKesareya ukusabela koku kubizwa, wafuna “ukuzithandisa kumaYuda” ngokumyekela ukuba ahlale entolongweni uPawulos. Sekunjalo, uFelikis akazange aphumelele kumzamo wakhe wokuzuza ukuphinda athenjwe ngamaYuda. Wasuswa esihlalweni ehlazekile, kwanyulwa uPorkiyo Festo emva kwakhe, undlunkulu iyiKesareya.

Umtha wokukhanya wawunikwe ithuba lokubengezela phezu kukaFelikis, ngexesha uPawulos ethetha ngobulungisa, ubungcathu, kunye nomgwebo ozayo. Yayilithuba lakhe elithunyelwe lizulu ukuba azibone azishiye izono zakhe. Noko kunjalo, wathi kumthunywa kaThixo, “Hamba okwakalokunje: ke ndakuzuza ithuba, ndokubiza uze.” Walidela ithuba lakhe lokugqibela lokwenzelwa inceba. Wayengasayi kuze abe aphinde afumane olunye ubizo kuThixo.

Isahluko 40—Upawulos Ubhenela Kukesare

[Esi sahluko sisekwe kwiZenzo 25:1-12]

“Uthe ke ngoko uFesto, akuba engene eburhulumenteni, wathi emva kwemihla emithathu, wenyuka waya eYerusalem, esuka eKesareya. Ke kaloku umbingeleli omkhulu nabaziintloko kumaYuda bammangalela uPawulos kuye, bambongoza, becela ukuba abababale ngokumbiza eze eYerusalem.” Ngokwenza esi sicelo, babenenjongo yokumlalela uPawulos endleleni ukuze bambulale. UFelikis wayengumntu onomthwalo ngesikhundla sakhe, waza, ngembeko, wala ukumthumela ukuba abizwe uPawulos. “Asilosiko lamaRoma,” watsho, “ukubabala ngomntu abulawe, phambi kokuba lowo umangalelweyo akhangelane nabamangaleli bakhe, azuze nethuba lokuziphendulela ngalo ityala lakhe.” Watsho esithi, “naye ke ngokwakhe uza kuya kamsinya” eKesareya. “Mabathi ngoko abanako phakathi kwenu, behle kunye nam, bayimangalele, ukuba kukho into [eyinkohlakalo] kule ndoda.”

Asiyonanto ayeyifuna le amaYuda. Ayengakulibalanga ukoyiswa kwawo kokuqala eKesareya. Ngokuchasene nokuziphatha ngokuzola kunye neengxoxo ezazinamandla zompostile, umoya wawo ombi nezityholo ezingenasihlahla, zaziya kubonakala zimbi kakhulu. Azama kwakhona ukuba uPawulos asiwe ematyaleni eYerusalem, kodwa waqina uFesto kwinjongo yakhe yokumnika uPawulos impatho entle ematyaleni eKesareya. UThixo ngokwenza kwaKhe wasilawula isigqibo sikaFesto, ukuze ubomi bompostile bukhe bongezwe.

Athi nje ukuba zoyiswe iinjongo zawo, iinkokeli zamaYuda zakhawuleza zalungiselela ukungqina ngokuchasene noPawulos enkundleni yomphathi. Akuba ebuyele eKesareya, emva kokuhlala iintsuku ezimbalwa eYerusalem, uFesto “ngengomso, akuba ehleli esihlalweni sokugweba, wathi makaziswe uPawulos.” AmaYuda abehle evela eYerusalem, amngqonga, emtyhola ngamatyala amaninzi anzima uPawulos, awayengenako ukuwamisa.” Njengoko ayengenaye umthetheli kwesi sihlandlo, amaYuda akhetha ukuzibekela ngokwawo izityholo. Ngexesha lokuhamba kwetyala, ummangalelwa, ngokuphola nokuthetha phandlewenza kwacaca ukuphosisa kweentetho zabo.

UFesto wabona ukuba imbambano ingeemfundiso zobuYuda ngokupheleleyo, nokuba, ukuba zinje ngokuba zivakala, kwakungekho nto iphethwe zizityholo ngakuPawulos eyayinokwenza ukuba afanele ukugwetyelwa ukufa, okanye ukuvalelwa. Noko kunjalo, walubona uqhwithela olwaluya kubakho ukuba uPawulos akagwetywanga okanye anikelweezandleni zawo. Wathi ngoko, “efuna ukuzithandisa kumaYuda,” uFesto wakhangela kuPawulos, wambuza ukuba unentumekelelo na ukuya eYerusalem phantsi kokhuselo lwakhe, ukuba avavanywe yiSanhedrin.

Umpostile wayesazi ukuba akangeke afumane bulungisa kubantu abaye bazizisela ingqumbo kaThixo ngenxa yokwaphula kwabo umthetho. Wayesazi ukuba, njengomprofeti uEliya, wayeya kukhuseleka phakathi kwabahedeni kunakwabo bakwalayo ukukhanya kwezulu bazenza lukhuni iintliziyo zabo ngakuzo iindaba ezilungileyo. Edinwe yimbambano, umoya wakhe osebenzayo wawungayi kukuthwala ukubambezela nokulindela okudinisayo kokuvavanywa nokuvalelwa entolongweni. Wagqiba ke ngoko ukuba asebenzise ilungelo lakhe, njengommi waseRoma, ukuba abhenele kuKesare.

Ukuphendula umbuzo werhuluneli, uPawulos wathi, “Ndimi esihlalweni sokugweba sikaKesare, apho limele ukuthethwa khona ityala lam. AmaYuda andiwonanga nganto, njengokuba nawe usazi kakuhle. Kuba okunene ukuba ndonile, ndenza into elingene ukufa, andali kufa; kodwa ukuba akukho nanye yezo zinto bandimangalela ngazo aba, akukho namnye unako ukundinikela kubo. Ndibhenela kuKesare.”

UFesto wayengazi ngamayelenqe amaYuda okumbulala uPawulos, waza wamangaliswa koku kubhenela kuKesare. Noko kunjalo, amazwi ompostile enza ukuba ime inkundla. “UFesto, akuba ethethe nephakathi, waphendula wathi, Ubhenele kuKesare; uya kuya kuKesare.”

Kwaba njalo ke kwakhona, ngenxa yentiyo ezalwa ziinkani nokuzibona benobulungisa, umkhonzi kaThixo watyhalelwa ukuba afune ukhuseleko kubahedeni. Yayikwayile ntiyo eyanyanzelaukubaumprofeti uEliya abalekele ekuncedweni ngumhlolokazi waseSarepta; neyanyanzelisa abavakalisi beendaba ezilungileyo ukuba bawashiye amaYuda bavakalise isigidimi sabo eziNtlangeni. Ikwa yile ntiyo abantu bakaThixo abaphila kule mihla abaza kuhlangana nayo. Phakathi kwabaninzi abathi bangabalandeli bakaKristu, kukho elo kratshi, ubungqongqo obungaphethe nto, nokuzithandela, umoya ofanayo wengcinezelo, owawuthabathe indawo enkulu entliziyweni yobuYuda. Kwixesha elizayo, abo babanga ukuba ngabameli bakaKristu, baya kulandela ikhondo elifanayo nelo lalandelwa ngababingeleli nabalawuli kwindlela abaphatha ngayo uKristu kunye nabapostile. Kwintlekele enkulu abaza kuphumela kuyo kungekudala, abakhonzi bakaThixo abanyanisekileyo baya kuhlangana nobulukhuni bentliziyo, ukuzimisela okukhohlakele ngokufanayo, nentiyo enye engafiyo.

Bonke abaya kuthi ngaloo mhla umbi, bamkhonze uThixo bengenaloyiko ngokokuyalelwa sisazela, baya kudinga isibindi, ukuqina, nokumazi uThixo nelizwi laKhe; kuba abo banyanisekileyo kuThixo, baya kutshutshiswa, iinjongo zabo ziphikiswe, awona malinge abo mahle agqwethwe, amagama abo alahlwe njengamabi. USathana uya kusebenza ngawo onke amandla akhe okukhohlisa ukuphembelela intliziyo nokwenza mnyama ulwazi, ukwenza okubi kubukeke kulungile, nokulungileyo bube bubi. Ukuqina nokuba nyulu ngakumbi kokholo lwabantu bakaThixo, nokuqina ngakumbi kokuzimisela

ukumthobela, uThixo, okona uSathana aya kuthi, ngendlela eyoyikeka kakhulu, azame ukuvusa umsindo omkhulu kwabo, bathi bebanga ukuba ngamalungisa, bawunyhashe phantsi umthetho kaThixo. Oku kuya kufuna okona kuqinileyo ukuthembela, injongo yobona bugorha, nokubamba uqinise ukholo olwanikelwa kwakanye kwabangcwele.

UThixo ufuna ukuba abantu baKhe balungiselele intlekele eza kufika kamsinyane. Beyilungele okanye bengayilungelanga, bonke baza kuhlangana nayo; kwaye ngabo kuphela baye babuzisa ubomi babo ekuhambelaneni nomgangatho wezulu, abaya kuma baqine ngexesha lovavanyo nokulingwa. Xa abalawuli behlabathi bemanyana nabalungiseleli benkolo ukulawula imiba yesazela, kuya kubonakala ngelo xesha ukuba ngubani omoyikayo nomkhonza ngokwenene uThixo. Xa ubumnyama bungqingqwa, ukukhanya kwesimilo esifana nesikaThixo kuya kubengezela ngokona kuqaqambileyo. Xa konke okunye okuthenjiweyo kusilela, kuya kubonakala ngoku ukuba ngubani onethemba elimiyo kuYehova. Ngexesha iintshaba zenyaniso zikho macal’ onke, zikhangela abakhonzi bakaYehova ukuba zibenze okubi, uThixo uya kubakhangela [abakhonzi] ukuba enzele okulungileyo. Kubo uya kuba ngumthunzi weliwa elikhulu kwilizwe lokudinwa.

Isahluko 41—"Phantse Ukundoyisela"

[Esi sahluko sisekwe kwiZenzo 25:13-27; 26]

UPawulos wabhenela kuKesare, waza uFesto akabi nakwenza ngakumbi ngaphandle kokuba amthumele eRoma. Kwadlula ithuba phambi kokuba kufumaneke inqanawa efanelekileyo; kwathi nanjengokuba kwakufuneka namanye amabanjwa athunyelwe noPawulos, nawawo amatyala anegalelo ekulibaziseni. Oku kwamnika ithuba uPawulos lokuba awubeke umcimbi wakhe phambi kwamadoda amakhulu aseKesareya, naphambi koKumkani Agrippa II, owokugqibela kooHerode.

"Ke kaloku, kwakubon' ukuba kudlule imihla ethile, uAgripa, ukumkani, noBhernike bafika eKesareya, besiza kubulisa uFesto. Bakulibala khona ke imihla emininzi, uFesto wazandlala phambi kokumkani lowo izinto ezingaye uPawulos, esithi, Kukho ndoda ithile ishiyiweyo nguFelikis, ikhonkxiwe, abathe ababingeleli abakhulu namadoda amakhulu amaYuda, oko ndibe ndiseYerusalem, bayimangalela, becela ukuba igwetywe." Wazandlala iimeko ezenza ukuba umbanjwa abhenele kuKesare,exelangokuvela kukaPawulos enkundleni phambi kwakhe, esithi amaYuda awabekanga sityholo ngakuPawulos esifanelekileyo ukuba angasizisa, koko "baye beneembuzwano . . . ngokuhlonela kwabo izithixo, nangaYesu uthile ufileyo, abesithi yena uPawulos uhleli."

Wathi akulibalisa ibali lakhe uFesto, wanomdla uAgripa wathi, "Bendinga nam ndingakhe ndimve umntu lowo." Kwathi ngokuhambelana nomnqweno wakhe, yalungiselelwa imini elandelayo intlanganiso. "Uthe ke akufika ngengomso uAgripa enoBhernike, benendili enkulu, bengene nasendaweni yokuphulaphula amatyala, benabathetheli-waka namadoda amakhulu omzi, waziswa uPawulos ngezwi likaFesto."

Ukunika imbeko iindwendwe zakhe, uFesto wenza ukuba esi siganeko sibe ngumboniso omkhulu. Iingubo zexabiso zezinxiba-mxhaka zaseburhulumenteni kunye namagosa azo, amakrele amasoldati, nezixhobo ezibengezelayo zabalawuli bomkhosi, zawenza wabubumenyemenye loo mbono.

Wema uPawulos phambi kwelo qela lihlanganisene apho, yena esesemakhamandeleni. Umahluko ongako! UAgripa noBhernike babengabantu abanegunya nesikhundla, ngenxa yaloo nto behlonitshwa lihlabathi. Eyona nto babenayo intswelo yeempawu zesimilo asixabisileyo uThixo. Babengabaphuli bomthetho waKhe, benenkohlakalo entliziyweni nasekuphileni kwabo. Ukwenza kwabo konke kwakuthiyekile ezulwini.

Ixhego lombanjwa, liqanyangelwe kwisoldati elimjongileyo, lalingenanto enokwenza ukuba ihlabathi lilihloniphe. Noko kunjalo, kulo mntu, okhangeleka engenabahlobo okanye ubutyebi okanye isikhundla, olibanjwa lokholo lwakhe kuNyana kaThixo, izulu lonke lalinomdla. Wayelungiselelwazizithunywa.Ukubaubuqaqawuli bomthunywa nje

Nokuba mnye kwabo banokubengezela kwakunokuthi danya, ubuqheleqhele nekratshi lobukhosi konke kwakuya kufiphala; ukumkani namaphakathi babeya kubethwa balale phantsi emhlabeni, njengoko benza njalo abalindi bamaRoma engcwabeni likaKristu.

UFesto wamnikezela ngokwakhe uPawulos kwintlanganiso ngamazwi athi: “Agripa kumkani, nani nonke madoda akhoyo nathi, niyambona lo mntu, ethe yonke inkitha yamaYuda yasingisa kum ngaye, naseYerusalem nalapha, ibhomboloza kakhulu isithi, akasafanele kudla ubomi; mna ke ndithe ndakuqonda ukuba akenzanga nto ilingene ukufa, akubon’ ukuba naye ngokwakhe ubhenele kuMhlekazi, ndagqiba kwelokuba ndimthumele kuye, endingenanto iyinyaniso endingayibhalayo ngaye enkosini yam. Ngako oko ndimzise phambi kwenu, ngokukodwa phambi kwakho, kumkani Agripa, ukuze, kwakubon’ ukuba kunciniwe, ndibe nento endingayibhalayo; kuba kum kubonakala ibububenge, ukuba kuthunyelwe ikhonkxwa, lingaqondakaliswa netyala elinalo.”

Kuthe ngeli xesha, uKumkani Agripa wamnika ithuba uPawulos ukuba azithethelele. Umpostile wayengazange waphazanyiswa bubumbetshembetshe okanye ukuba phezulu kodidi lwabakhoyo ukuba bamphulaphule; kuba wayesazi ukuba lincinane kwexabiso lobutyebi nezikhundla zasemhlabeni. Ubumbetshembetshe namagunya asemhlabeni asizozinto zazinokumothusa nakancinane kwisibindi anaso okanye zimhluthe ukuzilawula.

“Ndiva kamnandi, kumkani Agripa,” watsho [uPawulos], “ndiza kuziphendulela nje phambi kwakho namhla, ngazo zonke izinto endimangalelwa ngazo ngamaYuda; ngokukodwa ekubeni usazana nawo onke amasiko neembuzwano zamaYuda. Kungoko ndiyakuthandaza ukuba undive undinyamezele.”

UPawulos walibalisa ibali lokuguquka kwakhe ekungakholweni okunenkani esiya ekukholelweni kuYesu waseNazarete njengoMhlanguli wehlabathi. Wawuchaza umbono wezulu owaya wamzalisa ngoloyiko olukhulu ekuqaleni, kodwa kamva waba yintuthuzelo eyona yaka yankulu—isityhilelo sobuqaqawuli bezulu, ekwakuhleli esazulwini salo itrone ekwakuhleli kuyo Lowo wayemdelile [yena Pawulos] ekwamthiyile nokumthiya, awayekwafuna nokutshabalalisa abalandeli baKhe. Ukususela kwelo xesha uPawulos waba ngumntu omtsha, onyanisekileyo nekholwa elivuthayo kuYesu, enziwe njalo yinceba eguqulayo.

UPawulos wazandlala ngokucacileyo nangamandla phambi kuka-Agripa iziganeko ezihlangene nobomi bukaKristu emhlabeni. Wangqina ukuba uMesiya wesiprofeto wayesele ebonakele kwisiqu sikaYesu waseNazarete. Wabonisa indlela iziBhalo zeTestamente eNdala ezavakalisa ngayo ukuba uMesiya wayeza kuvela engumntu phakathi kwabantu, nokuba oko kwazaliseka njani ebomini bukaMoses nabaprofeti. Ngenjongo yokuhlangula ihlabathi elilahlekileyo, kwafuneka ukuba uNyana kaThixo ongcwele anyamezele umnqamlezo, adele ihlazo, aze anyukele ezulwini ekoyisile ukufa nengcwaba.

Wazathuza uPawulos ngelibuza ukuba, kungani ukuba kungakholeleki ukuba uKristu wavuka kwabafileyo? Waka wanayo naye loo nto, kodwa angathini ukungayikholelwa into athe yena ngokwakhe wayibona wayiva? Emasangweni aseDamasko, ngokwenene wakhangelana noKristu owayefile wabuya wavuka, Yena Lowo wayehamba kwizitrato zaseYerusalem, wafa eKhalvari, waqhawula iimbophelelo zokufa, wanyukela ezulwini. Oku kuyinene kanye njengoko kwakunjalo kuKhefas [Petros], kuYakobi,noYohane,okanye kwabanye abafundi, naye wambona wathetha naYe. ILizwi lamyalela ukuba avakalise iindaba ezilungileyo zoMsindisi ovukileyo, ke wayenokuthini ukungathobeli? EDamasko, eYerusalem, nakulo lonke elaseJudeya, nakwimimandla ekude, wabusa ubungqina bukaYesu owaBethelelwayo, ebonisa zonke iindidi zabantu ukuba “baguquke babuyele kuThixo, benze imisebenzi efanele inguquko.”

Waqhubeka wathi, “Ngenxa yezi zinto amaYuda andibamba etempileni, azamela ukundibulala. Ngoko ndizuze uncedo kuThixo nje, ndimisile kude kube yile mini, ndingqina komncinane nakomkhulu, ndingathethi nanye into ngaphandle kwezo, bathi abaprofeti noMoses ziza kubakho; zokuba uKristu ubeza kuva iintlungu, nokuba ubeza kuthi, engowokuqala eluvukweni lwabafileyo, azise ukukhanya ebantwini nasezintlangeni.”

Iqela lonke layiphulaphula ingxelo yamava amangalisayo kaPawulos lingasakwazi nokuqhwanyaza. UPawulos wayehleli kwingongoma ayithanda kakhulu. Owayemphulaphule wayengakuthandabuzi ukunyaniseka kwakhe. Uthe ekuloo msinga wokucikoza kwakhe, waphazanyiswa nguFesto owakhwaza wathi, “Uyageza, Pawulos; imfundo eninzi iyakugezisa.”

Umpostile waphendula wathi, “Andigezi, Festo odume kunene; ndiphimisela amazwi enyaniso nawengqondo ephilileyo. Kuba ezo ndawo uyazazi kakuhle ukumkani, endithetha kuye ngokungafihlisiyo; kuba ndikholosekile kukuba akukho nanye yezi zinto ifihlakeleyo kuye; kuba le nto ibingenzelwanga egumbini.” Abe sebhekisa kuAgripa, esithi, “Uyakholwa na kumkani Agripa, ngabaprofeti? Ndiyazi ukuba uyakholwa.”

Wathi echukumiseke kakhulu, uAgripa wakha walahlekwa kuko konke okumngqongileyo kwanokuhlonipheka kwesikhundla eso sakhe. Kwakunkenteza engqondweni yakhe kuphela iinyaniso awayezivile, ebona kuphela ibanjwa elithobekileyo limi phambi kwakhe njengommeli kaThixo, waphendula engaziqondanga, “Ngokuncinane undeyisela ukuba ndibe ngumKristu.”

Umpostile wamphendula enyanisekile ngelithi, “ndithandaza kuThixo, ukuba ingabi nguwe wedwa, ibe ngabo bonke abandivayo namhlanje, abaya kuthi nangokuncinane nangokukhulu, babe njengam nje,” ongeze athi, “ngaphandle kwezi ntambo.”

UFesto, uAgripa, noBhernike, ngokwasebulungiseni, ngabo ababefanele ukuba basematyathangeni awayeqamangele umpostile. Babenobutyala bolwaphulo-mthetho olukhulu. Ngaloo mini aba boni beva ngesipho sosindiso egameni likaKristu. Noko ke, omnye wabo waphantsa woyiseka ukuba amkele ubabalo nokuxolelwa okwakubeke phambi kwabo. Sekunjalo, uAgripa wawubekela bucala umnikelo wenceba, esala ukwamkela umnqamlezo woMhlawuleli owabethelelwayo.

Ukuthanda ukwazi kukakumkani kwaneliswa, wathi ephakama esihlalweni sakhe, wabonisa ukuba udliwano ndlebe lufikelele esiphelweni. Bathi xa behamba abentlanganiso, bathethana phakathi kwabo besithi, : “Lo mntu akenze nanye into elingene ukufa neentambo.”

Nangona u-Agripa wayengumYuda, wayengenayo inzondelelo eneenkani nekratshi elingaboniyo njengabaFarisi. Wathi xa ethetha noFesto, “Lo mntu ange enokukhululwa, ukuba ubengabhenele kuKesare.” Ngenxa yokuba ityala lalibhekiswe kwinkundla engasentla, lalingaphaya kwegunya likaFesto okanye uAgripa.

Isahluko 42—Uhambo Elwandle Nokuqhekeka Kwenqanawa

[Esi sahluko sisekwe kwiZenzo 27 neZenzo 28:1-10]

Ekugqibeleni uPawulos wabasendleleni yakhe esinga eRoma. “Ke kaloku, kwakugqitywa,” uyabhala uLuka, “kwelokuba sisuke ngomkhombe siye kwelase-Itali, bamnikela uPawulos kwanabanye ababanjwa abathile kumthetheli-khulu, ogama linguYuliyo, webutho loMhlekazi. Singenile emkhombeni waseAdramita, sisiza kudlula ngakwimimandla yelaseAsiya, sanduluka, kwakubon’ ukuba uAristarko, umMakedoni waseTesalonika, unathi.”

Ngenkulungwane yokuqala ngeXesha likaKristu ukuhamba ngolwandle kwakukholisa ngokuba nobunzima obukhulu kunye nomngcipheko. Oomatrose babeyikhokela indlela yabo kakhulu ngokulandela ilanga kunye neenkwenkwezi; kuthi xa zingabonakali, kube kukho iimpawu zesaqhwithi, abanini mikhombe boyike ukungena kulwandle oluvulekileyo. Ngexesha elithile enyakeni, ukuhamba ngokukhuselekileyo kwakuba nzima.

Umpostile uPawulos kwakufuneka ngoku anyamezele amava amvavanyayo ababeza kuba nawo njengoko wayelibanjwa elisemixokelelwaneni kuhambo olude noludinisayo ukuya eItali. Esinye isiganeko sabenza khaphukhaphu ubunzima beqela lakhe—wavunyelwa ukuba aphelekwe nguLuka no-Aristarko. Kwileta yakhe eya kwabaseKolose, wathetha ngoAristarko njengalowo “ongumbanjwa kunye nam” (Kolose 4:10); kodwa kwakungokuzithandela ukuba uAristarko abelane noPawulos amakhamandela kaPawulos, ukuze alungiselele kuye kwiimbandezelo zakhe.

Uhambo lwaqala ngempumelelo. Ngemini elandelayo baphosaiankile kunxweme lweSidon. Apha, uYuliyo, umthetheli-khulu, “wamphatha uPawulos ngobubele,” wathi, akuba exelelwe ukuba akho amaKristu kuloo ndawo, “wamvumela ukuba aye ezihlotyeni zakhe, ongiwe [azihlaziye].” Wayivuyela kakhulu umpostile le mvume, kuba wayebuthakathaka empilweni.

Bakuba bendulukile eSidon, umkhombe wahlangana nomoya oza ngaphambili; wathi kuba uqhutyelwa kwindlela ejongene nawo, inkqubela yayecothayo. EMira, kummandla waseLiki, umthetheli-khulu wafumana umkhombe omkhulu wakwa-Alesandire usiya eItali, waza ngokukhawuleza wawakhuphela kuyo amabanjwa akhe. Umoya wona wa wusabachasa, kwaza kwanzima kumkhombe ukubheka phambili. ULuka ubhala athi, “Ke kaloku iintsuku zanela sihamba kancinane, kwaba ngenkankulu ukuba sifike ngaseKinido. Uthe wakuba umoya ungasivumelli ukuba sisondele, Sabetha ezantsi kweKrete ngaseSalimone. Saza sadlula kuyo ngenkankulu, safika ndaweni ithile kuthiwa ngamaChweba aMahle.”

EmaChweba aMahle, banyanzeleka ukuba bahlale ixesha elithile, belindele imimoya eya kubavumela. Ubusika babusondela ngokukhawuleza; “nokuhamba ngomkhombe kunengozi;” babe nabo bongamele umkhombe bephelelwa lithemba lokufika apho baya khona lingekavalwa ixesha lokuhamba ngolwandle enyakeni. Esona sigqibo ekwakufuneka sithathiwe ngoko yayikukuba, bayahlala na emaChweba aMahle, okanye bazame ukufika endaweni enokubaphatha kakuhle ebusika.

Le ndaba yaxoxwa ngokwenene, waza ekugqibeleni umthetheli-khulu wawubhekisa kuPawulos, owayesele efumene ukuhlonitshwa ngoomatrose kunye namasoldati. Umpostile akazange alibazise ukucebisa ukuba bahlale kuloo ndawo babe kuyo. “Ndiyabona,” watsho, “ukuba uhambo olu luza kuba nenkxwaleko nokonakala okukhulu, kungekwamthwalo namkhombe wodwa, kukokobomi bethu nabo.” Sekunjalo, umqhubi nomnini- mkhombe, kunye nesininzi sabakhweli nabasebenzi emkhombeni, babengenantumekelelo ukulamkelaeli cebiso. Ngenxa yokuba ichweba ababemise kulo “lingakulungele nje ukuba kudluliswe busika kulo, abona baninzi kubo bacela ukuba kundulukwe khona, ukuba mhlawumbi banganokufikelela badlulise ubusika eFinikis, eli chweba laseKrete, elibheke kwintshonalanga engasezantsi, nakwintshonalanga engasentla.”

Umthetheli-khulu wagqiba ukuba alandele isigqibo sesininzi. Ngenxa yoko, “wakubetha impepho umoya wasezantsi,” besuka emaChweba aMahle, ngethemba lokuba baya kufika kwakamsinyane kwizibuko ababejonge lona. “Kodwa kungekabi mzuzu, kwagaleleka khona umoya osisaqhwithi;” “uthiwe hlasi umkhombe, awaba nako ukumelana nomoya.”

Kwathi ngokuqhutywa sisaqhwithi, umkhombe wasondela kwisiqithana iKlawuda, baza bathi bese ngaphantsi kokhuseleko lwaso, oomatrose bazilungiselela elona xesha libi. Iphenyana, eyonanto ekuphela kwayo ababenokusinda ngayo xa umkhombe utshona, lalikho litsalwa kodwa lalinokubetheka libe ziingceba nangawuphi umzuzu. Umsebenzi wabo wokuqala yayikukuxhoma eli phenyana apha emkhombeni. Emva koko, kwenziwa konke okwakunokwenziwa ukuqinisa umkhombe ukuba umelane nesaqhwithi. Ukhuseleko olungengako olwalufumaneka kwisiqithana aluzange luthabathe thuba lide, baza kungekudala basesichengeni sobubi obupheleleyo besaqhwithi.

Ubusuku bonke sabhudla isaqhwithi, kwathi nangona ayethatyathwe onke amanyathelo kwangaphambili, lavuza iphenyane. Ngemini elandelayo “bawenza khaphukhaphu umkhombe.” Baphinda bafika ubusuku, kodwa awathotha umoya. Umkhombe obethwe sisaqhwithi, iintsika neseyile zivuthulukile, wantlithwa ubheka ngapha nangapha kukugqutha koqhwithela. Umzuzu ngamnye ayengathi anganikezela amaplanga akrikrizayo njengoko umkhonjana wawusiwa ngapha nangapha ungcangcazela phantsi koqhwithelo oluvuthuzayo. Kwaya kukhula ngokukhawuleza ukuvuza, abakhweli

nabasebenzi bahlalela ukusebenza iimpompo. Kwakungekho thuba lakuphumla nakubani owayekhwele apho. “Nangowesithathu,” uthi uLuka, “Sayilahla ngezandla zethu impahla yomkhombe. Kuthe ke kwakubon’ ukuba akubonakali langa nankwenkwezi iintsuku ezininzi, kucinezele neliqhwa elingelincinane, laphela kwathi tu lonke ithemba lokuba singasindiswa.”

Kwaba lishumi elinesine leentsuku beqhutywaqhutywa phantsi kwesibhakabhaka esingenalanga nazinkwenkwezi. Umpostile, nangona naye wayengaphilanga ngokwasemzimbeni, waba namazwi ethemba ngelixa lobumnyama, isandla esincedayo ngexesha lentlekele. Ngokholo wabamba ingalo yaMandla angaPheliyo, yaza intliziyo yakhe yalindela kuThixo. Wayengazoyikeli yena; wayesazi ukuba uThixo uya kumgcina ukuze angqine eRoma ngenyaniso kaKristu. Intliziyo yakhe yayizele luvelwano yimiphefumlo elusizi eyayinaye, inesono, ithotyiwe, ingakulungelanga ukufa. Wathi ebambene noThixo ukuba abusindise ubomi babo, watyhilelwa ukuba umthandazo wakhe wamkelekile.

Wathi esebenzisa ithuba lokuthotha kwesaqhwithi, uPawulos wesuka wema emgangathweni, eliphakamisa ilizwi lakhe, wathi: “Hina madoda, ninge naniphulaphule kum, ananduluka eKrete, nizuzane nale nkxwaleko noku konakala. Nangoku ndiyaniluleka ukuba nibe nomxhelo owonwabileyo; kuba kuni aba, akukho uya kulahlekelwa bubomi bakhe, yoba ngumkhombe wodwa. Kuba ngobu busuku bekumi ngakum isithunywa sikaThixo, endingowakhe, endimkhonzayo, sisithi, Musa ukoyika, Pawulos, umelwe kukuma phambi koKesare; uyabona, uThixo ukubabale ngabo bonke abasemkhombeni nawe. Kungoko ndithi, Yibani nomxhelo owonwabileyo, madoda kuba ndiyakholwa nguThixo, ukuba kuya kuba njalo ngolo hlobo athethe ngalo kum. Kodwa simelwe kukuphoseka siqithini sithile.”

La mazwi alivuselela ithemba. Abakhweleyo nabasebenzi bavuka ekungakhathalini kwabo. Kwakukuninzi ekusafuneka kwenziwe, kwaye yonke imizamo abanokufikelela kuyo kufuneka yenziwe ukunqanda intshabalalo.

Kwakungobusuku beshumi elinesine beqhutywaqhutywa kumaza amnyama agqumayo, ekwathi “ezinzulwini zobusuku,” oomatrose, bakuva isandi samaza, “bazindla ukuba kukho mhlaba uthile basondelayo kuwo. Baza bakuba beyiphosile ilothe, bafumana ukuba ziifatom ezimashumi mabini; bethe tyi ke kancinane, baphinda bayiphosa ilothe, bafumana ukuba ziifatom ezilishumi elinantlanu. Baza, besoyika,” ngokutsho kukaLuka, “ukuthi bangaphoseka ezindaweni ezibugqagala, baphosa iankile zane esinqeni somkhombe, banga kungasa.”

Kwakuthi qheke ukusa, yabonakala kaluzizi imida yonxweme olunoqhwithela, kodwa akwabakho zinto kungaphawulwa ngazo ukuba kusemhlabeni. Kwakumfiliba kakhulu kangangokuba oomatrose ababengabahedeni baphelelwa sisibindi, bangxamela

“ukubaleka baphumeemkhombeni,“bathi,besenza ngathi balungiselela ukuziphosa iiankile ngaphambili,” sebelihlisile iphenyane, uPawulos eliqonda iqhinga labo, wathi kumthetheli-khulu nakumasoldati, “Ukuba aba abathanga bahlale emkhombeni, aninakusindiswa nina.” Ngokukhawuleza, amasoldati “azinqamla iintsontelo zomkhonjana, awuyeka wawa” elwandle.

Elona lixa linzima kakhulu lalise phambi kwabo. Waphinda umpostile wathetha amazwi enkuthazo, ebacenga bonke, oomatrose kunye nababekhwele, ukuba batye, esithi, “Namhla ngumhla weshumi elinesine nilinda, nimana nizila ukudla, ningafaki nto emlonyeni; ke ngoko ndiyanibongoza ukuba nidle ukudla; kuba oko kuyelelene nokusindiswa kwenu; kuba akuyi kuwa nalunwele lwentloko kabani kuni.”

“Ke kaloku, akuba etshilo, wathabatha isonka, wabulela kuThixo emehlweni abo bonke; waqhekeza, waqala wadla.” Lathi elo qela lixhwalekileyo nelityhafileyo lamakhulu amabini anamashumi asixhenxe anesihlanu emiphefumlo, engelaliselincamile ukuba bekungengaye uPawulos, laqala ukutya kunye nompostile. “Bathe ke, bakuhlutha, bawenza khaphukhaphu umkhombe, beyiphosa elwandle ingqolowa.”

Ukukhanya kwemini kwakusele kuphelele, kodwa abazange bakwazi ukubona nto ababenokuthi ngayo baxele ukuba bandawoni. Noko kunjalo, “babona ichwetyana elithile linonxweme, babhunga ukuwutyhalela kulo umkhombe. Ukuba bangaba nako. Baza, bezinqumla zonke ii-ankile, baziyekela elwandle, bezikhulule kunye nezibophelelo zemithi yokujika; bayitwabulula iseyilana ngasemoyeni, babhekisa elunxwemeni. Bakuba ke begaxeleke endaweni enolwandle ngeenxa zombini,wangqubeka khonaumkhombe;umphambili wagxumekeka khona, wahlala awashukuma; ke sona isinqe saqhekeka ngamandla amaza.”

UPawulos namanye amabanjwa bajongana nenkathazo eyayimbi kakhulu ngaphezu kokuqhekeka komkhombe. Amasoldati abona ukuba, ngexesha kuzanywa ukufika emhlabeni, kuya kuba nzima ukuwagcina amabanjwa egcinakele. Wonke umntu kwakuza kufuneka ukuba enze oko anako ukuzisindisa. Ukuba, ke ngoko, amabanjwa angalahleka, ubomi babo babenomthwalo wawo babuya kulahleka. Kungoko amasoldati alangazelela ukuwabulala onke amabanjwa. Umthetho waseRoma wawuyivumela le nkqubo yesi senzo sikhohlakeleyo, kwaye eli cebo ngelalenziwe kwangoko, ukuba kwakungengayo lowo bonke babexhomekeke kakhulu kuye. UYuliyo umthetheli-khulu wayesazi ukuba uPawulos wayenegalelo ekusindiseni ubomi babo bonke abo babekhwele, kwaye ngaphezu koko, oyisakele ukuba iNkosi yayinaye, waza woyika ukumenza into embi. Kungoko wayalela ukuba “abo banako ukudada mabaziphose kuqala baphumele emhlabeni; bathi abaseleyo, inxenye ikhwele eziplangeni, inxenye ikhwele kwezinye izinto zomkhombe. Kwaza kwathi ngokunjalo bafika emhlabeni, basinda bonke.” Kwathi kwakubizwa bonke ngamagama, akwakho ungekhoyo.

Abasebenzi bomkhombe bamkelwa ngobubele ngamabharibhari aseMelita. “Aphemba umlilo,” utsho uLuka, “asamkela sonke ngenxa yemvula esifikeleyo, nangenxa yokubanda.” UPawulos wayephakathi kwabo babesebenza ukulungiselela ukonwaba kwabanye. Wathi akuba etheze “inyanda yeentsasa, wayibeka phezu komlilo, kwaphuma inyoka ebushushwini obo, yanamathela esandleni sakhe.” Bothuka kakhulu abo babekufuphi; babona ngetyathanga ukuba wayelibanjwa, bathethana omnye komnye bathi, “Okwenene lo mntu ungumbulali; nakuba esindile elwandle, impindezelo ayivumi ukuba adle ubomi.” UPawulos wasivuthululela emlilweni isilwanyana akeva ntlungu. Bathi ngokwazi ubungozi betyhefu yayo [inyoka], abantu bakhangela belindele ukumbona esiwa esentlungwini nanini. “Bakulinda futhi ke, bakubona engahliwa nto imbi, bajika bathi unguthixo.”

Kwiinyanga ezintathu ezachithwa liqela lomkhombe eMelita, uPawulos kunye nabo wayesebenza nabo bawakhulisa amathuba amaninzi okushumayela iindaba ezilungileyo. Ngendlela emangalisayo iNkosi yasebenza ngabo. Ngenxa kaPawulos, iqela elalophukelwe ngumkhombe laphathwa ngobubele obukhulu; zanezwa zonke iimfuno zabo, kwathi, naxa beyishiya iMelita, benzelwa isisa sokunikwa konke okwakufuneka kuhambo lwabo. Iziganeko eziphambili zokuhlala kwabo zichazwa ngokufutshane nguLuka:

“Ke kaloku, kuloo mmandla bekukho imihlaba yomntu omkhulu wesiqithi, ogama linguPubliyo; owasamkela ngobubele, wasenza undwendwe lwakhe iintsuku zantathu. Kwathi ke, uyise kaPubliyo walala phantsi, ebanjwe yicesina nokuxaxazaigazi; awathi uPawulos, engene kuye, wathandaza; wabeka izandla phezu kwakhe, wamphilisa. Kuthe ke kwakwenzeka oko, bathi nabanye ababenezifo esiqithini apho, beza baphiliswa; bathi bona basenzela iimbeko ezininzi; bathi, xa sindulukayo, basithwesa ngezinto esizisweleyo.”

Isahluko 43—Eroma

[Esi sahluko sisekwe kwiZenzo 28:11-31 neleta eya kuFilemon]

Lathi lakuvulwa ixesha lokuhamba ngolwandle, umthetheli-khulu kunye namabanjwa akhe, banduluka kuhambo olusinga eRoma. Umkhombe i“Castor and Pollux,” wawusendleleni eya ngasentshona, wachitha ubusika eMelito, bakhwela kuwo abahambi. Nangona waba nokulibaziseka ngenxa yemimoya eyayisiza ngaphambili, uhambo lona lwagqitywa kakuhle, waza umkhombe wa-ankilwa kwizibuko elihle lasePotiyoli, kunxweme leItali.

Kule ndawo lalikho iqaqobana lamaKristu, awambongozayo umpostile ukuba ahlale nawo iintsuku ezisixhenxe, ilungelo awalinikwayo ngumthetheli-khulu. Kususela oko afumana ileta kaPawulos eya kumaRoma, amaKristu ase-Itali akulindela ngenzondelelo ukufika kukampostile. Ayengalindelanga ukumbona elibanjwa, kodwa ukubulaleka kwakhe kwamenza amthanda ngakumbi. Ukusuka ePotiyoli ukuya eRoma kwakusisithuba sekhulu elingamashumi amane eemayile, saye esi sixeko sinezibuko, njengoko sasinonxibelelwano neso sikhulu [iRoma], amaKristu aseRoma ayexelelwe ngokuza kukaPawulos aza amanye awo aqala ukumhlangabeza amamkela.

Emva kosuku lwesibhozo belapha [ePotuyoli], umthetheli-khulu namabanjwa akhe badlulela eRoma. UYuliyo wamnika ngokukhululekileyo umpostile konke okwakusemandleni akhe ukuba angamnika; kodwa wayengenako ukuyiguqula imeko yobubanjwa bakhe, engenako nokumkhulula kwimixokelelwano awayeqanyangelwe ngawo kwisoldati elalimjongile. UPawulos waya ngentliziyo ebuhlungu kakhulu kwesi sixekokazi sehlabathi wayelindeleke kuso. Zazahluke kakhulu kangakanani iimeko kwezo wayeqhele ukulindela ukuya kuzo! Wayeza kuzivakalisa njani iindaba ezilungileyo ekhonkxiwe ebekwe ibala elibi? Amathemba akhe okuzuzela imiphefumlo enyanisweni eRoma akhangeleka engathi aya kudaniswa.

Ekugqibeleni abahambi bafika eApiyoforo ekwisithuba samashumi amane ukuya eRoma. Bathi xa behamba phakathi kwezihlwele kumgaqo omkhulu, le ngwevu inentloko emhlophe, ikhonkxiwe ikunye neqela lemigulukudu yabophuli-mthetho, yakhangelwa ngolunya, iyinto yokuhlekisa nokugculelwa.

Ngequbuliso, kwabakho umkhwazo wovuyo, xa indoda iphuma esihlweleni iziphosa entanyeni yombanjwa, imwola ineenyembezi novuyo, njengonyana evuyela uyise owayekade engekho. Waphinda-phinda lo mbono njengoko, kwathi, ngamehlo abelindele ngothando, bababaninzi ababona kwibanjwa elisemakhamandeleni lowo wathetha kubo eKorinte, eFilipi, nase-Efese amazwi obomi.

Bathi xa abafundiabantliziyo zizaliswe bubushushu bothando bemngungela uyise wabo wasenkolweni, lonke elo qela lema ngxi. Amasoldati athi engenawo njalo umonde

wokulityaziswa, awabi nayo intliziyo yokuluphazamisa olu vuyo loku kuhlangana; kuba nawo, ayefunde ukulihlonipha nokulinika imbeko ibanjwa lawo. Kobo buso buxhwalekileyo nobunentlungu, abafundi babona kutyhilwe umfanekiso kaKristu. Bamqinisekisa uPawulos ukuba babengamlibelanga nokuba abasayi kuze bayeke ukumthanda; nokuba kwakungenxa yakhe ukuba babe nethemba elinoyolo eliphila ngaphakathi kobomi babo libanika uxolo ngakuThixo. Kangangendlela olwalushushu ngayo uthando lwabo, ngebabemthwale emagxeni yonke indlela esinga esixekweni, ukuba babe nokuba nelungelo.

Bambalwa abakuqondayo ukubaluleka kwaloo mazwi kaLuka, xa esithi, wathi uPawulos akubabona abazalwana bakhe, “wabulela kuThixo, womelezeka.” Phakathi kokukhala, novelwano lwamakholwa, awayengenazintloni ngamakhamandela akhe, umpostile wamdumisa ngezwi eliphezulu uThixo. Ilifu losizi elalithe zinzi phezu komoya wakhe lasuswa. Ubomi bakhe bobuKristu babungumkrozo wokulingwa, ukuphatheka kakubi nokudaniswa, kodwa ngaloo yure waziva efumene ukubuyiselwa umvuzo. Ngenyathelo eliqinileyo nentliziyo enovuyo, waqhubeka nendlela yakhe. Akazange akhalaze ngokudlulileyo, engakoyiki noko kwakungaphambili. Amakhamandela neembandezelo zazimlindele, wayekwazi oko; kodwa wayesazi nokuba, yayingumsebenzi wakhe ukuhlangula imiphefumlo kububi obungenasiphelo, waza wakuvuyela ukubulaleka kwakhe ngenxa kaKristu.

ERoma, umthetheli-khulu uYuliyo wawagqithisela amabanjwa akhe kumphathi webutho lokhuselo likakumkani. Ingxelo entle awayinika ngoPawulos,kunye neleta eyayivela kuFesto, zenza ukuba umpostile aphathwe kakuhle ngumphathi omkhulu, waza wathi, endaweni yokuba agityiselwe esiseleni, wavunyelwa ukuba ahlale kwindlu aziqeshele yona. Nangona wayesaqanyangelwe esoldatini, wayenayo inkululeko yokwamkela abahlobo bakhe nokusebenzela ukuhambisela phambili umsebenzi kaKristu.

Amaninzi kumaYuda awayegxothiwe eRoma kwiminyaka eliqela eyadlulayo, avunyelwa ukuba abuye, kangangokuba laba likhulu inani labakhoyo apho. Kukwaba bantu apho umpostile uPawulos wazimisela ukuyandlala khona imeko engaye kunye nomsebenzi wakhe, phambi kokuba abachasene naye bafumane ithuba lokubenza bagamthandi. Ngenxa yaloo nto, emva kweentsuku ezintathu efikile eRoma, wabizela kuye amadoda azinkokeli, wathi, ngokulula nokuthe ngqo,wayibeka into emzise eRoma njengebanjwa.

“Madoda, bazalwana,” watsho,” “nangona ndingenzanga nto ichasene nabantu namasiko akowenu, ndesuka eYerusalem ndingumbanjwa, ndanikelwa ezandleni zamaRoma. Athe wona akundincina, afuna ukundikhulula, ngenxa yokuba kungekho tyala lakufa ndinalo. Athe ke amaYuda akuphika, ndanyanzeleka ukuba ndibhenele kuKesare; kungengakuba ndibe ndinento yokulumangalela ngayo uhlanga lwakowethu.

Ndinibongoze ke ngenxa yeso sizathu ukuba nize, ndinibone, ndithethe nani;kuba kungenxa yethemba lakwaIsrayeli endinxitywe lo mxokelelwane.”

Akazange athethe nto ngokuphathwa kakubi awakufumana ezandleni zamaYuda, okanye ukuthi rhoqo eceba ukumbulala. Amazwi akhe ayezaliswe kukunonophela nobubele. Wayengafuni ukuba emehlo ajonge kuye okanye asizelwe, kodwa efuna ukukhusela inyaniso nokugcina ukuhlonitshwa kweendaba ezilungileyo.

Ukuphendula, abo babephulaphule baxela ukuba abazange bafumane zimangalo ngakuye nokuba kungeeleta okanye emfihlakalweni, nokuba akukho maYuda akha afika eRoma amtyhola ngokwaphula umthetho. Baya bavakalisa ulangazelelo lwabo olukhulu lokuzivela izizathu zokholo lwakhe kuKristu. “Ngalo elo hlelo,” batsho, “kuyazeka kuthi, ukuba lixhasiwe ezindaweni zonke.”

Njengoko babefuna ngokwabo, uPawulos wabayalela ukuba bamise umhla aya kuthi ngawo azibeke phambi kwabo iinyaniso zeendaba ezilungileyo. Ngexesha elimisiweyo, baninzi abezayo, “wabatyhilela, ebaqononondisa kunene, ubukumkani bukaThixo; kananjalo ebebeyisela kokungoYesu, ethabatha emthethweni kaMoses nakubaprofeti, eqala kusasa ahlwise.” Wabalisa awakhe amava, ezibeka iingxoxo eziphuma kwiTestamente eNdala ngokucacileyo, ngokunyanisekileyo, nangamandla.

Umpostile wabonisa ukuba inkolo ayixhomekekanga kumatiletile neenkonzo ezizodwa, kwizivumo zokholo neenkonzo ezizingcingane. Ukuba ibinokuba njalo, umntu ebengazifumanela ngokuphanda, ngokokwazi kwakhe izinto zehlabathi. UPawulos wafundisa ukuba inkolo iyinto ephathekayo, engamandla asindisayo, umthetho-siseko ophuma kuThixo ngokupheleleyo, amava athi abenawo umntu angamandla kaThixo ahlaziyayo emphefumlweni.

Wabonisa indlela uMoses awalathisa ngayo uIsrayeli phambili kuKristu njengomProfeti ekwakufuneka bemphulaphule; nendlela abaprofeti bonke abangqina ngayo ngaYe njengechiza elikhulu lesono, Ongenatyala nOyakuthwala izono zabanetyala. Akazange afumanise butyala ekugcineni kweendlelaezithilezokuziphathanasekugcinweni kweenkonzo ezizodwa, kodwa wabonisa ukuba, nangona bebambelele kwiinkonzo zamasiko ngokuthe ngqo, babemala Lowo, zonke ezo nkonzo, zazimele yena.

UPawulos wavakalisa ukuba, kwimo yokungaguquki kwakhe, wayemazi uKristu, kungengakuba wahlangana naye ubuso, kodwa ngembono awayenayo, yena njengabanye, ngesimilo kunye nomsebenzi kaMesiya owayeza kufika. Wamala uYesu waseNazarete njengebhedengu kuba engazange (uYesu) ayizalise le mbono. Kungoku nje iimbono zikaPawulos ngoKristu nomsebenzi waKhe zazizaliswe ngumoya ziphakame kakhulu, kuba wayeguqukile. Umpostile wayibethelela into yokuba akabaxeleli ngoYesu ngokwasenyameni. UHerode wayembonile uYesu ngemihla yaKhe yasenyameni; uAnas

wayembonile; uPilato nababingeleli kunye nabalawuli babembonile; amasoldati amaRoma ayembonile. Noko kunjalo, abazange bambone ngeliso lokholo; abazange bambone njengoMhlanguli ozukisiweyo. Ukumqonda ngokholo uKristu, ukuba nolwazi lwaKhe ngokwasemoyeni, yeyona nto yayinokulangazelelwa ngaphezu kokumqhela njengoko wayebonakele emhlabeni. Olu qhagamshelano noKristu awayelonwabela ngoku uPawulos, lwalungaphezu kokusondela, ngaphezu kokunyamezela, kunobuqabane nje basemhlabeni nobabantu.

Njengokuba uPawulos wayethetha ngoko akwaziyo, engqina oko akubonileyo, ngoYesu waseNazarete njengethemba likaIsrayeli, abo babenyanisekile ekufuneni kwabo inyaniso, boyisakala. Kwezinye iingqondo, nokwana, amazwi akhe, abanomda ongazange wacinywa. Abanye bona bala ngeenkani ukwamkela ubungqina obucacileyo beziBhalo, nangona babubekwa ngumntu owayenokukhanyiselwa okukodwanguMoyaOyingcwele.Abazangebakwazi ukuzikhanyela iintetho zakhe, kodwa bakwala ukuzamkela izigqibo zakhe.

Kwadlula iinyanga ezininzi emva kokuba uPawulos efikile eRoma, phambi kokuba amaYuda aseYerusalem afike buqu ukuza kubeka izityholo zawo ngakumbanjwa. Ayethe rhoqo ukukhutshwa endleleni kumacebo awo; aza ngoku, xa uPawulos wayeza kuvavanywa kweyona nkundla iphezulu kubukumkani baseRoma, alangazelela ukuba angabe aphinde oyiswe. ULisiya, uFelikis, uFesto, no-Agripa bonke babekuvakalisile ukukholelwa kwabo kubumsulwa bakhe. Iintshaba zakhe zathemba ukuphumelela kuphela ngokufuna iqhinga lokuphembelela ukumkani ukuba abe ngecala lazo. Ukulibazisa kwakuya kuyihambisela phambili injongo yazo, njengoko yayiya kuzinika ithuba lokufezekisa nokuwenza amacebo azo, ngenxa yoko, zalinda okwethutyana phambi kokuba zizandlale izimangalo zazo ngokwazo ngakumpostile.

Ngokubonelela kukaThixo, oku kulibazisa kwaba nesiphumo sokuba kuqhutyelwe phambili iindaba ezilungileyo. Ngothando lwabo babegciniswe uPawulos, wavunyelwa ukuba ahlale endlwini eyayivulekile, apho wayenokuhlangana ngokukhululekileyo nabahlobo bakhe akwazi nokubeka inyaniso yonke imihla kwabo babesiza kumphulaphula. Kwaba yiminyaka emibini eqhubeka nomsebenzi wakhe, “ebuvakalisa ubukumkani bukaThixo, efundisa iindawo ezingeNKosi uYesu Kristu, engalelwa bani.”

Ngeli xesha, amabandla amaninzi awayewamisele kwiindawo ezininzi ayengalityelwanga. Ngokubona iingozi ezazigaqela abaguqukele kwinkolo entsha, umpostile wafuna ukuhlangana neentswelo zabo kangangokoanakongeeletazokulumkisanemfundiso ephathekayo. Wakhupha eRoma abasebenzi ababekwe izandla ukuba baye kusebenza, kungekuphela kula mabandla, kodwa nakwiindawo, yena ngokwakhe, angazange azityelele. Aba basebenzi, njengabelusi abalumkileyo, bawuqinisa umsebenzi owawuqalwe kakuhle nguPawulos, waza umpostile,

esoloko enikwa iindaba ngemeko neengozi zamabandla ngokuxhumana njalo nabo, wakwazi ukusebenzisa ubulumko ukongamela konke.

Ngolo hlobo, nangona wayenqanyulwe ekwenzeni umsebenzi, uPawulos waba nempembelelo ebanzi neyexesha elide kunangoko wayekhululekile ekuhambeni phakathi kwamabandla kwiminyaka engaphambili. Njengombanjwa weNkosi, wayebambelele nkqi kuthando lwabazalwana bakhe, aye amazwi akhe, abhalwe ngosezintanjeni ngenxa kaKristu, abangela ukuqwalaselwa okukhulu nokuhlonitshwa kunokuba kwakunjalo xa wayekunye nabo. Kwada kwaba lixesha asuswayo kubo uPawulos, baqala ukubuqonda ubunzima bemithwalo eyayiphezu kwakhe ngenxa yabo. Ukuza kufikelela kweli xesha, babekholisa ukuzilandulela kuxanduva nokuthwala umthwalo kuba beswele ubulumko, ubuchule namandla angenakoyiswa; kodwa ngoku, beshiywe kwawabo amava ukuba bafunde izifundo ababekade beziphepha, bazixabisa izilumkiso zabo, amacebiso, neemfundiso ngendlela abangazange benza ngayo ukuwuxabisa umsebenzi wakhe buqu. Bathi naxa befunda ngesibindi sakhe kunye nokholo lwakhe ngexesha elide evalelwe entolongweni, bavuseleleka ukuba babe nokholo olukhulu nenzondelelo emsebenzini kaKristu. Phakathi kwabancedi bakaPawulos eRoma, kwakukho abaninzi ababengamaqabane akhe kunye nasebenza nabo. ULuka, “[u]gqirha [oyi]yintanda,” owayemlungiselela kuhambo oluya eYerusalem, kwiminyaka emibini yokuvalelwa kwakhe eKesareya, nakuhambo olwaluyingozi olusinga eRoma, wayesele enaye. UTimoti naye wayelungiselela ulonwabo lwakhe. UTikiko, umzalwana oyintanda, umlungiseleli othembekileyo, ongumkhonzi kunye nam eNkosini,” wema ngobunene ngakumpostile. UDemas noMarko, nabo babekunye naye. UAristarko noEpafra babe “ngamabanjwa kunye naye.” Kolose 4:7-14.

Ukususela kwiminyaka yasekuqaleni kokuvuma kwakhe ukholo, amava obuKristu kaMarko aba nzulu. Xa wayefundisisa nzulu ubomi nokufa kukaKristu, wafumana iimbono ezicace ngakumbi ngomsebenzi woMsindisi, ukusebenza nzima kunye neembambano. Ngokufunda emanxebeni asezandleni nasezinyaweni zikaKristu, iimpawu zokusebenzela kwaKhe uluntu, nomgama ohanjwa kukuzincama ukuze kusindiswe abalahlekileyo nabatshabalalayo, uMarko waba nentumekelelo ukulandela iNkosi kwindlela yokuzincama. Ngoku, esiba yinxalenye yeqela likaPawulos umbanjwa, wakuqonda ngcono kunangaphambili ukuba kuyinzuzo engapheliyo ukuzuza uKristu, ilahleko engapheliyo ukuzuza ihlabathi nokulahlekwa ngumphefumlo athe uKristu waphalaza igazi ukuze usindiswe. Ekujonganeni nokulingwa kunye nenkcaso, uMarko waya waqhubeka nokuba ngumncedi oqinileyo, olumkileyo, nothandekayo wompostile.

UDemas, owayeqinile okwexesha elithile, kamva wawushiya umsebenzi kaKristu. Ethetha ngoku, uPawulos wabhala, wathi, “UDemas wandishiya ngokuthanda iphakade langoku.” 2 Timoti 4:10. Ukuze azuze ingeniso yehlabathi, uDemas wananisa ngokukhetha okuphezulu nokuzukileyo. Ukutshintshisa ngenxa yokubona kufutshane! Ngokuba

nobutyebi behlabathi okanye udumo kuphela, uDemas wayelihlwempu ngokwenene, nokuba kungakanani athi yena azigwagwise ngokuthi unako; ngeli xesha uMarko, ngokukhetha ukubulaleka ngenxa kaKristu, waba nobutyebi obungunaphakade, ebalwa ezulwini njengendlalifa kaThixo kwanokuba yindlalifa kunye noNyana waKhe.

Phakathi kwabo banikela iintliziyo zabo kuThixo ngokusebenza nzima kukaPawulos eRoma, kwakukho ikhoboka lomhedeni, uOnesimo, elona inkosi yalo, uFilemon, ikholwa laseKolose elingumKristu, labalekela (ikhoboka) eRoma. Kuthe ngobubele bentliziyo yakhe, uPawulos wafuna ukubukhulula ubuhlwempu noxinzelelo losizi lwembacu waza wazama ukufaka ukukhanya kwenyaniso kwingqondo yayo esebumnyameni. UOnesimo waphulaphula amazwi obomi, wazivuma izono zakhe, waguqukela enkolweni kaKristu. UOnesimo wazenza wathandwa nguPawulos ngenxa yobungcwele bakhe nokunyaniseka kwakhe, ngokukwanjalo ngenxa yokukhathalela kwakhe ukonwabisa umpostile, nenzondelelo yakhe ekukhuliseni umsebenzi weendaba ezilungileyo. UPawulos wabona kuye, uOnesimo, iimpawu zesimilo esasinokumenza ukuba abe ngumncedi olulutho kumsebenzi wovangelo, waza wacebisana naye ukuba angalibazisi abuyele kuFilemon, acele ukuxolelwa, alungiselele ixesha elizayo. Umpostile wathembisa ukuba [yena mpostile] uya kuwuthabathela kuye umthwalo wemali awabelwa yona uFilemon. Wathi kuba wayesele eza kumhambisa uTikiko neeleta zamabandla awahlukeneyo aseAsia Minor, wasele emhambisa kunye naye uOnesimo. Yayiluvavanyo olunzima kulo mkhonzi ukuzisa kwinkosi awayeyonile; kodwa, wayeguqukile ngokwenene,ngenxa yaloo nto, akaphuma ecaleni kumsebenzi wakhe.

UPawulos wenza ukuba uOnesimo ayithwale ngokwakhe ileta eya kuFilemon, awathi kuyo, ngobuchule nobubele, umpostile wawubeka umcimbi wekhoboka eliguqukileyo exelanolangazelelo lokuba awugcine umsebenzi wakhe wexesha elizayo. Ileta yaqala ngombuliso wothando kuFilemon njengomhlobo kunye nomsebenzi kunye naye:

“Makube lubabalo kuni, noxolo oluvela kuThixo uBawo, neNkosi yethu uYesu Kristu. Ndihlala ndibulela kuye uThixo wam, ndikukhumbula emithandazweni yam, ndiluva nje olwakho uthando, nokholo onalo kuyo iNkosi uYesu, nakubo bonke abangcwele, ukuze ubudlelane bokholo lwakho bube nokusebenza ngokwazi konke okulungileyo okukuni, kusekuKristu Yesu.” Umpostile wamkhumbuza uFilemon ukuba yonke injongo elungileyo nophawu lwesimilo anazozazingobabalo lukaKristu; le nto iyodwa yamenza wahluka kwabagwenxa nabangaboni. Kwaolu babalo lunye, lunokumenza umaphuli-mthetho othobekileyo abe ngumntwana kaThixo nomsebenzi oluncedo kwiindaba ezilungileyo.

UPawulos wayenokunyanzela kuFilemon uxanduva lwakhe njengomKristu; kodwa wakhetha ukusebenzisa ulwimi lokubongoza: “NdinjengoPawulos ixhego, ngoku ke ndikwangumbanjwa kaYesu Kristu. Ndikubongoza ngenxa yomntwana wam, uOnesimo,

endimzeleyo ndisezintanjeni; obefudula engeluncedo lwanto kuwe, kodwa ngoku kuwe nakum unoncedo oluhle.”

Umpostile wamcela uFilemon, ngokubona inguquko kaOnesimo, ukuba alamkele ikhoboka eliguqukayo njengomntwana wakhe, embonisa uthando lokuba ukhetha ukuhlala nenkosi yakhe yangaphambili, “engasenjengekhoboka, esuke wangaphezu kwekhoboka, engumzalwana oyintanda.” Waluxela ulangazelelo lwakhe lokumgcina uOnesimo njengomntu owayenokulungiselela kuye esezintanjeni njengoko wayeya kwenza njalo noFilemon, nangona wayengawulangazeleli umsebenzi walo ngaphandle kokuba uFilemon angathi ngokwakhe ukuzibonela alikhulule ikhoboka.

Umpostile wayekwazikakuhle ukubalukhuni kweenkosi kumakhoboka azo, esazi kananjalo ukuba uFilemon wayecaphuke kakhulu yindlela yokuziphatha komkhonzi wakhe. Wazama ukumbhalela ngendlela eyayiya kuvusa imizwa enzulu kakhulu nenobubele obukhulu njengomKristu. Inguquko ka-Onesimo yamenza umzalwana enkolweni, kwaye nasiphina isohlwayo esinikwa lo umtsha enkolweni sasiya kuthatyathwa nguPawulos njengesenziwe kuye [Pawulos].

UPawulos wazibingelela ukuba uya kulithabathela kuye ityala likaOnesimo ukuze lowo unobutyala asindiswe kwihlazo lokohlwaywa, aze kwakhona onwabele amalungelo awayelahlekene nawo. “Ukuba unobudlelane nam,” wambhalela uFilemon,” mamkele njengam. Ukuba wakona, nokuba unetyala kuwe, oko kubalele kum. Mna Pawulos ndikubhale ngesam isandla ukuthi, mna ndokuhlawula.”

Indlela ofanele ngayo umboniso wothando lukaKristu kumoni oguqukayo! Umkhonzi owayeqhathe inkosi yakhe wayengenanto anokulungisa ityala ngokuyihlawula. Umoni oqhathe uThixo iminyaka yokumsebenzela akanamali yokulicima ityala elo. UYesu uyangenelela phakathi komoni noThixo, esithi, Ndiyakulihlawula ityala. Makasinde umoni; ndiyakubulalekaendaweniyakhe.

Emva kokuba ezinikele ukulithabathela kuye ityala likaOnesimo, uPawulos wamkhumbuza uFilemon ngendlela yena Filemon awaye nombulelo kuye (uPawulos). Wayemtyala isiqu sakhe, njengoko uThixo wamenza yena uPawulos ukuba abe sisixhobo sokuguquka kwakhe (uFilemon). Ngoko ke, ngesibheno esinobubele nesinyanisekileyo, wamcenga uFilemon ukuba, njengoko ngezibele zakhe, wabahlaziya abangcwele, ngokunjalo unako ukuhlaziya umoya wompostile ngokumenzela esi sizathu sokuvuya. “Ndikubhalele ndeyisekile kukundilulamela kwakho,” wongeza, “ndisazi ukuba uya kwenza nangaphezulu koko ndikuthethayo.”

Ileta kaPawulos eya kuFilemon ibonisa impembelelo yeendaba ezilungileyo kubudlelwane phakathi kwenkosi nomkhonzi. Ukuba namakhoboka kwakusisimiselo kubo bonke uBukumkani baseRoma, kwaye iinkosi namakhoboka bonke babefumaneka

kumabandla amaninzi awayewasebenzele uPawulos. Ezixekweni, apho amakhoboka ayengaphezulu kakhulu ngamanani kunabo bakhululekileyo, kwabonwa ukuba, imithetho eqatha yokuwagcina ecinezelekile (amakhoboka) yayifuneka. UmRoma otyebileyo wayesiba namakhulu amakhoboka, awo wonke amanqwanqwa , azo zonke izizwe, nayo yonke imigangatho yempumelelo yawo. Ngolawulo olupheleleyo kwimiphefumlo nemizimbayezi ntsizi zingenakuzinceda, wayenako (umnini) ukuyivisa nayiphi intlungu awayeyithanda. Ukuba omnye wawo (amakhoboka), ngokuziphindezela okanye ukuzikhusela, wayengaphakamisa nje isandla kwinkosi yakhe, lonke usapho lwalowo wonileyo lwalungabulawa ngokungenabuntu. Impazamo nje encinane, iyingozi, okanye ngabom, yayikholisa ukohlwaywa ngaphandle kwenceba.

Ezinye iinkosi, ezazinobuntu kunezinye, zaziyekelela kakhulu kubakhonzi bazo; kodwa uninzi (lweenkosi) olwalunobutyebi zibekekile, zaziziyekelele zona kwinkanuko, kwimizwa, ekuthandeni ukutya, zaziwenza amakhoboka azo abe ngamaxhoba eengqondo eziguquguqukayo nobundlobongela. Iyonke nje le nkqubo (yobukhoboka) yayihlazisa ngendlela enganiki themba.

Yayingeyiyo indawo yompostile ukuguqula ngokuzithandela okanye ngokukhawuleza ukuhamba kwezinto ezimiselweyo zasekuhlaleni. Ukuzama oku kwakuya kuthintela impumelelo yeendaba ezilungileyo. Noko kunjalo wafundisa imithetho-siseko eyayibetha kanyeesisekweni sobukhoboka nezaziyakuthi, ukuba zenziwe, ziyiphuthise ngokuqinisekileyo yonke loo nkqubo. “Apho ke akhoyo uMoya weNkosi, kubakho inkululeko,” watsho. 2 Korinte 3:17. Lalisithi lakuguquka ikhoboka, libe lilungu lomzimba kaKristu, kuze kufuneke ukuba lithandwe liphathwe njengomzalwana, indlalifa nenkosi yalo leentsikelelo zikaThixo namalungelo eendaba ezilungileyo. Kwelinye icala, izicaka kwakufuneka zenze imisebenzi yazo “kungabi kokweliso, ngathi nithomalalisa abantu; makube ngokwabakhonzi bakaKristu, nikwenza ukuthanda kukaThixo ngokwasemphefumlweni.” Efese 6:6.

UbuKristu benza iqhina eliqinileyo lobunye phakathi kwenkosi nesicaka, ukumkani nophethweyo, umlungiseleli weendaba ezilungileyo nomoni othobekileyo ofumene kuKristu ukuhlanjwa esonweni. Bahlanjwe kwigazi elinye, bakhuliswa ngoMoya omnye; baza benziwa mntu-mnye kuKristu Yesu.

Isahluko 44—Abendlu Kakesare

Iindaba ezilungileyo zihlala zizuza eyona mpumelelo inkulu phakathi kwabantu abathobekileyo. “Azizininzi izilumko ngokwenyama, ababaninzi abanamandla, akamaninzi amanene.” 1 Korinte 1:26. Kwakungalindelekanga ukuba uPawulos, ihlwempu elingenabahlobo, angazuza ukunakwa ludidi lwabemi baseRoma abazizityebi nabanamagama. Kubo, ububi babuzibonakalise ngomtsalane obengezelayo owababamba bengabathinjwa abakonwabeleyo oko. Kwelinye icala, kwabaqotywe kukusebenza nzima, abathwaxwa yintswelo yokucinezelwa kwabo, phakathi kwamakhoboka ahluphekileyo, baninzi abawaphulaphula ngovuyo amazwi kaPawulos baza ngokholo kuKristu, bafumana ithemba noxolo olwabavuyisayo naphantsi kweenzima zoluhlu lwabo.

Sekunjalo, nangona umsebenzi kampostile waya waqala kwabathobekileyo nabaphantsi, impembelelo yawo yakhula yada yayakufika nakwibhotwe likakumkani.

Ngeli xesha, iRoma yayisesona sixeko sikhulu emhlabeni. OoKesare abaziphakamisileyobabenika imithethophantsekuzozonke izizwe emhlabeni. Ukumkani nephakathi babengazi ngomNazarete othobekileyo okanye babemthiyile bemgculela. Noko kunjalo, kwathi ngesithuba esingaphantsi kweminyaka emibini, iindaba ezilungileyo zayifumana indlela yokuphuma kwikhaya lombanjwa othobekileyo zayakungena kwiiholo zolawulo. UPawulos, usemakhamandeleni njengomenzi wobubi, kodwa “lona ilizwi likaThixo alibotshiwe.” 2 Timoti 2:9.

Kwiminyaka yangaphambili umpostile wayeyivakalisa esidlangalaleni inkolo kaKristu ngamandla aweyisayo, waza ngemiqondiso nemimangaliso wanika ubungqina obungenako ukuphazanywa bemo yobungcwele bayo [inkolo]. Waya wathi ngokuqina okundilisekileyo, wema phambi kwezilumko zaseGrike, wathi ngolwazi lwakhe nobuciko bakhe wabetha kwathula ukuxoxa kwabazidla ngolwazi. Ngesibindi esingagungqiyo, wema phambi kweekumkani neerhuluneli, wazathuza ngobulungisa, ukuzila, nomgwebo ozayo, bada abalawuli abazaliswe likratshi bangcangcazela ngokungathi babona izikhwankqiso zemini kaThixo.

Ayengekho amathuba anjalo ngoku anikwe umpostile, njengoko wayevalelwe kwindlu yakhe, ekwazi ukuvakalisa inyaniso kuphela kwabo babemfuna apho. Wayengenawo, njengoMoses noAron, umyalelo wezulu wokuba ayokuma phambi kokumkani okhohlakeleyo athi, ngegama likaNdinguye omkhulu akhalimele inkohlakalo nengcinezelo. Kanti ke, kwakungeli xesha kanye, xa ummeli omkhulu [uPawulos] wayekhangeleka esusiwe emsebenzini wasekuhleni, ekwakuya kuthi uloyiso olukhulu luzuzelwe iindaba ezilungileyo; kuba, kanye endlwini kakumkani, amalungu ongezeka ebandleni.

Ayikho indawo apho umoya wawungahambelani nobuKristu njengakwinkundla yeseRoma. UNero kubonakala ngathi wacima emphefumlweniwakheneyokugqibelaimbonakalo engcwele, kwaneyomntu, waza wanophawu lukaSathana. Abo babemgqongile kunye namaphakathi bonke babe nesimilo esifana nesakhe umda—ukoyikeka, ukubaphantsi (ekuziphatheni), nokukhohlakala. Ngayo yonke imbonakalo, kwakuya kuba nzima ukuba ubuKristu bungema kwinkundla nebhotwe likaNero.

Nakule imeko, nanjengakwezinye ezininzi, yabonakala into awayeyithetha uPawulos yokuba izixhobo zakhe zokulwa imfazwe “kuye uThixo zinamandla okuwisa iinqaba,” 2 Korinte 10:4. Nasendlwini kaNero, azuzwa amaxhoba [abantu abaguqukayo]. Kubantu abakhohlakeleyo bekumkani embi kakhulu, kwazuzwa abantu abaguqukayo baba ngoonyana bakaThixo. Aba babengengawo amaKristu ngokusemfihlakalweni, kodwaekuhleni. Babengenazintloni ngenkolo yabo.

Kwakungaziphi iindlela ekwangenwa ngazo ukuze kumiliselwe ngokuqinileyo ubuKristu apho kanye ukubuvuma kwakuyinto ekhangeleka ingenakwenzeka? Kwileta yakhe eya kwabaseFilipi, uPawulos wakubalela ekuvalelweni kwakhe ukuba kubekho impumelelo ekuzuzweni abaguqukela enkolweni kusapho lukaNero. Esoyikela ukuba hleze kucingwe ukuba ukubandezeleka kwakhe kwayiphazamisa inkqubela yeendaba ezilungileyo, wabaqinisekisa ngelithi: “Ke kaloku ndinga ningazi, bazalwana, ukuba izinto ezindihleleyo, zibethe kwakukhona zihambayo iindaba ezilungileyo.” Filipi 1:12.

Ukuqala kwawo ukuva amabandla obuKristu ngotyelelo lukaPawulos eRoma, alindela umqondiso wokoyisa kweendaba ezilungileyo kweso sixeko. UPawulos wayeyise kumazwe aliqela inyaniso; eyivakalisa kwizixeko ezikhulu. Yayingeke na le ntshatsheli yenkolo iphumelele ukuzuzela imiphefumlo uKristu kwesi sixekosikhulu? Ngelishwa amathemba abo awiswaziindabazokuba uPawulosuye eRoma njengebanjwa. Babethembe kakhulu ukubona iindaba ezilungileyo ezazike zamiswa kule ndawo inkulu, zisanda ngokukhawuleza ukuya kuzo zonke izizwe zibe ngamandla agqugqisayo emhlabeni. Athi ukudaniswa kwabo! Okulindelwe ngumntu kwawa phantsi, kodwa akunjalo ngenjongo kaThixo.

Kwakungengazo iintshumayelo zikaPawulos, kodwa kwaye kungamakhamandela wakhe, eyathi inkundla yatsalekela ebuKristwini. Kwakungobuthinjwa awathi waqhawula imixokelelwane eyayibabophelele kubukhoboka besono. Kwakungaphelelanga apho. Wavakalisa oku: “abona bazalwana baninzi bathi, beseNkosini, bekholose ngeentambo zam ezi, babe kukhona benobuganga bokulithetha ilizwi, bengenakoyika.” Filipi 1:14.

Umonde nokonwaba kukaPawulos ngexesha elide nelingenabulungisa lokuvalelwa kwakhe, isibindi sakhe kunye nokholo lwakhe, zaba yintshumayelo eqhubekayo. Umoya wakhe, ongafaniyo kakhulu nowehlabathi, wangqina ukuba, igunya elingaphezulu kunelo

lehlabathi, lalihleli likunye naye. Ngomzekelo wakhe, amaKristu atyhalelwa kumandla angaphezulu ukuba abe ngabameli bomsebenzi kwimisebenzi yasekuhleni awaya warhoxiswa kuyo yena Pawulos. Ngezi ndlela, amakhamandela ompostile ayenempembelelo, ukuze kuthi xa amandla akhe nokuba lulutho kwakhe kunqanyulwe, kubonakala kakuhle ukuba kuncinane kakhulu anokwenza, abenako ukuqokelela izithungu zikaKristu kumasimi ekubukeka ngathi ususwe kwaphela kuwo.

Phambi kokuphela kwaloo minyaka mibini yokuvalelwa, uPawulos wakwazi ukuthi, “Iintambo zam ezi zibonakele kuyo yonke indlu yomkhosi, nakwabanye bonke, ukuba zikuKristu,” kwaza kwathi phakathi kwabo bathumela imibuliso kwabaseFilipi, wakhankanya kakhulu abo “bendlu kaKesare.” Indima 13; 4:22.

Umonde kunye nesibindi zizinto ezinoloyiso lwazo. Ngobulali phantsi kokulingwa, kungekho ngaphantsi kwesibindi eshishinini, imiphefumlo inokuzuzelwa uKristu. UmKristu obonakalisa umonde nokonwaba phantsi kokwenziwa buhlungu nokubulaleka, ahlangane nokufa ngokwako enoxolo nokuthula kokholo olungagungqiyo, angazenzela okukhulu iindaba ezilungileyo kunokuba ebenokwenza ngobomi obude bokusebenza ngokuthembekileyo. Maxa wambi xa umkhonzi kaThixo esuswa ekusebenzeni, imfihlelo enokwenza kukaThixo, ukubona kwethu kufuphi okunokuyililela, ilungiswe nguThixo ukuba ifeze umsebenzi obunokuthi, ngandlela ithile, ungabi nakwenziwa.

Umlandeli kaKristu makangacingi ukuthi, xa engasenako ukusebenza ekuhleni nokuhambela uThixo nenyaniso yaKhe pha napha, akusekho msebenzi angawenza, kungasekho namvuzo anokuwuzuza. Amangqina anyanisekileyo kaKristu akaze abekwe bucala. Empilweni nasekuguleni, ebomini nasekufeni, uThixo usabasebenzisa. Xa kuthe ngenkohlakalo kaSathana, abakhonzi bakaKristu batshutshiswa, ukuya pha napha kwabo kwaphazanyiswa, xa beye bafakwa entolongweni, okanye bakhweliswa emanqwanqweni [ekuxhonyweni] okanye [babotshelelwa] ezibondeni, kungokuba kufuneka inyaniso izuze oludlulisileyo ngobukhulu uloyiso. Xa aba banyanisekileyo babetywina umnqophiso ngegazi labo, yathi imiphefumlo esentandabuzweni nasekungaqinisekini ukuza kuthi ga kwelo lixa, yoyiseka ngenkolo kaKristu yasuka yathabatha isigqibo sokuma ngakuYe ngesibindi. Kuthuthu lwamafela-nkolo, kwahluma isivuno esikhulu sikaThixo.

Inzondelelo nokunyaniseka kukaPawulos nabo wayesebenza nabo, kungekho kuncinane kukholo nokuthobela kwabo babeguqukele ebuKristwini, phantsi kweemeko ezingavumiyo konke, kuyabungxolisa ubuvila nokungabikhokokholo kumlungiseleli kaKristu. Umpostile nabasebenzi ababemxhasa, babenako ukuxoxa bathi, kulilize ukubizela enguqukweni nasekukholweni kuKristu abakhonzi bakaNero, njengoko babephantsi kwezilingo ezibi kakhulu, berhangqwe zizithintelo eziyimiqobo emikhulu, besesichengeni senkcaso ekrakra. Ukuba babenokoyisakala yinyaniso, babengayithobela njani? UPawulos yena akazange azathuze ngalo ndlela; ngokholo wazandlala iindaba

ezilungileyo kule miphefumlo, kwaza phakathi kwabo bevayo bakho abenza isigqibo sokuthobela nokuba kubadla ntoni. Nangona kukho imiqobo neengozi, bakwamkela ukukhanya bathemba ukuba uThixo uya kubanceda ukuba ukukhanya kwabo kukhanyisele nabanye.

Akuzange kuphelele ekubeni abo baguqukayo bayamkele inyaniso endlwini kaKesare, kodwa nasemva kokuba beguqukile, bahlala bengabaloo ndlu. Abazange bazive benenkululeko yokuwushiya umsebenzi wabo kuba okubangqongileyo kwakungayifanelanga imeko. Inyaniso yabafumana apho, bahlala apho, baza bawangqinela amandla aguqulayo obomi obutsha ngobomi nesimilo, izinto ezatshintshayo.

Ingaba bakho abalingeka ukuba batyhile iimeko ngokusilela kwabo ekungqineni ngoKristu? Mabacingisise imeko yabafundi bendlu kaKesare—inkohlakalo kakumkani, ukuchitha [imali] kakubi kwenkundla. Asikwazi ukuba nawo umfanekiso weemeko ezazingabuvumeli ubomi benkolo, nobufuna umbingelelo omkhulu okanye inkcaso, kunaleyo abo baguqukayo bazifumana bekuyo. Sekunjalo, phakathi kweenzima neengozi, bakugcina ukunyaniseka kwabo. Ngenxa yeemeko ezikhangeleka ngathi azingako ukuqatyelwa,umKristu angafuna ukuzikhwebula ekuthobeleni inyaniso njengoko injalo kuYesu; kodwa akukho sizathu anokusinika side sifune ukuphandwa. Ukuba angakwenza oku, angaba ubonisa ukuba uThixo ukhohlakele kuba ebekele abantwana baKhe iimeko zosindiso abangenako ukuhambelana nazo.

Lowo ontliziyo yakhe igxile ekukhonzeni uThixo, uya kulifumana ithuba lokungqina ngaye. Ubunzima abuyi kuba nawo amandla okumthintela lowo uzimisele ukufuna ubukumkani bukaThixo kuqala nobulungisa baKhe. Ngamandla azuzwa emthandazweni nokufunda ilizwi, uya kuvuna ukulunga ashiye inkohlakalo. Uya kuthi ekhangele kuYesu, iMbangi noMgqibelelisi wokholo, owathwala ukuchaswa kwaKhe ngaboni, ikholwa liya kubanentumekelelo ukudela ukujongana nokudelwa nokugculelwa. Kuthenjiswe uncedo nobabalo nguLowo olizwi laKhe liyinyaniso. Iingalo ezingunaphakade ziyamwola umphefumlo obhenela kuYe ufuna uncedo. Phantsi kokukhathalelwa nguYe, singaphumla sisindile, sisithi, “Ndakuxineka, ndikholosa ngawe.” Ndumiso 56:3 [IBHAYIBHILE]. Kubo bonke ababeka ithemba labo kuYe, uThixo uya kusizalisa isithembiso saKhe.

Ngomzekelo waKhe, uMsindisi ubonisile ukuba abalandeli baKhe banako ukubasehlabathini kodwa bangabi ngabehlabathi. Akezanga ukuze abe nenxaxheba kwiziyolo zalo ezilahlekisayo, awexulwe zizithethe zalo, nokuba alandele izenzo zalo, kodwa ukuze enze intando kaYise, afune asindise okulahlekileyo. Xa enale njongo phambi kwakhe, umKristu angema engadyojwanga kokumngqongileyo. Nokuba ukowuphi umgangatho okanye phantsi kwayo nayiphi imeko, ephakamile okanye ethobekile, uya kuwabonakalisa amandla enkolo yenene ngokunyaniseka ekwenzeni umsebenzi wakhe.

Akukho ekukhululekeni ekulingweni, kodwa phakathi kwako [ukulingwa], apho sithi isimilo somKristu siphuhle. Ukuba sesichengeni kokudaniswa nenkcaso kumkhokelela umlandeli kaKristu kokukhulu ukuphaphama, nokuthandazela amandla oMncedi ngokunyaniseke ngakumbi. Ukulingwa kakhulu okunyamezelwe ngobabalo lukaThixo kuhlumisa umonde, ukuphaphama, ukuqina, nokuthembela kuThixo, okunzulu nokuzinzileyo. Luloyiso lwenkolo yobuKristu olwenza ukuba abalandeli bayo babulaleke, kodwa bomelele; banikezele, kodwa boyise; babulawe imini yonke, kodwa baphile; ukuthwala umnqamlezo, baze ngolo hlobo bazuze isithsaba sozuko.

Isahluko 45—Umbhali Ubhale Eseroma

[Esi sahluko sakhelwe kwiileta eziya kwabaseKolose nabaseFilipi]

UPawulos, kwasebutsheni bobomi bakhe bobuKristu, wanikwa amathuba akhethekileyo okufunda intando kaThixo ngokubhekisele kubalandeli bakaYesu. Wafunqulelwa “kwelesithathu izulu,” “eParadisi, weva amazwi angenakuthethwa, ekungavumelekileyo ukuba umntu awathethe.” Yena ngokwakhe wavuma ukuba “imibono nezityhilelo” ezininzi wazinikwa “yiNkosi.” Ukuqonda kwakhe imithetho-siseko yenyaniso yeendaba ezilungileyo kwakulingana noko kwa“bapostile abo baziincamisa.” 2 Korinte 12:2, 4, 1, 11. Wayenolwazi olucacileyo nolupheleleyo lo“bubanzi, nobude, nobunzulu nokuphakama kwalo . . . uthando lukaKristu oluncamise ukwazi.” Efese 3:18, 19.

UPawulos akabanga nako ukukuxela konke awayekubone embonweni; kuba phakathi kwabo babemphulaphule kwakukho abo babeya kuwasebenzisa gwenxa amazwi akhe. Kona oko kwakutyhiliwe kuye kwamenzawakwazi ukusebenza njengenkokeli netitshalaesisilumko,[469] kwazibumba izigidimi awathi wazithumela emabandleni kwiminyaka elandelayo. Ingqondo awayifumanayo xa wayesembonweni yayihleli inaye, imenza ukuba asimele kakuhle isimilo sobuKristu. Ngelizwi lomlomokunye neleta, wathwala isigidimi esahlala sizisa uncedo namandla ebandleni likaThixo. Kumakholwa anamhlanje, esi sigidimi sithetha ngokucacileyo ngeengozi ezizakulizela ibandla, kunye neemfundiso zobuxoki ekuya kufuneka bahlangane nazo [abakholwayo].

Ulangazelelo lukampostile ngabo wayezithumela kubo iileta zesiyalo nengcebiso lwalukukuba “singabi saba ziintsana, silatyuzwa, siphetshethwa ngumoya wonke wemfundiso,” kodwa kufuneka bafike “kubo ubunye benkolo, nobokumazi okuzeleyo uNyana kaThixo, ebudodeni obupheleleyo, emlinganisweni wobukhulu bokuzala kukaKristu.” Wababongoza abo babengabalandeli bakaYesu kwiindawo zokuhlala zabahedeni ukuba bangahambi “njengoko zihamba ngako nezinye iintlanga, ngamampunge engqiqo yazo, zenziwe mnyama iingqondo, zingazani nobomi bukaThixo . . . ngenxa yokuqaqadeka kwentliziyo yazo,” kodwa “kucokiseke ukuhamba kwenu, ningabi njengabaswele ubulumko, yibani njengezilumko; nizongela ixesha eli.” Efese 4:14, 13, 17, 18; 5:15, 16. Wawakhuthaza amakholwa ukuba akhangele phambili kwixesha aya kuthiuKristu, Lowo “walithandayo ibandla, wazinikela ngenxa yalo;” ukuze “alimise phambi kwakhe linobuqaqawuli, lilibandla elingenabala, elinganamibimbi nanye into enjalo,“—ibandla“libe ngcwele lingabi nasiphako.” Efese 5:25, 27.

Ezi zigidimi, zibhalwe ngamandla angengowamntu kodwa ingakaThixo, zinezifundo ezimelwe kukufundwa ngabo bonke, zithi, kuba zinolutho, ziphindwe rhoqo. Kuzo, kwandlalwe ubungcwele obunokuphilwa, imithetho-siseko ibekiwe ekumelwe ilandelwe kwibandla ngalinye, kanti nendlela ekhokelela kubomi obungunaphakade ibekwe yacaca.

Kwileta yakhe awayibhalela “abaseKolose, abazalwana abangcwele abakholwayo,” awayibhala elibanjwa eRoma, uPawulos exela ngovuyo lwakhe ngokuma ngokuthe nkqi kwabo elukholweni, ngokutsho kweendaba aziphathelwa ngu-Epafras, ngokubhala kukampostile, “owasazisayo nokusazisa uthando lwenu lwaseMoyeni. Ngenxa yoku,” uyaqhubeka, “kususela kwimini esevayo, nathi asiphezi ukunithandazela nokunicelela, ukuze nizaliswe kukukwazi kakuhle ukuthanda kwakhe, ninokulumka nokuqonda konke okukokomoya; ukuze nihambe ngokuyifaneleyo iNkosi, nise kuko konke ukukholisa, nixakathe isiqhamo kuwo wonke umsebenzi olungileyo, nikhulela ekumazini uThixo; nisomelezwa ngokomelela konke, ngokokuqina kozuko lwakhe, nide nise kuko konke ukunyamezela, nokuzeka kade umsindo, kunye novuyo.”

Ngaloo ndlela uPawulos waluvakalisa ulangazelelo lwakhe ngamakholwa aseKolose. Athi ukubaphezulu komgangatho awubekayo la mazwi phambi kwabalandeli bakaKristu! Abonisa izinto ezingummangaliso ezinokwenzeka ebomini bomKristu, zikwacacisa nokuba akukho mda kwiintsikelelo ezinokufunyanwa ngabantwana bakaThixo. Ngokukhula njalo ekumazini uThixo, banokusuka emandleni baye emandleni, ekuphakameni baye ekuphakameni kwamava obuKristu, bade bathi, “ngamandla obuqaqawuli baKhe,” babe benziwe “bakulingana ukwahlulelwa ilifa labangcwele ekukhanyeni.”

Umpostile wamphakamisa uKristu phambikwabazalwanabakhe njengaLowo awathi uThixo wadala zonke izinto, wazangaye wazisa ukuhlangulwa kwabo. Wavakalisa ukuba, isandla esixhase amazwe esibhakabhakeni, nesiphethe ucwangco ekulungiseleleni ukusebenza okungadinwayo kwazo zonke izinto ezikwiyunivesi kaThixo, sisandla esabethelelwa emnqamlezweni ngenxa yabo. “Ngokuba zadalelwa kuye zonke izinto, ezisemazulwini nezisemhlabeni, ezinokubonwa nezingenakubonwa, nokuba ziitrone, nokuba zibubukhosi,nokuba zizilawuli, nokuba ngamagunya; zonke izinto zidalwe nguye, zidalelwe yena. Yena ke ungaphambi kweento zonke, nazo zonke izinto zima zimi kuye.” “Nani, enibe nifudula ningazani noThixo, niziintshaba ngengqondo yenu emisebenzini yenu engendawo, kukalokunje unixolelanisile ngako ukufa emzimbeni wenyama yakhe, ukuze animise ningcwele, ningenakubekwa bala, ningenakumangalelwa phambi kwakhe.”

UNyana kaThixo wathoba ukuze aphakamise abawileyo. Ukuze akwenze oku, washiya amazwe angenasono phezulu, amashumi alithoba anethoba awayemthanda, weza kulo mhlaba waza wa“hlatyw[a] ngenxa yezikreqo zethu” watyunyuzwa ngenxa yezenzo zethu ezigwenxa.” Isaya 53:5. Ngezinto zonke wenziwa wafana nabazalwana baKhe. Waba yinyama, njengoko sinjalo. Wayesazi ukuba kukuthini ukulamba, ukunxanwa nokudinwa. Wayexhaswa ngokutya ehlaziywa kukulala. Wayengowasemzini nomphambukeli emhlabeni—ehlabathini kodwa engenguye owehlabathi; wahendwa walingwa njengamadoda nabafazi banamhlanje belingwa behendwa, ukanti waphila ubomi obungenaso isono. Waye enobubele, nemfesane, novelwano, nokusoloko ebacingela

abanye, wasimela isimilo sikaThixo. “ULizwi waba yinyama, wahlala phakathi kwethu, . . . ezele lubabalo nayinyaniso.” Yohane 1:14.

Athi amakholwa aseKolose erhangqwe zizenzo neempembelelo zobuhedeni, aye esengozini yokuwexulwa emke kubulula beendaba ezilungileyo, waza uPawulos, ewalumkisa ngale nto, wawalathisa kuKristu njengenkokhelo ekuphela kwayo ekhuselekileyo. “Ndithanda ukuba nikwazi,” wabhala, “ukuba kukhulu kwako ukuzama endikuzamayo ngenxa yenu, nabo baseLawodike, nabo bonke abangabubonanga ubuso bam ngokwenyama; ukuze zithuthuzelwe iintliziyo zabo, bebandakanyiwe ngothando, kusingise kuyo yonke indyebo yokuqonda okuqinisekileyo, kusingise ekwazini imfihlelo kaThixo uYise, nekaKristu, ekufihlwe kuye bonke ubutyebi bobulumko nobokwazi.

“Nditsho ke, ukuze kungabikho bani unilukuhlayo ngentetho egudileyo. . . . Njengokuba ngoko namamkelayo uKristu Yesu iNkosi, hambani kuye, nendele nakhelwe kuye, naqinisa ngokholo, njengoko nafundiswayo nafezeka kulo, ninombulelo. Lumkani, kungabikho bani unithimbayo ngayo intanda-bulumko, nangokulukuhla okungento yanto, ngokwesithethe sabantu, ngokweziqalelo zehlabathi, kungengokukaKristu. Ngokuba kuhleli kuye konke ukuzaliseka kobuThixo ngokomzimba; kanjalo nigqibelele kuye, oyintloko yabo bonke ubulawuli negunya.”

UKristu waxela kwangaphambili ukuba abakhohlisi baya kubakho, kwaye, ngempembelelo yabo, kuya “kwanda ukuchasa umthetho” kwaye “luya kuphola uthando lwabaninzi.” Mateyu 24:12. Wayebalumkisile abafundi baKhe ukuba ibandla liya kuba sengozini ngakumbi kobu bubi ngaphezu kwentshutshiso yeentshaba. Waphindaphinda uPawulos eyala amakholwa ngakwezi titshala zobuxoki. Le ngozi, ngaphezu kwezinye, kufuneka bayiphaphamele; kuba, ngokwamkela iititshala zobuxoki, baya kuvula genge ucango lweemposiso, ekuya kuthi ngalo utshaba luzenze mfiliba iingqiqo zikushukumise ukuthembela kwabo bafikayo enkolweni yeendaba ezilungileyo. UKristu wayengumgangatho ekufuneka kuvavanywe ngawo iimfundiso ezifundiswayo. Konke okwakungahambelani neemfundiso zaKhe, kwakufuneka bakwale. UKristu ebethelelwe ngenxa yesono, uKristu evukile kwabafileyo, uKristu enyukele phezulu—le yisayensi yosindiso ekwakufuneka beyifundile, bayifundise.

Izilumkiso zelizwi likaThixo ngokubhekisele kwiintlekele ezingqonge ibandla lamaKristu zezethu namhlanje. Njengemihla yabapostile, abantu bazama ukutshabalalisa ukukholelwa eziBhalweni ngesithethe nolwazi, ngoko ke, namhlanje, utshaba lobulungisa lufuna ukukhokelela imiphefumlo kwiindlela ezalelweyo ngokusebenzisa izimvo ezixolisayo, ezifana nokuhlaselwa kokuphefumlelwa kweziBhalo, i-evolushini, unqulo lwemimoya, unqulo ngokucamngca, nonqulo loo thixo abaninzi. Kwabaninzi iBhayibhile isisibane esingena-oli, kuba iingqondo zabo bazenze zangamajelo enkolo eyenza uqashiqashi ozisa ukungaqondi nesiphithiphithi. Ukusebenza kohlaselo lwempefumlelo

yeziBhalo, ukuzicazucazulula, ukuzithelekelela, ukuzimisa ngendlela entsha, kuchitha ukukholelwa eBhayibhileni njengentyilelo engcwele. Oku kumhlutha uThixo igunya lokulawula, ukuphakamisa, nokuphefumlela imiphefumlo yabantu. Ngonqulo lwemimoya, izihlwele zabantu zifundiswa ukuba inkanuko ingowona mthetho uphezulu kakhulu, ukuba nemvume kuyinkululeko, nokuba umntu kufuneka azinike yena kuphela ingxelo.

Umlandeli kaKristu uya kuhlangana namazwi “awoyisa ngobulumko” awalumkisa ngokuchasene nawo umpostile kumakholwa aseKolose.Uya kuhlangana (umlandeli) neenguqulelo ezisa elunqulweni lwemimoya lweziBhalo, kodwa akufuneki azamkele. Kufuneka, emilisele amehlo akhe kuKristu, abeke phambili ngononophelo ehamba kwindlela ebekiweyo, ezilahla zonke iingcamango ezingahambelaniyo nemfundiso zaKhe (uKristu). Inyaniso kaThixo kufuneka ibe yinto acinga nacamngca ngayo. Kufuneka iBhayibhile ayithabathe njengelizwi likaThixo elithetha ngqo naye. Ngaloo ndlela uya kufumana ubulumko obungcwele.

Ulwazi lukaThixo njengoko lutyhilwe kuKristu lulwazi ekufuneka bonke abasindisiweyo babe nalo. Olu lulwazi olusebenza ukuguqulwa kwesimilo. Xa lwamkelelwe ebomini,luya kuwudala ngokutsha umphefumlo ngokomfanekiselo kaKristu. Lulwazi olu uThixo amemela kulo abantwana baKhe ukuba baluzuze, ekuya kuthi, ngaphandle kwalo, yonke enye into ibe ngamampunge nokungabi nto.

Kuso sonke isizukulwana kuyo yonke indawo, isiseko esinyanisekileyo ekwakhiweni kwesimilo sinye—imithetho-siseko eselizwini likaThixo. Umgaqo ekuphela kwawo okhuselekileyo noqinisekileyo kukwenza oko uThixo akuthethayo. “Izimiselo zikaYehova zithe tye,” kwaye “okwenzayo oko akayi kuza ashukunyiswe naphakade.” Ndumiso 19:8; 15:5. Abapostile bamelana neemfundiso zobuxoki zemihla yabo ngelizwi likaThixo besithi, “Akukho namnye unako ukubeka litye limbi lesiseko, nxamnye nelo libekwe kade.” 1 Korinte 3:11.

Ngexesha lokuguquka nokubhaptizwa kwawo, amakholwa aseKolose azibophelela ekulahleni iinkolo nezenzo ezaziyinxalenye yobomi bawo ukuza kuthi ga kwelo xesha, nokuba aya kunyaniseka ekuhloneleniuKristu. Kwiletayakhe,uPawulos wawakhumbuza ngoku, wawakhuthaza ukuba angalibali ukuba ukuze akwazi ukugcina isibhambathiso sawo kufuneka enze onke amalinge okuchasana nobubi obufuna ukuwalawula. “Ukuba ngoko navuswa kunye noKristu,” watsho, “funani izinto zaphezulu, apho akhona uKristu, ehleli ngasekunene kukaThixo. Nyamekelani izinto zaphezulu, zingabi zezasemhlabeni. Kuba nafayo, baye ubomi benu bufihlakele ndawonye noKristu kuye uThixo.”

“Ukuba ubani ukuKristu, sisidalwa esitsha; izinto ezindala zidlule; bonani ke, zisuke zaba ntsha izinto zonke zakhe.” 2 Korinte 5:17. Ngamandla kaKristu, amadoda nabafazi bawaqhawule amatyathanga emikhwa yesono. Bakushiyile ukuzithandela. Abazinqambi basuke bahlonela, abanxilayo basezingqondweni, abazichithayo bahlambuluka.

Imiphefumlo ebinokufana noSathana iye yaguqulelwa kumfanekiselo kaThixo. Olu tshintsho lona ngokwalo lungummangaliso wemimangaliso. Utshintsho olwenziwa liLizwi likaThixo, luyenye yezona mfihlelo zinzulu zeLizwi. Asingeke siluqonde; singalukholelwa kuphela, njengoko sitsho isiBhalo, ngu“Kristu phakathi kwenu, ithemba lozuko.”

Xa uMoya kaThixo ulawula ingqondo nentliziyo, umphefumlo oguqukileyo udanduluka ngengoma entsha; kuba uqonda ukuba amava akhe, isithembiso sikaThixo sizalisekile, nokuba ukreqo lwawo luxolelwe, isono sigqunyiwe. Wenze inguquko ngakuThixo ekwaphuleni umthetho wezulu, nokukholwa kuKristu, owafela ukugwetyelwa komntu. “[E]gwetyelwe nje ngokwaselukholweni” uno“xolo kuThixo ngayo iNKosi uYesu Kristu.” Roma 5:1.

Ngenxa yokuba la ingamava akhe, umKristu akufuneki, kengoko, ukuba asonge izandla enelisekile koko enzelwe kona.Lowo uye wazimisela ukungena ebukumkanini bukamoya, uya kufumanisa ukuba onke amandla neenkanuko zendalo engahlaziyekanga, zixhaswa yimikhosi yobukumkani bobumnyama, zimi ukuba zichasane naye. Imihla yonkekufuneka akuhlaziye ukuzinikela kwakhe, yonke imihla abe sedabini nobubi. Imikhwa emidala, imfuza ethanda ukwenza okungalungileyo, ziya kulwela ukumlawula, kufuneke ke ukuba ahlale eziphaphamele, alwele uloyiso ngamandla kaKristu.

“Bhubhisani ngoko amalungu enu asemhlabeni:” uwabhalela atsho uPawulos amaKolose; “enanifudula nihamba phakathi kwazo nani, okuya nibe nisidla ubomi nikuzo. Ke ngoku, nani aba, kulahleni oku konke: ingqumbo, umsindo, ulunya, ukunyelisa; ukuthetha amanyala kungabikho emlonyeni wenu. . . . Yambathani ngoko, njengabanyulwa bakaThixo, abangcwele, abathandiweyo, iimfesane zeemfefe, ububele, ukuthobeka kwentliziyo, ubulali, ukuzeka kade umsindo, ninyamezelana, noxolelana, ukuba ubani; njengokuba naye uKristu wanixolelayo, yenzani njalo nani. Ke, phezu kwazo zonke ezo zinto, yalekani uthando, oluyintambo yogqibelelo. Uxolo lukaThixo, enabizelwa kwakulo mzimbeni mnye, malulawule ezintliziyweni zenu, nibe nokubulela.”

Ileta eya kwabaseKolose izaliswe zizifundo zelona xabiso liphezulu kubo bonke abo basemsebenzini kaKristu, izifundo ezibonisa ukubanye kwenjongo nokuphakama komgomo oya kubonakala ebomini balowo ommele ngendlela eyiyo uMsindisi. Ekushiya konke okunokumphazamisa ekwenzeniinkqubela kwindlela enyukayo okanye eya kususa iinyawo zomnye kwindlela emxinwa, ikholwa liya kubonakalisa ebomini balo bemihla ngemihla inceba, ububele, ukuzithoba, ubulali, ukunyamezela, kunye nothando lukaKristu.

Amandla athe xaxe ukubaphezulu, ukubanyulu, nokuba nesidima, yeyona ntswelo yethu inkulu. Sicinga kakhulu ngelizwe, sibe sicinga kancinane kakhulu ngezulu.

Kwimizamo yakhe yokufikelela kumgangatho uThixo ambekele wona, umKristu kufuneka angatyhafiswa nto. Ukugqibelela kokuziphatha nokwasemoyeni, ngobabalo

namandla kaKristu, kuthenjisiwe kuwo wonke [amaKristu]. UYesu ulithende lamandla, umthombo wobomi. Usizisa elizwini laKhe, aze athi kumthi wobomi asinike amagqabi okuphilisa imiphefumlo efa sisono. Usikhokelela kwitrone kaThixo, abeke emlonyeni wethu umthandazo esithi ngawo sisondezwe kakhulu ekuhlanganeni naYe. Ngenxa yethu, ufake emsebenzini zonke izenzeleli zezulu ezinawo onke amandla. Kwinyathelo ngalinye, sichukumisa amandla aKhe aphilayo.

UThixo akamisi mida ekuhambeleni phambili kwabo balangazelela ukuba babe ba“zaliswe kukukwazi kakuhle ukuthanda kwakhe, [be]nokulumka nokuqonda konke okukokomoya.” Ngomthandazo, ngokuphapha, ngokukhula elwazini nasekuqondeni, baya “komelezwa ngokomelela konke, ngokokuqina kozuko lwakhe.” Ngaloo ndlela, balungela ukusebenzela abanye. Yinjongo yoMsindisi ukuba abantu, behlanjululwe bangcwaliswa, babe zizandla zaKhe zokunceda. Masibulele kuYe ngeli lungelo likhulu kuba esenze “sakulingana ukwahlulelwa ilifa labangcwele ekukhanyeni; owasihlangulayo egunyeni lobumnyama, wasifudusela ebukumkanini boNyana wothando lwakhe.”

Ileta kaPawulos eya kwabaseFilipi, njengaleyo yayisiya kwabaseKolose, yabhalwa esengumbanjwa eRoma. Ibandla laseFilipi lathumela izipho kuPawulos ngesandla sika-Epafrodito, uPawulos awayembiza ngokuba ngu“mzalwana wam osebenza nam, umphumi-mkhosi nam, umthunywa wenu ke, umlungiseleli wam kwiintswelo zam,.” Ngexesha wayeseRoma, u-Epafrodito wayegula, “ephantse ukufa: Ke uThixo wamenzela inceba,” uyabhala uPawulos, “akenzela yena yedwa, wenzela nam lo, ukuze ndingabi buhlungu, ndibuhlungu kade.” Athi akuva ngokugula kuka-Epafrodito, amakholwa aseFilipi azaliswa lunxunguphalo ngakuye, waza wagqiba ukuba abuyele kuwo. “Ekubeni ke ebenilangazelela nina nonke,” watsho uPawulos, “edandatheka, ngenxa enokuba nevayo ukuba wayesifa. . . . Ndimthuma ngokukhawuleza, ukuze nithi nakumbona nibuye nivuye, kuthi nokwam ukuba buhlungu kudambe. Mamkeleni ke ngokwaseNkosini, ninovuyo lonke; nibabeke abo nanjalo; ngokuba, ngenxa yomsebenzi kaKristu, wada waphantsa ukufa, ebenza isichenge ubomi bakhe, ukuze enzelelele ukusilela kwenu ekundilungiseleleni.”

NgoEpafrodito, uPawulos wathumela amakholwa aseFilipi ileta, awayebulela kuwo izipho azithumela kuye. Kuwo onke amabandla, elo laseFilipi, lalilelona lamxhasayo uPawulos kwiimfuno zakhe. “Nani ke baseFilipi, niyazi ukuba, ekuqalekeni kweendaba ezilungileyo ezi, xenikweni ndaphumayo kwelaseMakedoni, akubangakho nalinye ibandla eladlelana nam, ngokusingisele emcimbini wokunikela nowokwamkela, yaba nini nedwa. Ngokuba naseTesalonika, kwaba kanye nakabini nithumela, nindinceda ekusweleni kwam.Ingekuko ukubandibe ndifuna ukuphiwa; ikukuba ndibe ndifuna isiqhamo esandela emcimbini wenu. Ke ndinezinto zonke nje, ndityebile, ndihluthi, ndizamkele nje ku-Epafrodito izinto ezavela kuni: ivumba elimnandi, umbingelelo owamkelekileyo, okholekileyo kakuhle kuye uThixo.”

“Makube lubabalo kuni, noxolo, oluvela kuThixo uBawo wethu, neNkosi yethu uYesu Kristu. Ndihlala ndibulela kuye uThixo wam, ekunikhumbuleni kwam konke (ekukhungeni kwam konke ndikhunga ngenxa yenu nonke, ndivuyile), ngenxa yobudlelane benu obubhekisele kuzo iindaba ezilungileyo, kususela kwimini yokuqala kude kube ngoku; ekubeni ndikholose ngayo le nto, yokuba lowo wawuqalayo ngaphakathi kwenu umsebenzi olungileyo, wowufeza, ide ibe yiloo mini kaYesu Kristu; njengokuba ndilungisa ukucinga oko ngani nonke, ngenxa yokuba nikum entliziyweni, nithe, nasezintanjeni zam, nasekuziphenduleleni kwam, nasekuqiniseni kwam iindaba ezilungileyo, naba ngamadlelana nam ngobabalo olu, nina nonke. Kuba uThixo ulingqina lam lokuba kukhulu ukunilangazelela kwam nonke. . . . Nako ndiya kuthandazela, ukuba uthando lwenu lube kukhona luphuphuma ngokuphuphuma ukwazi okukhulu, nako konke ukuqonda, ukuze nizicikide izinto eziziincamisa, ukuze nibe nokusulungeka, ningabi nasiwo, nide nisekwimini kaKristu; nizele ziziqhamo zobulungisa ezingoYesu Kristu, nikhangelise ekuzukiseni nasekudumiseni uThixo.”

Ubabalo lukaThixo lwamxhasa uPawulos ekuvalelweni kwakhe entolongweni, lumenza ukuba avuye ekubandezelekeni. Ngokholo nengqiniseko, wabhalela abazalwana bakhe baseFilipi ukuba ukuvalelwa kwakhe kwaba nesiphumo sokuhambela phambili kweendaba ezilungileyo. “Ke kaloku ndinga ningazi, bazalwana,” watsho, “ukuba izinto ezindihleleyo, zibethe kwakukhona zihambayo iindaba ezilungileyo; ngokokude iintambo zam ezi zibonakale kuyo yonke indlu yomkhosi nakwabanye bonke, ukuba zikuKristu; baze abona bazalwana baninzi bathi, beseNkosini, bekholose ngeentambo zam ezi, babe kukhona benobuganga bokulithetha ilizwi, bengenakoyika.”

Sinaso isifundo apha kula mava kaPawulos, kuba atyhila indlela uThixo asebenza ngayo. UThixo unokuluzisa uloyiso nakwinto ekhangeleka isidida isoyisa. Sisengozini yokumlibala uThixo, sikhangele izinto ezibonwayo, endaweni yokubona ngeliso lokholo izinto ezingabonwayo. Xa kufika ilishwa okanye intlekele, sisoloko silungele ukutyhola uThixo ngokusiyekela okanye ngenkohlakalo. Ukuba ubona kufanelekile ukuba akunqamle ukuba lulutho kwethu kumsebenzi othile, siyakhala, singake sicinge ukuba ngolo hlobo uThixo unokuba usebenza okulungileyo kuthi. Kufuneka sifunde ukuba ukohlwaywa kuyinxalenye yecebo laKhe elikhulu nokuba phantsi kwentonga yokuntlithwa, umKristu ngamanye amaxesha angayenzela okukhulu iNkosi kunaxa ephakathi emsebenzini.

Njengomzekelo wabo kubomi bobuKristu, uPawulos wabakhombisa abaseFilipi kuKristu, owathi, “esebumeni bukaThixo, akathi ukulingana kwakhe oku noThixo kulixhoba; usuke wazihluba, wathabatha ubume bomkhonzi, enziwe wafana nabantu; wathi ngemo efunyenwe enjengomntu, wazithoba,waba ngolulamileyo, wada wesa ekufeni, ukufa ke kwasemnqamlezweni.”

“Ngoko ke, zintanda zam, njengokuba nahlala ninokuva, lusebenzeni nilufeze olwenu usindiso, ninokuzoyikela nokungcangcazela; ningangi nenjenjalo xa ndikhoyo kodwa, manibe kukhona nenjenjalo xa ndingekhoyo. Kuba nguThixo okusebenzayo ngaphakathi kwenu ukuthanda oko, kwanosebenza oko, ngenxa yenkolelo yakhe. Izinto zonke zenzeniningenakukrokra,ningenakuthandabuza,ukuzenibe ngabangenakusoleka, abangenabuqhinga; nibe ngabantwana bakaThixo abangenakubekwa bala esazulwini sesizukulwana esigoso, esigwenxa; enithi phakathi kwabo nibonakale ninjengezikhanyiso ehlabathini, nibambelele elizwini lobomi; nibe liqhayiya lam, nide nise kwimini kaKristu, ukuba andifumananga ndabaleka, kanjako andifumananga ndabulaleka.”

La mazwi abhalelwa ukunceda wonke umphefumlo ozamayo. UPawulos uphakamisa umgangato wokugqibelela abonise indlela onokufikelelwa ngayo. “Lusebenzeni . . . olwenu usindiso,” utsho, “kuba nguThixo okusebenzayo ngaphakathi kwenu.”

Umsebenzi wokuzuza usindiso ungokubambana, ukusebenza kunye. Kufanele ukuba kubekho ukusebenzisana phakathi kukaThixo nomoni oguqukayo. Oku kuyafuneka ekwenzeni imithetho-siseko efanelekileyo esimilweni. Umntu kufuneka enze imizamo enyanisekileyo ukoyisa oko kumthintelayo ekuzuzeni ingqibelelo. Sekunjalo, uxhomekeke ngokupheleleyo kuThixo ngempumelelo. Umzamo womntu uwodwa awanelanga. Ngaphandle koncedo lwamandla angcwele awungeke wenze nto. UThixo uyasebenza nomntu uyasebenza. Ukumelana nesihendo kufuneka kuphume emntwini, ekufuneka ukuba atsale amandla akhe kuThixo. Kwelinye icala, kukho ubulumko obungenasiphelo, uvelwano, kunye namandla; kwelinye, ubuthakathaka, ukuba nesono, ukungabi nakuzinceda konke konke.

UThixo unqwenela ukuba sibe nobukhosi phezu kwethu. Akakwazi ukusinceda ke noko ngaphandle kokuba sivume sisebenzisane naYe. UMoya wezulu usebenza ngamandla nobuchule izinto umntu aziphiweyo. Thina ngokwethu, asinako ukuyenza injongo neminqweno nokuthanda ukuba zihambelane nentando kaThixo, kodwa ukuba “sinentumekelelo ukubasenziwe sibe nentumekelelo,” uMsindisi Uya kukufeza oko kuthi, “Siwisa ngazo nje amabhongo, nayo yonke into ephakamileyo, eziphakamisayo ngokuchasa ukwazi Thixo; iingqiqo ke zisithimbela ekumlulameleni uKristu.” 2 Korinte 10:5.

Lowo unga angakha isimilo esomeleleyo, esiyondeleleneyo, onokuthi abe ngumKristu ozinzileyo kakuhle, kufuneka anikele konke enze konke ngenxa kaKristu; kuba uMhlanguli akayi kwamkela inkonzo eyahluke phakathi. Yonke imihla kufuneka afunde intsingiselo yokuzibhokoxa. Kufuneka afunde ilizwi likaThixo, afunde into eliyithethayo athobele imiyalelo yalo. Kungoko ke anokufika kumgangatho wokugqibelela komKristu. Imihla ngemihla, uThixo usebenza kunye naye, efezekisa isimilo sakhe ukuze sikwazi

ukuma ngexesha lovavanyo lokugqibela. Imihla ngemihla, ikholwa liphila njengomboniso omkhulu, obonisa into enokwenziwa ziindaba ezilungileyo kubantu abawileyo.

“Andizibaleli ekuthini ndigangile;” wabhala watsho uPawulos, “ke ndenza nto-nye: ndithi, ndizilibala izinto ezisemva, ndisolulela kweziphambili, ndiphuthume ngokoxunele umvuzo wobizo lwaphezulu lukaThixo kuKristu Yesu.”

UPawulos wenza izinto ezininzi. Kususela kwixesha awanikela intlonipho yakhe kuThixo, ubomi bakhe bazaliswa yinkonzo yomsebenzi engadinwayo. Wahamba esuka kwesi sixeko aye kwesinye, asuke kweli lizwe aye kwelinye, exela ngebali lomnqamlezo, ezuza abaguqukela kwiindaba ezilungileyo, emisa amabandla. Kwakufuneka ewakhathalele la mabandla, waza wawabhalela iileta zokuwafundisa. Maxa wambi wayesebenza kumsebenzi wobuchule bakhe ukuze azuze imali yesonka semihla ngemihla. Kuko konke ukuxakeka kobomi bakhe, uPawulos akazange alahlekwe ngumbono wenjongo eyodwa enkulu—ukuxunela phambili emvuzweni wobizo lwakhe. Injongo enye awayigcina ngokuthe nkqi phambi kwakhe—ukuthembeka kuLowo owathi kumasango aseDamasko wazityhila kuye. Kule njongo, alikho igunya elalinokumjikela ecaleni. Ukuphakamisa umnqamlezo waseKalvari—yeyona njongo eyathabatha yonke into ayiyo yaza yaphefumlela onke amazwi kunye nezenzo zakhe.

Injongo enkulu kakhulu eyanyanzela uPawulos ukuba axunele phambili naxa ejongene nenkxwaleko nenzima imele ukukhokela wonke umsebenzi ongumKristu ukuba azinikele ngokupheleleyo emsebenzini kaThixo. Izinto ezinomtsalane zehlabathi ziya kubakho ukuze ziyisuse ingqondo kuMsindisi, kodwa kufuneka axunele phambili ekugqibeleni, abonise ehlabathini, kwiingelosi nasebantwini ukuba ithemba lokubona ubuso bukaThixo liwufanele wonke umzamo nombingelelo ozanywayo.

Nangona wayelibanjwa, uPawulos wayengadakumbanga. Endaweni yoko, isandi soloyiso sivakala kwiileta zakhe awazibhala eseRoma zisiya emabandleni. “Vuyani eNkosini amaxesha onke,” wawabhalela esitsho amaFilipi, “ndiyaphinda ndithi, Vuyani. . . . Ningaxhaleli nto; mazithi iingcelo zenu ezintweni zonke, ngako konke ukuthandaza nokulunga, ndawonye nokubulela, zaziswe kuye uThixo. Lwaye uxolo lukaThixo, olugqithisele kuko konke ukuqonda, luya kuzigcina iintliziyo zenu neengqiqo zenu kuKristu Yesu. Elokugqiba, bazalwana, ndithi, iinto zonke eziyinene, iinto zonke ezindilekileyo, iinto zonke ezibubulungisa, iinto zonke ezinyulu, iinto zonke ezithandekayo, iinto zonke eziludumo lulungileyo, ukuba kukho sidima, ukuba kukho ndumiso, zithelekeleleni ezo zinto.”

“Ke uThixo wam wokwenzelelela konke ukuswela kwenu ngokobutyebi bakhe ngozuko olukuKristu Yesu. . . . Ubabalo lweNkosi yethu uYesu Kristu malube nani nonke.”

Isahluko 46—Enkululekweni

Ngexesha ukusebenza kukaPawulos kwakusikeleleka eRoma ngokuguquka kwemiphefumlo emininzi nokomelela kunye nokukhuthazwa kwamakholwa, amafu ayefingiza engabeki engozini ukukhuseleka kwakhe kuphela, kodwa nempumelelo yebandla. Ekufikeni kwakhe eRoma, wanikelwa kumphathi webutho lokhuselo lukakumkani, indoda yobulungisa nenesidima, awathi, ngenxa yokubonelelwa yiyo, wakwazi ukukhululeka ukuba enze umsebenzi weendaba ezilungileyo kangangoko anako. Kwathi phambi kokuba kuphele iminyaka emibini evalelwe apha umpostile, kwafika enye indoda endaweni yale, awathi akuyijonga uPawulos waqonda ukuba akangeke afumane nceba kuyo.

Ngeli xesha, amaYuda aye exakeke kakhulu kwimizamo yawo yokuchasana noPawulos, aza afumana uncedo kumfazi owayeziphethe kakubi owaba yinkosikazi kaNero, nowathi, njengongeniswe ebuYudeni, wayinika yonke inkxaso yakhe kumacebo anokubulala achasene neqhawe lobuKristu.

IthembaelincinanelikaPawuloslalikuKhesareawayebhenele kuye. UNero wayeziphethe kakubi kakhulu, esidlakaza isimilo sakhe, ekwanaso nesibindi sokweza nazo naziphi izenzo zenkohlakalo, kunaye nawuphina umlawuli owaka wangaphambi kwakhe. Kuye, iintambo zokulawula zayekelwa emntwini onokulawula ngegqudu. Unyana wakhe wokuqala waphawulwa ngokutyisa kwakhe ityhefu umntakwabo, ekwakufaneleke ukuba ibe nguye indlalifa ethabatha isihlalo sobukhosi. UNero wehla ngokuhla kulwaphulo-mthetho, wada wabulala umama wakhe, walandela ngenkosikazi yakhe. Kumntu wonke onengqondo ephucukileyo impembelelo yayiyintiyo nendelo.

Iinkcukacha zobugwenxa awayebenza kwinkundla yakhe zihlazisa kakhulu, zaye zimanyumnyezi ukuba zingachazwa. Inkohlakalo yakhe eyayinguvula zibhuqe, yadala ukucaphuka nentiyo kwabaninzi, kwabo babenenxaxheba kulwaphulo-mthetho lwakhe. Babesoloko bexhalabile bengazi ukuba ingaba sesiphi isenzo senkohlakalo aza kuthi masenziwe. Noko kunjalo, ulwaphulo-mthetho lukaNero aluzange luyivuthulule inkxaso yabo wayebalawula. Wayethatyathwa njengomlawuli ekuphela kwakhe walo lonke ilizwe lenkcubeko. Ngaphezu koku, wanikwa amalungelo embeko angcwele, enqulwa njengothixo.

Ngokokubona komntu, ukugwetywa kukaPawulos kwakuyinto eqinisekileyo. Noko kunjalo, umpostile waziva engenanto ayoyikayo lonke ixesha esanyanisekile kuThixo. Lowo wayengumkhuseli wakhe kwixesha elidlulileyo, wayenako ukuba likhaka lakhe kwinkohlakalo yamaYuda nakwigunya likaKesare.

Ngokwenene uThixo wamvikela umkhonzi wakhe. Ekuvavanyweni kukaPawulos, izityholo abekwa zona azizange zibe nakuma, kwathi, ngokuchasene nokokwakulindelwe,

nangokuhlonelwakobulungisa, nto leyo eyayingahambelani ngokupheleleyo nesimilo sakhe, uNero wathi umbanjwa akanatyala. Asuswa amakhamandela kuPawulos; wangumntu okhululekileyo kwakhona.

Ukuba ukuthethwa kwetyala lakhe kwakuye kwalibala okwexesha elidana, okanye abe uye wagcinwa esiseleni eRoma nangasiphina isizathu kwada kwangunyaka olandelayo, ngewayetshabalele kwintshutshiso eyathi yabakho. Ngexesha lokuvalelwa kukaPawulos, abaguqukela ebuKristwini baba baninzi bada batsala umdla, bavusa nobutshaba kwabasemagunyeni. Umsindo kakumkani waphenjelelwa ngakumbi kukuguquka kwamalungu osapho lwendlu yakhe, waza wafumana isizathu sokujolisa kumaKristu inkohlakalo yakhe engenanceba.

Ngeli xesha, kwabakho umlilo ombi kakhulu eRoma owaphantsa watshisa isiqingatha sesixeko. Kusolwa ukuthi, uNero uyatyholeka njengonobangela wamalangatye, kodwa ukususa umnwe ukuba ungakhombi kuye, wazenza onobubele obukhulu bokunceda abantu abatshelwa ngamakhaya nabangenandawo. Noko kunjalo, wamangalelwa ngesityholo sokwaphula umthetho. Abantu bavuka indulumbane banomsindo, waza uNero, ukuzama ukulisula igama lakhe, nokucoca isixeko ngokususa udidi lwabantu angabathandiyo, wasijika isityholo wasibhekisa kumaKristu. Icebo lakhe labanempumelelo, aza amawaka abalandeli bakaKristu—amadoda, abafazi, nabantwana—babulawa ngendlela ekhohlakeleyo.

Wasinda uPawulos kule ntshutshiso, kuba, ngako nje ukuba akhululwe, wayishiya iRoma. Eli khefu lokugqibela lenkululeko, walihlumisa ngenkuthalo ngokusebenza emabandleni. Wazama ukumisa umanyano oluqinileyophakathi kwamaGrike kunye namabandla aseMpuma nokuziqinisa iingqondo zamakholwa ngakwiimfundiso ezazirhubuluza zingena ukuba zonakalise inkolo.

Izilingo nenkxalabo awazinyamezelayo uPawulos zawaqoba kakhulu amandla omzimba wakhe. Ubulwelwe bokuguga babuphezu kwakhe. Waziva ngathi ngoku wenza indima yokugqibela yomsebenzi wakhe, lathi kuba ixesha lomsebenzi lalisiya libalifutshane, yaya iqina imizamo yakhe. Kwabonakala ngathi akukho mda kwinzondelelo yakhe. Enenjongo eqinileyo, ekhawuleza ekwenzeni, omelele elukholweni, wahambela amabandla ngamabandla, kumazwe amaninzi, efuna ukuba ngako konke anokukwenza ngamandla akhe ukuqinisa izandla zamakholwa, ukuze awenze ngokunyaniseka umsebenzi wokuzuzela uYesu imiphefumlo, nokuba kuthi ngamaxesha anzima ababengena kuwo ngelo xesha, bahlale beqinile kwiindaba ezilungileyo, bekuthwele ngokunyaniseka ukungqina ngoKristu.

Isahluko 47—Ukubanjwa Kokugqibela

Umsebenzi kaPawulos emabandleni emva kokukhululwa kwakhe eRoma, wawungenako ukungaqwalaselwa ziintshaba zakhe. Ukususela ekuqalekeni kwentshutshiso phantsi kukaNero, amaKristu kuyo yonke indawo ayeyinkolo yokutolwa. Emva kwexesha amaYuda angakholwayo eza nengcamango yokuba aluqamangele kuPawulos ulwaphulo-mthetho lokuvusa uqhushululu lokuba kutshiswe iRoma. Akukho namnye owaka wacinga okomzuzwana ukuba unetyala [uPawulos]; kodwa babesazi ukuba isityholo esinjalo, xa sithiwe chatha nje intwana engathi ingaqondakala, singaba simgqibile. Ngamalungu abo, waphinda wabanjwa uPawulos, wakhawuleziselwa ekuvalelweni kwakhe kokugqibela.

Kuhambo lwakhe lwesibini ukuya eRoma, uPawulos wakhatshwa liqela lamaqabane akhe angaphambili; abanye befuna ukwabelana naye ngentlungu ngokwenene, kodwa akazange avume ukuba babeke ubomi babo esichengeni. Amathuba awayephambi kwakhe ayenganiki themba konke konke kunexesha lokuvalelwa kwakhe okokuqala. Intshutshisophantsi kukaNero yayilicuthe kakhulu inani lamaKristu eRoma. Amawaka abulawelwa inkolo yawo, abaninzi basishiya isixeko, abasalayo babenoxinzelelo olukhulu bezaliswe luloyiko.

Ekufikeni kwakhe eRoma, uPawulos wafakwa kwesimnyama isisele, ukuba ahlale khona kude kuphele ugqatso lwakhe. Wathi kuba wayetyholwa ngokuphembelela ulwaphulo-mthetho olona lwaka lwaphantsi nolona lubi esixekweni nasesizweni, wangoyena uthiyeke kakhulu kwizwe lonke.

Iqaqobana labahlobo elalisabelana ngemithwalo naye umpostile, laqala ukumka kuye, abanye ngokumshiya, abanye ngokuya kuvangelo kwamanye amabandla. UFigelo noHermogene baba ngabokuqala ukuhamba. Emva koko, uDemas, esoyikiswa kukusangana kwamafu obunzima nengozi, wamshiya umpostile otshutshiswayo. UKreske wathunyela nguPawulos kumabandla aseGalatiya, uTimoti eDalmati; uTiko e-Efese. Wathi xa ebhalela uTimoti ngala mava, “NguLuka yedwa onam,” 2 Timoti 4:11. Umpostile akazange ngaphambili akudinge ngolo hlobo ukulungiselelwa ngabazalwana bakhe njengangoku, ebuthakathaka ngenxa yobudala, nomsebenzi, nokukhobokeka, evalelwe eziseleni ezifumileyo nezimnyama zangaphantsi komhlaba zentolongo yaseRoma. Ukuncedwa nguLuka, umfundi othandekayo nomhlobo othembekileyo, kwaba yintuthuzelo enkulu eyamenza nokuba akwazi ukunxibelelana nabazalwana bakhe kunye nehlabathi ngaphandle.

Ngeli xesha lobunzima, intliziyo kampostile yayivuyiswa kukutyelelwa rhoqo ngu-Onesiforo. Le ndoda inobubele yase-Efese yenza konke okusemandleni ayo ukuba iwenze khaphukhaphu umthwalo wokuvalelwa kukampostile entolongweni. Itishala yakhe awayeyithanda yayisemakhamandeleni ngenxa yenyaniso, ngexesha yena

wayekhululekile, waza akachitha xesha ekuzameni ukuba uPawulos akwazi ukunyamezela.

Kweyona leta yokugqibela awayibhalayo umpostile, uthetha ngomfundi othembekileyo athi, “Yanga iNkosi ingayenzela inceba indlu kaOnesiforo; ngokuba kwaba futhi endiphumza, akaba nazintloni nguwo umxokelelwane wam. Wathi akuba eseRoma, wandifuna ngokukhuthala okukhulu, wandifumana. Yanga iNkosi ingamfumanisa inceba eNkosini ngaloo mini.” 2 Timoti 1:16-18.

Ukulangazelela uthando novelwano kutyalwe nguThixo ngokwaKhe entliziyweni. UKristu, ngelixa lentlungu eGetsemane, wanga anganovelwano olusuka kubafundi baKhe. UPawulos, nangona wayengathi akabukhathalele ubunzima nokubulaleka, wayelufuna uvelwano nobuqabane. Utyelelo lukaOnesiforo, olwalungqina ukholo lwakhe ngexesha lokuba nesithukuthezi nokulahlwa, lwaluzisa uvuyo nolonwabo kulowo wachitha ubomi bakhe ekusebenzeleni abanye.

Isahluko 48—Upawulos Phambi Kukanero

Ukubizelwa kukaPawulos ematyaleni phambi kukakumkani uNero, kwakubonakala sekungathi kuqinisekile ukufa kuye. Ubunzima bolwaphulo-mthetho awayebekwa lona, nobutshaba obabukho ngakumaKristu, konke kwenza ukuba libe lincinane ithemba lokusinda.

KumaGrike namaRoma yayisisithethe into yokumvumela otyholwayo ukuba afune ummeli wokumthethelela kwiinkundla zobulungisa. Ngamandla engxoxo, ngobushushu bobuciko, okanye ngezingxengxezo, imithandazo neenyembezi, ummeli lowo wayekholisa ukusifumana isigqibo esayame kumbanjwa okanye, xa esilele koku, aphumelele ukuthethela ukuthotywa kwesigwebo. Wathi yena uPawulos akubizelwa phambi kukaNero, akwabikho mntu uvelayo ukuba abe ngumcebisi okanye ummeli wakhe; kwakungekho sihlobo sinokugcina ingxelo yezityholo abekwa zona, okanye iingxoxo awayezibeka ekuzikhuseleni. Phakathi kwamaKristu aseRoma, akukho noyedwa oweza ngaphambili ukuba eme ecaleni kwakhe ngeyure yokulingwa.

Ingxelo ekuphela kwayo ethembekileyo yesiganeko inikwa nguPawulos ngokwakhe, kwileta yakhe yesibini eya kuTimoti. Ubhala athi, “Kokokuqala ukuziphendulela kwam, akubangakho namnye unam, basuka bonke bandishiya; kwanga akubalelwe kubo oko. Noko ke iNkosi yandinceda, yandomeleza, ukuze ngam uvakaliso lweendaba ezilungileyo luzaliseke, ndaza ndahlangulwa emlonyeni wengonyama.” 2 Timoti 4:16, 17.

UPawulos phambi kukaNero — umahluko ongako! Ikumkani eziphakamisileyo, ekumi phambi kwayo umntu owayeza kuziphendulela ngenkolo yakhe, yayifikelele kwiqondo eliphezulu kumandla ehlabathi, egunyeni, nasebutyebini, kanti nakwezona nzulu zenkohlakalo nobugwenxa. Emandleni nasebukhulwini wayengenantanga. Wayengekho onokulithandabuza igunya lakhe, engekho onokumelana nentando yakhe. Ookumkani bazibeka ezinyaweni zakhe izithsaba zabo. Imikhosi enamandla yayihamba nomyalelo wakhe, iibhanile zeenqanawa zakhe zokulwa zibonisa uloyiso. Umfanekiso oqingqiweyo wakhe wawubekwe kwiiholo zobulungisa, imithetho yeengwevu nezigqibo zabagwebi zazikukuvakalisa nje intando yakhe. Izigidi zazigoba ngentobeko kwigunya lakhe. Igama likaNero lalilingcangcazelisa ihlabathi. Ukungqubana naye yayikukulahlekwa zizinto umntu anazo, inkululeko, ubomi; ukufinga kwakhe iintshiyi kwakusoyikeka kunesifo esingubhubhani.

Ngaphandle kwemali, ngaphandle kwabahlobo, ngaphandle komcebisi, ibanjwa eligugileyo lema phambi kukaNero — imbonakalo kakumkani izele ingxelo eziintloni yezimvo ezazigquba ngaphakathi kwakhe; baye ubusobommangalelwa buxela intliziyo eseluxolweni noThixo. Amava kaPawulos yayingawobuhlwempu, ukuzilandula, nokutsala nzima. Nangona kwakuzinge ukumthabatha gwenxa, ukugculelwa, nokuphathwa kakubi, izinto ezazizama ukumoyikisa ngazo iintshaba zakhe, yena ngesibindi, wayiphakamisa

ibhanile yomnqamlezo. NjengeNkosi yakhe, wayejikeleza engenakhaya, njengaYo, wayephilela ukusikelela uluntu. Wayengathini uNero, ongqondo ingazinzanga, ingonyama ethanda ukwanelisa inyama [imizwa], ukusiqonda okanye ukusixabisa isimilo neenjongo zalo nyana kaThixo?

Iholo enkulu yaxinaniswa sisihlwele esasixhinile, singonwabanga esaya satyhudisa sityhalela ukubaphambili ukuze sibone konke okwakuza kwenzeka. Abaphezulu nabaphantsi, izityebi namahlwempu, abafundileyo nabangazinto, abazigwagwisayo nabathobekileyo, bonke ngokufanayo beswele ulwazi oluyinene lwendlela yobomi nosindiso.

AmaYuda eza nezimangalo ezidala zolahlekiso nokreqo, aye amaYuda kunye namaRoma behlangene bemtyhola ngokuphembelela ukuba kutshiswe isixeko. Ngexesha kunyanzeliswa kuye ezi zityholo, wathi cwaka wahlala uPawulos egcine isidima engaphazami. Abantu nabagwebi bamjonga bamangala. Babekholisa ngokubakho kuninzi lwamatyala, bajongane nabaphuli-mthetho abaninzi, kodwa abazange bambona umntu onenkangeleko enokuzola okungcwele njengombanjwa owayemi phambi kwabo. Amehlo abagwebi azikisayo ukujonga, aqhelene nokufunda imbonakalo yamabanjwa, aphanda ebusweni bukaPawulos ukuba angabona zimpawu na zobutyala, kodwa abuya ze. Wathi akunikwa ithuba lokuba azithethele ngokwakhe, bonke baphulapula ngomdla omkhulu.

Kwakhona, uPawulos unethuba lokuphakamisaphambi kwesihlwele esimangalisiweyo ibhanile yomnqamlezo. Wathi akusiqwalasela isihlwele esasiphambi kwakhe - amaYuda, amaGrike, amaRoma nabasemzini ababephuma kweminye imimandla - waphazamiseka umphefumlo wakhe lulangazelelo olukhulu lokuba [aba bantu] basindiswe. Walahlekwa ngumbono wesiganeko: iingozi ezazimngqongile, isiphelo esibi esasibonakala sikufuphi. Ubona kuphela uYesu, uMmeli, ecengela abantu abangaboni phambi kukaThixo. Wathi, ngaphezu kobuciko kunye namandla omntu, wasuka uPawulos wathetha iinyaniso zeendaba ezilungileyo. Wavakalisa ukuba ixabiso elingenamlinganiso lihlawulelwe ukuhlangulwa komntu. Umsindleko uwenzelwe ukuze abe nesabelo etroneni kaThixo. Ngabathunywa abaziingelosi, umhlaba uhlanganisiwe nezulu, zaye zonke izidingo zomntu, nokuba zihle okanye zibi, zityhilekile kwiliso loBulungisa obunguNaphakade.

Wazithethelela njalo ummeli wenyaniso. Ethembekile phakathi kwabantu abangathembekanga, enyanisekile phakathi kwabantu abanganyanisekanga, uma njengomele uThixo, laye ilizwi lakhe linjengelizwi eliphuma ezulwini. Akukho koyika, lusizi, kutyhafa elizwini okanye kwinkangeleko [yakhe]. Omelele kwisazela esimsulwa, ambhethe ubuqaqawuli benyaniso, uvuyiswa kuba engunyana kaThixo. Amazwi akhe anjengokunkqangaza uloyiso ngaphezu kwengxokolo yedabi. Ubabaza umsebenzi anikele ubomi bakhe kuwo njengomsebenzi ekuphela kwawo ongasayi kuze usilele. Nokuba yena

angatshabalala, ivangeli ayisayi kutshabalala. UThixo uyaphila, kwaye inyaniso yaKhe iya koyisa. Abaninzi ababemkhangele ngaloo mini “babubona ubuso bakhe, ngathi bubuso besithunywa sezulu.” Zenzo 6:15.

Alizange ngaphambili elo qela liphulaphule amazwi alolo hlobo. Achukumisa umsonto owashukumisa nezona ntliziyo zilukhuni kakhulu. Inyaniso, ecacileyo neyoyisayo, yayibhukuqa imposiso. Ukukhanya kwabengezela ezingqondweni zabantu abaninzi, emva koko bayilandela imitha yako. Iinyaniso ezathethwa ngaloo mini zazimiselwe ukushukumisa izizwe kulo lonke ixesha, ziphembelele iintliziyo zabantu naxa imilebe eyayizithetha seyithule engcwabeni lefela-nkolo.

Akazange ngaphambili wayiva uNero inyaniso njengoko wayiva kwesi siganeko. Akuzange ngaphambili ubutyala obukhulu bobomi bakhe butyhilwe ngolu hlobo kuye. Ukukhanya kwezulu kwahlaba amagumbi omphefumlo wakhe angcoliswe sisono, wangcangcazela kukoyika akucinga ngenkundla aya kuthi ame phambi kwayo, yena mlawuli wehlabathi, ekugqibeleni, ukuze izenzo zakhe zifumane umvuzo ofanelekileyo. Wamoyika uThixo kampostile, akakwazi ukumgweba uPawulos, ekungazange kubekho sityholo simayo ngakuye. Ukuziva enentlonipho kwawubamba okwexeshana umoya wakhe onxanelwe igazi.

Okomzuzwana izulu lalivulekile kuNero onobutyala noqaqadekileyo, lwaye uxolo lwalo nobunyulu balo bukhangeleka bunqweneleka. Ngaloo mzuzwana isimemo senceba sasolulelwe nakuye. Ukwamkela ingcamango yokuxolelwa kwaba kokomzuzwana. Waya waphuma umyalelo othi uPawulos makabuyiselwe esiseleni sakhe; lwaza lwathi xa ucango luvalela umthunywa kaThixo, ucango lwenguquko lwavaleka ngonaphakade ngakukumkani waseRoma. Akuzange kubuye kubekho ukukhanya kwasezulwini okwagqobhoza kubumnyama obabumgubungele. Kungekudala wayeza kwamkela isohlwayo semigwebo kaThixo.

Kwathi kungekudala emva koku, uNero wahamba uhambo lwenqanawaolungahloniphekanga oluya kuhlasela amaGrike, apho wazinyelisa khona yena nobukumkani bakhe, ngokuhlazisa nokuzithoba ngokuziyolisa. Wabuyela eRoma ngemigcobo emikhulu, wazirhangqa ngamaphakathi wenza izenzo ezinezothe zorheletyo. Kwathi ephakathi kwesi siyunguma, kwavakala izwi lengxolo ezitratweni. Umthunywa ekwathiwa makakhangele ukuba yayiyingxolo yanina, wabuya neendaba ezothusayo zokuba uGalba oyintloko yomkhosi, wayeyingenela iRoma, nokuba uvukelo luqalile esixekweni, kwaye izitrato zazizaliswe sisihlwele sabantu abanomsindo ababesongela ngokubulala ukumkani nabo bonke abamxhasayo, saye esi sihlwele sisiza ebhotwe ngokungxama.

Ngeli xesha lentlekele, uNero wayengenaye uThixo onamandla nonemfesane, anokuxhomekeka kuYe, njengoPawulos. Esoyika ukuphathwa kabuhlungu

nokungcungcuthekiswa okwakunokumehlela ukuba uwele ezandleni zezihlwele, wathi njengodwayi lwesigebenga, wacinga ukuba kulunge kanye ukuba azibulale, kodwa kwathi kanye ngexesha elibalulekileyo, wangenelwa kukoyika. Wathi eyedwa, wabaleka engaziwa mntu waya kuzifihla kwindawo esemaphandleni ezimayile ezimbalwa ukuba kude, kodwa noko akuzange kuncede nto. Yafunyanwa indawo azimele kuyo, amsukela khona amadoda ehamba ngamahashe, athi xa esondela, wayalela isicaka sakhe ukuba simncedise ekuzenzakaliseni, apho wazingxwelerha waba uyafa. Yaba iphela ngolo hlobo indoda eyayiyingonyama, ineminyaka engamashumi amathathu anesibini ubudala.

Isahluko 49—Incwadi Kapawulos Yokugqibela

[Esi sahluko sisekwe kwileta yesi-2 Timoti]

Ukusuka kwinkundla yokugweba kaKesare, uPawulos wabuyela esiseleni sakhe, eqonda ukuba ufumene nje ukurhoxiswa kwesigwebo okwexeshana. Wayesazi ukuba iintshaba zakhe azisayi kuze ziphumle zide zibe zikufezekisile ukufa kwakhe. Wayesazi kananjalo ukuba okwexeshana inyaniso yoyisile. Ukumvakalisa uMsindisi owabethelelwayo wabuya wavuka phambi kwesihlwele esikhulu esasimphulaphule, nako yayiluloyiso. Ngaloo mini kwakuqale umsebenzi owawuza kukhula womelele, naya kuthi uNero nazo zonke ezinye iintshaba zikaKristu zifune zingaphumeleli ukuwuthintela okanye ukuwutshabalalisa.

Wathi ehleli imihla ngemihla kwisisele sakhe esimnyama, esazi ukuba ngelizwi nje okanye ukunqwala kukaNero ubomi bakhe bungabingelelwa, uPawulos wacinga ngoTimoti waza wazimisela ukuba uza kuthi makabizwe eze. UTimoti wayenikwe umsebenzi wokujonga amabandla ase-Efese, ngenxa yaloo nto eshiywe yedwa ngasemva ngexesha uPawulos ekuhambo lokugqibela olusinga eRoma. UPawulos noTimotibabeqamangelwe kunye luthando olungaqhelekanga ngobunzulu nokuqina. Kususela ekuguqukeni kwakhe, uTimoti wabelana noPawulos ngokusebenza neembulaleko, baza ubuhlobo phakathi kwabo bobabini baqina, banzulu, bangcwele ngakumbi nangakumbi, bafikelela apho konke unyana anokuba kuko kuyise othandwayo nohloniphekayo, waba kuko uTimoti kwingwevu, eqotywe ngumsebenzi, umpostile [uPawulos]. Akumangalisi ke ngoko, ukuba athi xa esesithukuthezini eyedwa, uPawulos alangazelele ukumbona.

Phantsi kwezona meko zilungileyo, kwakumele ukuba kumthabathe iinyanga eziliqela uTimoti ukuyakufika eRoma xa esuka e-Asiya. UPawulos wayesazi ukuba ubomi bakhe abuqinisekanga, waza wanoloyiko hleze uTimoti afike kade ukuba ambone. Wayenecebiso elibalulekileyo nomyalelo kule ndodana, eyayinikwe umthwalo omkhulu; waza wathi ngeli lixa ezama ukukhuthaza ukuba akhawuleze ukufika, waba ebizela [kubhalwa] ubungqina obungumyolelo ekwakusenokwenzeka ukuba angabi nalo ithuba lokuwuthetha. Umphefumlo wakhe wawuzaliswe luthando lwenkathalo kunyana wakhe weendaba ezilungileyo kunye nebandla awayelalusa, waza uPawulos wafuna ukubethelela kuTimoti ngokubaluleka kokunyaniseka emsebenzini ongcwele awuphathisiweyo.

UPawulos wayiqala ileta yakhe eya kuTimoti unyana wakhe oyintanda ngombuliso: “Makube lubabalo, nenceba,noxolo oluvela kuThixo uYise, noKristu Yesu iNKosi yethu. Ndinokubulela kuye uThixo, endamkhonzayo kwakoomawokhulu ndinesazela esihlambulukileyo, ndikukhumbula njengokungapheliyo, ekukhungeni kwam ubusuku nemini.”

Umpostile wamkhuthaza uTimoti ngokubaluleka kokuma aqine elukholweni. Wabhala wathi, “[Ma]ndikukhumbuze, ukuba usikhwezele isipho sokubabalwa kwakho nguThixo, esikhoyo kuwe ngokubekwa kwezandla zam phezukwakho.KubeuThixo akasinikanga moya wabugwala; wasinika owamandla, nawothando nawesidima. Ngoko ke musa ukuba nazintloni ngabo ubungqina beNkosi yethu, nangam mna mbanjwa wayo; suka uve ububi kunye nam ngenxa yeendaba ezilungileyo, ngokwamandla kaThixo.” Wabuya wamkhuthaza kwakhona ukuba akhumbule ukuba wabizwa “ngobizo olungcwele” ukuba avakalise amandla aLowo “wabukhanyisa ubomi nokungonakali, ngazo iindaba ezilungileyo ezi; endamiselwa zona mna, ndaba ngumvakalisi nompostile nomfundisi weentlanga; endithi kananjalo ngenxa yeli thuba ndive obu bunzima. Noko ke andinazintloni, kuba ndiyamazi endikholiweyo nguye; kanjalo ndithi, ndeyisekile ukuba unako ukuyigcina into endimphathisileyo, ese kuloo mini.”

Ngalo lonke ixesha lenkonzo yakhe ende, uPawulos akazange wagqwidiza ekunyanisekeni kuMsindisi wakhe. Naphina apho wayekhona — phambi kwabaFarisi abajamayo, okanye kumagunya aseRoma; phambi koomatiloshe abazaliswe luloyiko kwinqanawa eqhekekayo, okanye emi yedwa phambi kukaNero ekhusela ubomi bakhe — akazange waneentloni ngomsebenzi awayewumele. Injongo ekuphela kwayo enkulu ngobomi bakhe bobuKristu yayikukusebenzela Lowo ogama laKhe ngaphambili lalimzalise ngendelelo; kwathi ngenxa yale njongo akwabikho nkcaso okanye ntshutshiso eyaba nokumkhupha endleleni. Ukholo lwakhe, olwalomelezwe ngumzamo, lwenziwa nyulu ngumbingelelo, konke kwamxhasa kwamomeleza.

UPawulos waqhubeka wathi, “Wena ngoko, mntwana wam, yomelela elubabalweni olukuKristu Yesu;uthi nezinto owazivayo kum ngamangqina amaninzi, ezo uzibeke phambi kwabantu abathembekileyo, bona baya kukulingana ukufundisa nabanye. Wena ngoko bunyamezele ububi, njengomphumi-mkhosi olungileyo kaKristu Yesu.”

Umlungiseleli onyanisekileyo kaThixo akasayi kubuphepha ubunzima okanye umthwalo. Uwafumana amandla okuqubisana nokoyisa ukulingwa, kwiThende elingasayi kuze limphoxe lowo uwafuna ngokunyaniseka amandla ezulu, nokwenza imisebenzi uThixo ayibeka phezu kwakhe. Ngokwemvelo yalo olu babalo, lwandisa isakhono sokumazi uThixo noNyana waKhe. Umphefumlo wakhe uphumela kulangazelelo lokwenza umsebenzi owamkelekileyo eNkosini. Ngexesha ebheka phambili endleleni yobuKristu, uya “esomelela elubabalweni olukuYesu Kristu.” Olu babalo lumenza ukuba akwazi ukubalingqina elithembekileyo. Akaludeleli okanye alutyeshele ulwazi alufumene kuThixo, kodwa ulunikela olu lwazi kubantu abathembekileyo, abathi nabo ngelabo ixesha bafundise abanye.

Kule leta yakhe yokugqibela eya kuTimoti, uPawulos waphakamisa phambi kwalo msebenzi uselula umgangatho ophezulu, esalatha imisebenzi exhomekeke kuye

njengomlungiseleli kaKristu. “Kukhuthalele ukuzimisa phambi koThixo ucikidekile,” wabhala watsho umpostile, “ungumsebenzi ongenazintloni, ulungisa ukulahlula ilizwe lenyaniso.” “Ke zibaleke iinkanuko zobutsha; phutuma ke ubulungisa, ukholo, uthando, uxolo nabo bayinqulayo iNkosi ngokwasentliziyweni ehlambulukileyo. Yinxweme imibuzwana yobudenge engenangqeqesho, usazi ukuba izala imfazwe. Ke umkhonzi weNkosi akamele kulwa; umele ukuba nokuthantamisakubantubonke, enokufundisa, enyamezela ububi, ebaqeqesha ngobulali abo baphikayo; ukuba akangethi na kanti uThixo abaphe inguquko esa ekuyazini inyaniso.

UPawulos wamlumkisa uTimoti ngeetitshala zobuxoki ezaziya kufuna ukungena ebandleni. Watsho esithi, “Ke, kwazi oku, ukuba ngemihla yokugqibela kuya kufika amaxesha anomngcipheko. Kuba abantu baya kuba ngabazithandayo, abathandi bemali, abaqhankqalazi, abakratshi, abanyelisi, abangeva bazali, abangabuleliyo, abangengcwele; . . . benokumila kokuhlonela uThixo, ukanti bayawakhanyela amandla ako. Kwabo ke khwebuka.”

“Ke bona abantu abangendawo noosiyazi, kukhona baya kuhambela phambili ebubini,” waqhubeka, “belahlekisa, belahlekiswa. Ke wena yima ezintweni owazifundayo, waqiniselwa kuzo, umazi owazifunda kuye; nokuba uzaze kwasebuntwaneni izibhalo ezingcwele, ezinako ukukulumkisela elusindisweni. . . . Sonke isibhalo, siphefumlelwe nguThixo nje, sikwancedela ukufundisa, ukohlwaya, ukululeka, ukuqeqesha okusebulungiseni, ukuze umntu kaThixo afaneleke, exhobele wonke umsebenzi olungileyo.” UThixo usibekele imfumba yezixhobo zokulwa siliphumelele idabi lokuchasana nobubi kweli hlabathi. IBhayibhile inguvimba wezixhobo apho sinokuzixhobisela idabi khona. Amanqe ethu mawabhinqe inyaniso. Isigcina sifuba masibe bubulungisa. Ikhaka lokholo malibe sesandleni sethu, umnqwazi wosindiso ube sebunzi; ukuze ngekrele likaMoya, elililizwi likaThixo, sikrazule sivule indlela yethu kwizithintelo neziqamangelo zesono.

UPawulos wayesazi ukuba ibandla lalimelwe lixesha lengozi enkulu ngaphambili. Wayesazi ukuba umsebenzi wokunyaniseka, nokuzimisela kufuneka wenziwe ngabo bashiywe ukuba bongamele ibandla; waza wabhalela uTimoti wathi, “Ndiyaqononondisa mna ngoko emehlweni kaThixo, neNkosi yethu uYesu Kristu, oza kugweba abaphilileyo nabafileyo, kwanangokubonakala kwakhe nobukumkani bakhe: livakalise ilizwi; zingisa ukwenjenjalo ngamathuba alungileyo naxakileyo; yohlwaya, khalimela, vuselela, unako konke ukuzeka kade umsindo, nokufundisa.”

Lo mngeni undilisekileyo oya kowayenenzondelelo nonyaniseke njengoTimoti, ububungqina obunamandla bokubaluleka kwanoxanduva lomsebenzi womlungiseleli weendaba ezilungileyo. Ukumemela uTimoti phambi kwenkundla kaThixo, uPawulos umyalela ukuba ashumayele ilizwi, kungabi ziintetho nezithethe zabantu; alungele

ukungqina ngoThixo ngalo lonke ixesha ithuba livela — phambi kwezihlwele ezikhulu nakwiindawo ezifihlakeleyo, endleleni nakwabotha umlilo, kubahlobo nazesintshabeni, nokuba kukhuselekile okanye kujongenwe nobunzima kunye nengozi, ukugculelwa nelahleko.

Wathi ngokoyikela ukuba ukululama nokuvuma lula kukaTimoti kungamkhokelela ekuyiphepheni indawo efunekayo emsebenzini wakhe, uPawulos wamthethela ukuba anyaniseke ekukhalimeleni isono, ade akhalimele kabukhali abo banobutyala bobubi obukhulu. Sekunjalo, kwakufuneka akwenze oko, “ukuzeka kade umsindo, nokufundisa.” Kwakuza kufuneka abonakalise umonde nothando lukaKristu, achase aqinisekise ukukhalima kwakhe ngeenyaniso zelizwi.

Ukusithiya nokusikhalimela isono, kwangelo xesha linye ubonakalise uvelwano nokuthantamisa kumoni, kuyinto enzima kakhulu. Okona imizamo yethu izimisele ukufikelela kubungcwele bentliziyo nobomi, okona kuya kuba kukhulu kuthi ukusiqonda isono nokona siba nesigqibo sokungasuki siphambuke kokulungileyo. Kufuneka sikulumkele ukuba ngqongqo okungafanelekanga ngakuboni, kodwa kukwafuneka sikulumkele ukulahlekwa ngumbono wobubi obukhulu besono. Sikho isidingo sokubonisa umonde, nothando olufana nolukaKristu kulowo wonayo, kodwa kukwakho nengozi yokubonisa unyamezelo olukhulu kwisiphoso sakhe ade azibone engakufanelanga ukuthethiswa, asuke akwale njengokungafunekiyo nokungalunganga.

Ngamanye amaxesha, abalungiseleli beendaba ezilungileyo benza umonakalo omkhulu ngokuvumela ukunyamezela kwabo abo bonayo, kuhle kuye ekunyamezeleni izono bade nabo [abalungiseleli] baxhamle kuzo. Ngolo hlobo, baye bakhokelelwe ekusixoleleni nasekuyekeleleni kwinto ayigwebayo uThixo nabayalela ukuba bayikhalimele, kuthi emva kwexesha bamfamekiseke kangangokuba bancome abo kanye uThixo abayalela ukuba babathethise. Lowo uzenza buthuntu iimbono zakhe zasemoyeni ngokuyekelela ngendlela yesono ngakwabo uThixo abagwebayo, uya kuthi, kungekudala, enze isono esikhulu ngokuba ngqongqo nokuba lukhuni ngakwabo uThixo abavumelayo [okanye abaxhasayo].

Ngekratshi lobulumko bomntu, ngokudelela impembelelo kaMoya Oyingcwele, kwanokungazonwabeli iinyaniso zelizwi likaThixo, abaninzi abazibiza ngobuKristu, nabaziva bekufanele ukufundisa abanye, baya kukhokelelwa kude koko kufunwa nguThixo. UPawulos wathetha wathi kuTimoti, “Kuya kubakho ixesha abangayi kuyinyamezela imfundiso ephilileyo; baya kusuka ngokweenkanuko zabo bazifumbele abafundisi, bebaba iindlebe; babeya kuzisonga zimke iindlebe kuyo inyaniso, baphambukele ke kuzo iintsomi.”

Umpostile apha akabhekisi kubantu abangakholwayo, kodwa kwabathi bangamaKristu abaziyekela ekukhokelweni ngumnqweno wabo, baze babengamakhoboka

eziqu zabo.Abanjalobanentumekelelo yokumamela kuphela iimfundisoezingakhalimeliizono zabo, okanye zigwebe indlela yabo yokuthanda iziyolo. Bakhutyekiswa ngamazwi acacileyo aphuma kubakhonzi abanyanisekileyo bakaKristu, basuke bazikhethele abafundisi ababancomayo babakhohlise. Phakathi kwabo bathi bangabafundisi kukho abo bashumayela iimbono zabantu endaweni yelizwi likaThixo. Ngokunganyaniseki koko bagciniswe kona, bayabalahlekisa abo balindele kubo kwinkokelo yasemoyeni.

Kwimiyalelo yomthetho waKhe ongcwele, uThixo unike umgaqo ogqibeleleyo wobomi; ukwavakalise nokuba koda kube sekupheleni kwexesha lo mthetho ungaguqukanga nokuba liganyana okanye isuntwana, uya kuhlala unegunya phezu koluntu. UKristu weza ukuze awenze mkhulu umthetho uhlonipheke. Wabonisa ukuba umiselwe phezu kwesiseko esibanzi esiluthando lukaThixo nothando ngakubantu, nokuba ukuthobela imiyalelo yawo kuyiyo yonke imfanelo yomntu. Ngobomi baKhe [uYesu] wanika umzekelo wokuwuthobela umthetho kaThixo. KwiNtshumayelo yaseNtabeni wabonisa indlela amabango awo anabele ngayo ngaphaya kwezenzo zangaphandle, uqaphele iingcinga neenjongo zentliziyo.

Umthetho, xa uthotyelwe, ubakhokelela abantu ekukulanduleni “ukukhanuka okukokwehlabathi, “[ba]hlale ngokunesidima, nangokubulungisa, nangokuhlonela uThixo, kweli phakade langoku.” Tito 2:12. Ke lona utshaba labo bonke ubulungisa lulikhobokisile ihlabathi, lwakhokelela amadoda nabafazi ekungawuthobeleni umthetho. Njengoko uPawulos wabonayo kwangaphambili, izihlwele zazishiya iinyaniso ezicacileyo nezizingelayo zelizwi likaThixo, zakhetha iititshala ezizinika iintsomi ezizilangazelelayo. Baninzi phakathi kwabafundisi kunye nabantu abanyathelela ngaphantsi kweenyawo zabo imithetho kaThixo. Ngaloo ndlela uMdali womhlaba uyanyeliswa, aze uSathana ehleke ngoloyiso lwempumelelo yamacebo akhe.

Ngokukhula kokudelwa komthetho kaThixo, kwanda ukungathandeki kwenkolo, ukunyuka kwekratshi, ukuthandwa kweziyolo, ukungathotyelwa kwabazali, ukuziyekelela; kanti ke iingqondo ezicingayo, kuyo yonke indawo, zibuza zixhalabile, Yintoni enokwenziwa ukulungisa obu bubi boyikekayo? Impendulo ifunyanwa kumyalelo uPawulos awunika uTimoti, “Lishumayele ilizwi.” EBhayibhileni kufumaneka kuphela imithetho-siseko ekhuselekileyo yokwenza. Ikukukhutshelwa [ngokubhalwa] kwentando kaThixo, ukuxelwa kobulumko obungcwele. Yenza ukuba umntu aziqonde iingxaki ezinkulu zobomi, kuthi kubo bonke abayithobelayo imiyalelo yayo, ifumaneke isisikhokelo esingaphazamiyo, sibagcine bangalahli ubomi babo ngomzamo ongabheki ndawo.

UThixo uyazisile intando yaKhe, kwaye bubuyatha ukuba umntu aphikisane nento ephume emilebeni yaKhe [uThixo]. Emva kokuba kuthethe uBulumko obungenasiphelo,

akumele kubakho imibuzo yentandabuzo amakazanelise ngayo umntu, kungabikho zinto zigexayo anokuzenza ekufuneka ezilungisile. Okufunekayo kuye kuphela kukuvumelana okuphandle, nokunyanisekileyo nentando ebekiweyo kaThixo. Ukuthobela kungowona myalelo uphezulu wengcinga kunye nesazela.

UPawulos waqhubeka nesiyalo sakhe: “Ke wena yiba yingcathu ezintweni zonke, nyamezela ububi, umsebenzi womshumayeli weendaba ezilungileyo wenze, buzalise ubulungiseleli bakho.” UPawulos wayekufuphi nokulugqiba uhambo lwakhe, waza walangazelela ukuba uTimoti athabathe indawo yakhe, alaluse ibandla kuzo iintsomi nolahlekiso lotshaba, ngeendlela ezininzi, azingise ukubakhokela ethabathela kubulula beendaba ezilungileyo. Wamlumkisa ukuba akubaleke konke okufunwa lihlabathi okwexeshana, nokuziqamangela okuya kumenza angakwazi ukuzinikela ngokupheleleyo emsebenzini kaThixo;nokuba ayinyamezele ngochulumanco inkcaso,ukugculelwa, nentshutshiso izinto okuza kumzisela zona ukunyaniseka kwakhe; akuqinisekise ngokupheleleyo ukulungiselela kwakhe ngokusebenzisa konke awayenokufikelela kuko ekwenzeni okulungileyo kwabo uKristu wabafelayo.

Ubomi bukaPawulos babungumzekelo weenyaniso awayezifundisa, aye elapho ke amandla akhe. Intliziyo yakhe yayizaliswe ngumthwalo wengcamango enzulu nezinzileyo, eyamenza ukuba asebenze enolwalamano olusondele kakhulu kuLowo ongumthombo wobulungisa, nenceba, kunye nenyaniso. Watshela emnqamlezweni kaKristu njengesiqinisekiso ekuphela kwaso sempumelelo yakhe. Uthando loMsindisi lwaluyinkuthazo engafiyo eyamphakamisayo kumadabi akhe no-mna, kunye nokuchasana nobubi, njengoko wayexunele phambili emsebenzini kaKristu engqubana nehlabathi elingenabuhlobo kunye nenkcaso yeentshaba.

Into edingwa libandla kule mihla yomngcipheko, ngumkhosi wabasebenzi othe, njengoPawulos, wazifundisela ukubalulutho, onamava anzulu kwizinto zikaThixo, nozaliswe kukunyaniseka nolangazelelo. Amadoda angcwalisiweyo, azibingelelayo ayadingeka; amadoda angayi kukunxwema ukulingwa nomthwalo; amadoda akhaliphileyo nanyanisekileyo; amadoda ezintliziyweni zawo kukhula uKristu “ithemba lozuko,” namilebe yawo ichukunyiswe ngumlilo ongcwele aze “ashumayele ilizwi.” Ngokungabikho kwabasebenzi abanjalo, umsebenzi kaThixo uyasadalala, iziphoso eziyingozi, ngokwetyhefu ebulalayo, ziyayidyobha indlela yokuziphatha, zinike nempembelelo embi kuninzi lohlanga loluntu.

Xa abathwali bebhanile abanyanisekileyo nabaqotywe ngumsebenzi benikela ubomi babo ngenxa yenyaniso, ngoobani abaya kuza ngaphambili bathabathe indawo yabo? Ingaba ulutsha olungoonyana bethu lungakwamkela na oko kulilifa elingcwele ezandleni zooyise? Ingababayakulungiselela ukuvala izikhewu ezibangwa kukufa

kwabathembekileyo? Ingaba umngeni wompostile uya kuthotyelwa, kuviwe ukubizelwa emsebenzini, phakathi kovukelo lokuzithandela nebhongo eliloba ulutsha?

UPawulos wayigqibezela ileta yakhe ngesakhe isigidimi esiya kubantu abahlukeneyo, ekwaphinda isicelo esikhawulezileyo sokuba uTimoti aze kuye ngokukhawuleza, ukuba kunokwenzeka, phambi kobusika. Wathetha ngokuba nesithukuthezi kwakhe, okubangwa kukushiywa ngabanye babahlobo bakhe kwanokunyanzeleka kokungabikho kwabanye; esithi, mhlawumbi kungenzeka ukuba uTimoti azizilize, kuba esoyikela ukuba kungenzeka ibandla lase-Efese lifune ukusetyenzwa nguye, waxela uPawulos ukuba sele emthumele uTikiko ukuba athabathe indawo yakhe.

Emva kokuthetha kwakhe kwindawo yetyala lakhe phambi kukaNero, ukushiywa kwakhe ngabazalwana bakhe, nokunikwa amandla nguThixo ongumgcini womnqophiso, wayivala uPawulos ileta yakhe ngokuncomela uTimoti ukukhokelwa nguMalusi oyiNtloko, othi, nangona abalusi balapha emhlabeni maxa wambi belahlelwa phantsi [babulawe], Yena ahlale ewukhathalele umhlambi waKhe.

Isahluko 50—Ukugwetyelwa Ukufa

Ngemihla yokugqibela yokuthethwa kwetyala likaPawulos phambi kukaNero, ukumkani wachukumiseka kakhulu ligunya lamazwi kampostile, kangangokuba wasilibazisa isigqibo setyala, engamkhululi, engamgwebi umkhonzi otyholiweyo kaThixo. Noko kunjalo, inkohlakalo kakumkani ngakuPawulos yakhawuleza yabuya. Wathi ngokucatshukiswa kukungakwazi kwakhe ukuthintela ukusasazeka kwenkolo yobuKristu, nakweyakhe indlu yobukumkani, wazimisela ukuba, ngako nje ukuba kufumaneke isizathu esiqondakalayo, umpostile kuya kufuneka abulawe. Kwathi kungekudala, uNero wavakalisa isigwebo esenza ukuba uPawulos afe ukufa kwefela-nkolo. Kwathi kuba ummi waseRoma kungafuneki ukuba angcungcuthekiswe, [uPawulos] wagwetyelwa ukunqunyulwa intloko.

UPawulos wathatyathwa ngendlela efihlakeleyo ukusiwa kwindawo yokubulawa. Kwavunyelwa ababukeli abambalwa ukuba babekhona; kuba abatshutshisi bakhe, bemangalisiwe yimpembelelo yakhe, boyika hlezeabobaguqukileyo kuye bangazuzelwaebuKristwiniyimiboniso yokufa kwakhe. Kanti ke nawona masoldati azingqola awayemjongile, awaphulaphula amazwi akhe, amangaliswa kukumbona echulumancile ede wanovuyo yinto yokuba eza kufa. Kwabo babubonayo ubufela-nkolo bakhe, nomoya wokuxolela kwakhe abo babembulala, kunye nokungagungqi kwakhe kuKristu kwada kwasekugqibeleni, oko kwaba kukusindiswa kobomi kuse ebomini. Baba liqela abamamkelayo uMsindisi owayeshunyayelwa nguPawulos, baza bathi nabo, kungekudala, balutywina ukholo lwabo ngelabo igazi.

Kwada kwayiyure yokugqibela ebomini bukaPawulos eyingqinela inyaniso ngamazwi akhe kumaKorinte: “Ngokuba nguThixo, yena wathi ukhanyiso malukhanye ebumnyameni, okhanyisele iintliziyo zethu, ukuze kukhanye ukwaziwa kobuqaqawuli bukaThixo ebusweni bukaYesu Kristu. Ke kaloku obu butyebi sibuphethe ngezitya zodongwe, ukuze incamisa yamandla ibe yekaThixo, ingaphumi kuthi. Siyabandezelwa ngeenxa zonke, singaxineki; siyathingaza, singancami; sitshuthiswa, asiyekelwa; sikhahlelwa phantsi, asitshatyalaliswa; sihlala sikuthwele ngomzimba ukufa kweNkosi uYesu ukuze nobomi bukaYesu bubonakalaliselwe emzimbeni wethu.” 2 Korinte 4:6-10. Ukwanela kwakungekuko okwakhe, kodwa kubukho besenzeleli sikaMoya wezulu owazalisa umphefumlo wakhe wazisa zonke iingcamango phantsi kolawulo lwentando kaKristu. Uthi umprofeti uIsaya, “Intliziyo ezimasekileyo uyayilondoloza, ixole ixolile; ngokuba ikholose ngawe.” Isaya 26:3. Uxolo oluphuma ezulwini olwabonakala kwinkangeleko kaPawulos loyisela imiphefumlo emininzi kwiindaba ezilungileyo.

UPawulos wayethwele kuye umoya wezulu. Bonke ababe nolwalamano nayebabeyiva impembeleloyomanyanolwakhe noKristu.Le nto yokuba ubomi bakhe bube ngumzekelo wenyaniso awayeyivakalisa, yanika igunya ekushumayeleni kwakhe. Alele apha ke

amandla enyaniso. Impembelelo yesimilo kunye nobomi, obuzizinto ezingazenzisiyo, yeyona ntshumayelo enokunikwa ekuxhaseni ubuKristu. Ingxoxo, nokuba inamandla angakanani, inako ukuxhokonxa nje inkcaso; kodwa umzekelo wobungcwele unamandla ekunzima ukumelana nawo ngokupheleleyo.

Umpostile akazange akhangele kokwakhe ukuphatheka kakubi okwakuphambi kwakhe eyedwa kodwa wabona oko kwakuzela abo wayeza kubashiya bejongene nokugwetywa bengabuzwanga nto, intiyo, kunye nokutshutshiwa. AmaKristu amatsha awayemkhaphile ukuya apho wayeza kubulawa khona wazama ukuwomeleza nokuwakhuthaza ngokuphinda amadinga awanikwa abo babetshutshiswa ngenxa yobulungisa. Wawaqinisekisa ukuba akusayi kusilela nanye kuko konke oko iNkosi yayikuthethile ngabo bantwana baYo balingwayo nabanyanisekileyo. Okomzuzwana babeya kuva ubunzima ngezihendo ezininzi; balahlekwe kukonwaba kwasemhlabeni; kodwa banokuzikhuthaza iintliziyo zabo ngengqiniseko yokunyaniseka kukaThixo, esitsho esithi, “Ndiyamazi endikholiweyo nguye; kanjalo ndithi, ndeyisekile ukuba unako ukuyigcina into endimphathisileyo.” 2 Timoti 1:12. Kungekudala, buza kuphela ubusuku bembandezelo nokubulaleka, kuze kufike ukukhanya kwentsasa enovuyo yoxolo nemini egqibeleleyo.

Umpostile wayekhangele phambili ekugqibeleni, engenguye ongaqinisekenga okanye onoloyiko, kodwa njengozaliswe luvuyo lwethemba nolangazelelo lokulindela [okuhle]. Uthi emi kwindawo yokufela inkolo, angaliboni ikrelelombulali okanye umhlaba oza kuthi kungekudala wamkele igazi lakhe; asuke akhangele ngaphaya kwesibhakabhaka esiluhlaza saloo mini yehlobo kwitrone yaLowo umi ngonaphakade.

Le ndoda yokholo ibona ileli yombono kaYakobi, emele uKristu, ohlanganise umhlaba nezulu, umntu onokufa noThixo ongenasiphelo. Ukholo lwakhe luyomelezwa akukhumbula indlela amanyange nabaprofeti abaxhomekeka ngayo kuLowo ongumxhasi nomthuthuzeli wakhe, naLowo anikela ubomi bakhe ngenxa yaKhe. Kula madoda angcwele awayethwele ubungqina ngokholo lwawo iinkulungwane ngeenkulungwane, uva ingqinisekiso yokuba uThixo uyinyaniso. Abapostile kunye naye, abashumayela iindaba ezilungileyo zikaKristu, bahambela phambili ukuba bahlangane neenkani ngasenkolweni, nenkolo yabahedeni, intshutshiso, nokujongelwa phantsi, ababubalela kubo ubomi babo ukuze baphakamise ukukhanya komnqamlezo phakathi kobumnyama bokungakholwa — wabeva aba bengqina ngoYesu njengoNyana kaThixo, uMsindisi wehlabathi. Kwavakala ezindlebeni zeli fela-nkolo imikhwazo yoloyiso iphuma emanqwanqweni, emithini yokutshiswa kwamakholwa ehleli, eziseleni, emihadini nasemiqolombeni yomhlaba. Wabuva ubungqina bemiphefumlo eme nkqi, eyathi naxa izindwayi, ibandezelekile, ingcungcuthekiswa, yathwala ingenaloyiko, ubungqina obundilisekileyo bokholo, isithi, “Ndiyamazi endikholiweyo nguye.” Aba bathi bebunikela ubomi babo ngenxa yenkolo,

bavakalisa ehlabathini ukuba, Lowo bathembele kuYe, unako ukusindisa kube sekugqibeleni.

UPawulos wayenobungqina bokuba umphefumlo wakhe unexabiso emehlweni oMhlawuleli wakhe, njengoko wayehlawulelwe ngombingelelo kaKristu, wahlanjwa esonweni ngegazi laKhe, wambathiswa ngobulungisabaKhe.Ubomibakhebufihlwe noKristu kuThixo, kwaye weyisakele ukuba, Lowo ukoyisileyo ukufa unako ukukugcina oko amphathise kona ukuba akugcine. Ingqondo yakhe yayibambe idinga loMsindisi, elithi, “Ndandiya ku[m]vusa mna ngomhla wokugqibela.” Yohane 6:40. Iingcinga zakhe namathemba akhe ayemile ekubuyeni kwesibini kweNkosi yakhe. Lathi xa lisihla ikrele lomgwebi kufika amathunzi okufa kwifela-nkolo, ingcinga yakhe yokugqibela yabalekela phambili, njengoko iya kwenza njalo eyona ngcinga yakhe yokuqala ngemini yovuko olukhulu, ukuhlangabeza uMniki-bomi, oya kumamkelela eluvuyweni lwabasikelelweyo.

Kufutshane kakhulu kumashumi amabini eenkulungwane ezadlulayo emva kokuba uPawulos, ingwevu, yaliphalazayo igazi layo njengobungqina ngelizwi likaThixo kunye nobungqina bukaYesu Kristu. Akuzange kubekho sandla sinyanisekileyo sokugcinela izizukulwana ezizayo imiboniso yokugqibela yobomi bale ndoda ingcwele, kodwa iMpefumlelo isigcinele ubungqina bokufa kwakhe. Njengesandi sokukhala kwexilongo, ilizwi lakhe livakele kwizizukulwana ukususela ngoko; ngesibindi sakhe komelezwa amawaka amangqina kaKristu; uvuyo lwakhe loloyiso luvuselela amawaka antliziyo-zizaliswe lusizi yakuvakala intlokoma ethi: “Kuba mna sendithululwa ngokomnikelo; nalo ixesha lokunduluka kwam likufuphi. Umzamo omhle ndiwuzamile, ugqatsho ndilufezile, ukholo ndilugcinile. Okokugqibela ndibekelwe isithsaba sobulungisa, eya kundibuyisela ngaso ngaloo mini iNkosi, umgwebi olilungisa; ingabi ndim ndedwa ke, ibe ngabo bonke abakuthandayo ukubonakala kwayo.” 2 Timoti 4:6-8.

Isahluko 51—Umalusi Wasemhlabeni Othembekileyo

[Esi sakhluko sisekwe kwileta yoku-1 Petros]

Kuncinane okuthethwayo kwincwadi yeZenzo ngomsebenzi wamva kampostile uPetros. Ngexesha leminyaka eyayixakekile yokulungiselela eyalandela ukuthululwa kukaMoya ngemini yePentekoste, wayephakathi kwabo baba namalinge angapheliyo okufikelela kumaYuda aweza kunqula eYerusalem ngexesha lezidlo zonyaka.

Njengoko laliya likhula inani lamakholwa eYerusalem nakwezinye iindawo ezatyelelwa ngabathunywa bomnqamlezo, iitalente awayenazo uPetros zabonakala ukuba zezexabiso elingathethekiyo kwibandla lobuKristu lokuqala. Impembelelo yobungqina bakhe ngoMesiya phambi kwamakholwa, ekusebenzela ngokunyanisekileyo ukuguquka kwawo; kwangelo xesha linye wawenzela umsebenzi okhethekileyo amakholwa, ewomeleza enkolweni kaKristu.

Kwakusemva kokuba uPetros ekhokelelwe ekuzincameni nasekuxhomekekeni ngokupheleleyo kumandla ezulu, awathi wafumana ubizo lokuba asebenze njengomalusi wasemhlabeni. UKristu wayethe kuPetros, phambi kokuba amkhanyele, “Xa uthe waguquka, uze uwomeleze amakholwa.” Luka 22:32, (IBHAYIBHILE). La mazwi ayebalulekile kububanzi nempumelelo kumsebenzi awayeza kuwenza lo mpostile kwabo babeza kuza enkolweni. Amava akhe esono, ukubulaleka, nokuguquka, konke kwakumlungiselele lo msebenzi uPetros. Kwafuneka ukuba ade afunde obakhe ubuthakathaka, ukuze ayazi intswelo yekholwa yokuxhomekeka kuKristu. Wathi xa esesazulwini soqhwithela lwesilingo, waqala ukuqonda ukuba umntu angahamba ngokukhuselekileyo kuphela xa kuphele kwathi tu ukuzithemba aze axhomekeke kuMsindisi.

Kumhlangano wokugqibela kaKristu nabafundi baKhe ngaselwandle, uPetros, evavanyiwe ngombuzo ophindwe kathathu, “Uyandithanda na?” (Yohane 21:15-17), wabuyiselwa kwindawo yakhe phakathi kwabaliShumi elinambini. Umsebenzi wakhe wayewunyulelwe; wayeza kondla umhlambi weNkosi. Ngoku, eguqukile wamkeleka, wayengazokwanela ukufuna nokusindisa abo bangaphandle kwesibaya, kodwa wayeza kuba ngumalusi wezimvu.

UKristu wakhankanya imeko enye kuphela yomsebenzi—“Uyandithanda na?” Oku kukulungela okufunekayo. Nangona uPetros wayenokuba nazo nezinye, kodwa ngaphandle kothando lukaKristu, wayengenako ukuba ngumalusi othembekileyo kumhlambi kaThixo. Ulwazi, ububele, ubuciko, inzondelelo—zonke zibalulekile emsebenzini olungileyo; kodwa ngaphandle kothando lukaKristu entliziyweni, umsebenzi womlungiseleli womKristu ulilize.

Uthando lukaKristu asikokuziva ngathi unesifo sokuguquguquka, kodwa ngumthetho-siseko ophilayo, ekufuneka ubonakalaliswe njengamandla ahlala entliziyweni. Ukuba isimilo nokuziphatha komalusi kungumzekelo wenyaniso ayithethayo, iNkosi iya kubeka itywina lokuwamkela umsebenzi. Umalusi kunye nomhlambi baya kuba banye, bemanywe lithemba elinye kuKristu.

Indlela uMsindisi awamphatha ngayo uPetros yaba nesifundo kuye nakubazalwana bakhe. Nangona uPetros wayeyikhanyele iNkosi, uthando awayenalo uYesu ngakuye aluzange lugqwidize. Naxa kwakufuneka umpostile athabathe umsebenzi wokulungiselela ngelizwi kwabanye, kwakuza kufuneka ahlangane nomoni ngomonde, uvelwano, nothando oluxolelayo. Ekhumbula obakhe ubuthakathaka nokusilela, kwakuza kufuneka aziphathe izimvu neemvana ezinikelwe kuye ukuba azikhathalele ngobubele, njengoko uKristu wamphathayo naye.

Abantu, bathi bona ngoku benobubi, bathande ukubaphatha ngendlela engenabo ububele abahendwayo nabonayo. Abanako ukuyifunda intliziyo; abawazi amadabi ayo kwanentlungu yayo. Ukukhalimela okuluthando, igalelo elingxwelerhayo ukuze liphilise, isilumkiso esinika ithemba, zizinto ekudingeka ukuba bazifunde.

Kuko konke ukulungiselela kwakhe, uPetros wawalusa ngokuthembekileyo umhlambi awayewunikiwe ukuba awukhathalele, waba ngolo hlobo uyazibonakalisa ukuba uwufanele umngeni noxanduva alunikwe nguMsindisi. Wahlala emphakamisile uYesu waseNazarete njengeThemba likaIsrayeli, uMsindisi woluntu. Ubomi bakhe wabubeka phantsi kwengqeqesho yoMsebenzi oyiNtloko. Ngako konke okusemandleni akhe, wafuna ukuwafundisela umsebenzi ophilileyo amakholwa. Umzekelo wakhe ongcwele nokusebenza okungayekeleliyo kwawakhuthaza amadodana edinga ukuba azinikele ngokupheleleyo emsebenzini wobulungiseleli. Ngokuhamba kwexesha impembelelo kampostile njengomfundisi nenkokeli yakhula; kwathi naxa engazange wawulahla umthwalo wakhe wokusebenzela ngakumbi amaYuda, kodwa wabusa ubungqina kumazwe amaninzi esomeleza ukholo lwenkitha kwiindaba ezilungileyo.

Kwiminyaka eya ngasekupheleni kolungiselelo lwakhe, uPetros wakhuthazeka ukuba abhalele amakholwa aye “[zii]ntsali ezikwelasePonto, kwelaseGalati, kwelaseKapadoki, kwelaseAsiya, nakwelaseBhitini.” Iileta zakhe zaziyindlela yokuvuselela isibindi nokomeleza ukholo kwabo babenyamezele ukulingwa nokubandezelwa, nokuhlaziyela emisebenzini elungileyo abo bathi ngezihendo ezininzi basengozini yokulahlekwa kukubambelela kuThixo. Ezi leta, zinophawu lokubhalwa ngumntu owathi ngokuphatheka kakubi kukaKristu kunye nentuthuzelo yaKhe zenziwa zaphuphuma; umntu obuntu bakhe bonke buye benziwa ngokutsha lubabalo, nothemba lakhe lobomi obungunaphakade liqinisekileyo nelime nkqi.

Kanye ekuqaleni kweleta yakhe yokuqala, ingwevu yomkhonzi kaThixo yakubalela eNkosini yayo ukufanelwa kukudunyiswa nokubongwa. “Makabongwe uThixo, uYise weNKosi yethu uYesu Kristu,” wadanduluka esitsho, “othe ngokobuninzi benceba yakhe, wasizala ngokutsha, ukuba sibe nethemba eliphilileyo ngokuvuka kukaYesu Kristu kwabafileyo; sibe nelifa elingenakonakala, elingenakudyobheka, elingenakuguga, eniligcinelweyo emazulwini, nina bathe ngamandla kaThixo ngokholo balondolozelwa elusindisweni, olulungiselwe ukutyhilwa ngexesha lokugqibela.”

Eli themba lelifa eliqinisekileyo kumhlaba owenziwe mtsha, amaKristu amaKristu okuqala alivuyela, nangamaxesha okulingwa okunzima kunye nokubandezelwa. “Enigcoba ngalo,” wabhala watsho uPetros, “nokuba nithe naba buhlungu umzuzwana ngoku, ukuba nimelwe kuko, phakathi kwezilingo ngezilingo; ukuze ukucikideka kokholo lwenu kufunyanwe kunqabile kakhulu, ngaphezu kwegolide le itshabalalayo, noko icikidwa ngomlilo; kuse kuyo indumiso nembeko nozuko ekutyhilekeni kukaYesu Kristu. Enithe ningambonanga nje . . . nigcobe ngovuyo olungathethekiyo, oluzukisiweyo; nisamkela isiphelo sokholo lwenu, usindiso ke lwemiphefumlo yenu.”

Amazwi ompostile abhalelwa ukululeka amakholwa azo zonke izizukulwana, kwaye abaluleke ngendlela eyodwa kwabo baphila ngexesha xa “ukuphela kwezinto zonke kusondele.” Iziyalo nezilumkiso zakhe, kunye namazwi akhe okholo nesibindi, adingwa nguwo wonke umphefumlo ekufuneka ulugcinile ukholo lwawo “ngokuthe nkqi, [kude kuse] ekupheleni.” Hebhere 3:14.

Umpostile wayefuna ukuwafundisa amakholwa ngokubaluleka kokuyigcina ingqondo isuke ekubhaduleleni kwiingongoma ezalelweyo okanye ekuchitheni amandla ngezinto ezingenamsebenzi. Abo banganqweneliyo ukuba ngamaxhoba amacebo kaSathana, kufuneka bakuphaphamele ukugcina amajelo omphefumlo; kufuneka bakuphephe ukufunda, ukubona, nokuva izinto ezivusa iingcinga ezingenyulu. Ingqondo akufuneki ukuba iyekwe ihlale ngokuzithandela kwimiba ecetyiswa lutshaba lwemiphefumlo. Intliziyo kufuneka ilindwe ngokunyanisekileyo, okanye ububi obungaphandle buya kuvusa ububi obungaphakathi, uze umphefumlo ubhadule ebumnyameni. “Bhinqani izinqe zengqondo yenu,” wabhala uPetros, “ninobungcathu, niluthembe ngokugqibeleleyo ubabalo oluziswa kuni ekutyhilekeni kukaYesu Kristu; . . . ningamilisi okweenkanuko zangaphambili ekungazini kwenu; nithi ke, ngokokwalowo ungcwele wanibizayo, nibe ngcwele nani ngokwenu kuyo yonke ihambo. Ngenxa enokuba kubhaliwe kwathiwa, Yibani ngcwele ngokuba ndingcwele mna.”

“Lihlaleni ixesha lokuphambukela kwenu apha nizoyikela; nisazi nje ukuba anihlawulelwanga nikhululwe ngazinto zinakonakala, oozisilivere noozigolide, kuyo ihambo yenu engento, enayinikelwayo ngooyihlo. Kwakungegazi elinqabileyo likaKristu, njengelemvana engenasiphako, enganabala; owaziwayo ngenxa engaphambili okunene,

ngaphambi kokusekwa kwehlabathi, kodwa wabonakalaliswa ekugqibeleni kwamaxesha la ngenxa yenu, nina nikholwayo ngaye kuThixo, owamvusayo kwabafileyo, wamzukisa, ngokokuze ukholo lwenu nethemba lenu libe kuThixo."

Ukuba isilivere negolide zazifanele ukuthenga usindiso lwabantu, ngekwabalula kakhulu ukukwenza oko ngaLowo othi, "Isilivere yeyam, igolide yeyam." Hagayi 2:8. Ngenxa yaloo nto, kungegazi likaNyana kaThixo kuphela anokuthi umoni ahlangulwe. Icebo losindiso labekwa njengombingelelo. UPawulos wabhala wathi, "Niyalwazi ubabalo lweNkosi yethu uYesu Kristu, okokuba yathi, ibisisityebi nje, yaba lihlwempu ngenxa yenu, ukuze nina nibe zizityebi ngobuhlwempu bayo obo." 2 Korinte 8:9. UKristu wazinikela ngenxa yethu ukuze asihlangule kubo bonke ubugwenxa. Njengentsikelelo yokugqibela yosindiso, "isibabalo sikaThixo bubomi obungunaphakade kuKristu Yesu iNkosi yethu." Roma 6:23.

"Niyenze nyulu nje imiphefumlo yenu ngokuyilulamela inyaniso ngoMoya,kuse ekuthandeni abazalwana okungenalouhanahaniso," uyaqhubeka uPetros, "thandanani ngenyameko ehlambulukileyo." Ilizwi likaThixo—inyaniso—ilijelo ethi ngalo iNkosi ibonakalalise uMoya waYo kunye namandla aYo. Ukulithobela ilizwi kuveza isiqhamo sodidi olufunekayo—"[ukuthanda] abazalwana okungenaluhanahaniso." Olu thando luzalwa lizulu lwaye lukhokelela kwiinjongo eziphezulu nezenzo ezingezizo ezokuzithandela.

Xa ithe inyaniso yaba ngumthethi-siseko ohleli ebomini, umphefumlo "[o]zelwe nje ngokutsha, kungengokwasembewini enokonakala, [kodwa] kungokwasembewini engenakonakala, ngelizwi likaThixo eliphililileyo, elihleliyo ngonaphakade." Oku kuzalwa kutsha, kusisiphumo sokwamkela uKristu oliLizwi likaThixo. Xa kuthe, ngoMoya Oyingcwele, iinyaniso zezulu zafakwa entliziyweni, kuvuka iimbono ezintsha, athi amandla akade elele avuselwe ekusebenzisaneni noThixo.

Kwaba njalo ke kuPetros kunye nabafundi awayesebenza nabo. UKristu wayengumtyhili wenyaniso ehlabathini. NgaYe, imbewu engenakonakala—ilizwi likaThixo—yahlwayelwa ezintliziyweni zabantu. Ezininzi kwizifundo ezizezona zixabisekileyo zeTitshala eNkulu zathethwa kwabo babengaziqondi ngelo xesha. Xa, emva kokunyuka kwaKhe, uMoya Oyingcwele wazisa iimfundiso zaKhe kwinkumbulo yabafundi, izimvo zabo ezileleyo zavuka. Okuthethwa zezi nyaniso, kwathi thaa ezingqondweni njengentyilelo entsha, yaza inyaniso, inyulu, ingangxengwanga, yazifumanela indawo yayo. Ngoko amava amangalisayo obomi baKhe aba ngawabo. ILizwi laba nobungqina ngabo, abantu abanyulwe nguYe, baza bavakalisa inyaniso enamandla, "ULizwi waba yinyama, wahlala phakathi kwethu, . . . ezele lubabalo nayinyaniso." "Enzalisekweni yakhe thina sonke samkela kwa-ubabalo phezu kobabalo." Yohane 1:14, 16.

Umpostile wawayala amakholwa ukuba afunde iziBhalo, ukuze athi, ngokuziqonda kakuhle, aqinisekise umsebenzi kanaphakade. UPetros waqonda ukuba kumava omphefumlo ngamnye oya koyisa ekugqibeleni, kuya kubakho iziqendu nokudideka nokulingwa; kodwa wayesazi kwakhona ukuba ukuziqonda iziBhalo kuya kwenza ukuba ohendwayo akhumbule amadinga aya kumthuthuzela intliziyo, alomeleze ukholo kuLowo unaMandla.

“Yonke inyama injengengca,” watsho, “nabo bonke ubuqaqawuli bomntu bunje ngentyatyambo yengca. Ingca iyoma, ivuthuluke nentyatyambo yayo; ke lona ilizwi leNkosi lihleli ngonaphakade. Elo ke leli lizwi lashunyayelwayo kuni ngeendaba ezilungileyo. Ngoko, nililahlile nje lonke ulunya, nayo yonke inkohliso, nokuhanahanisa, nomona, nako konke ukuthetha okubi, walangazeleleni ngokweentsana ezisandula ukuzalwa, amasi angawelizwi, angenankohliso, ukuze nikhule ngawo; ukuba okunene nikuvile, ukuba iNkosi inobubele.”

Amakholwa amaninzi awayithumela kuyo uPetros le leta, ayephila phakathi kwabahedeni, kwaye kukuninzi okuxhomekeke ekuhlaleni kwawo enyanisekile kubizo lwawo lwaphezulu lovumo lwawo. Umpostile wawakhuthaza kumalungelo awo njengabalandeli bakaKristu Yesu. “Nisisizukulwana esinyuliweyo,” wabhala njalo, “uhlanga olungcwele, abantu abayinqobo, ukuze nivakalise isidima salowo wanibizayo ukuba niphume ebumnyameni, ningene ekukhanyeni kwakhe okungummangaliso; enanifudula ningebantu, ke ngoku ningabantu bakaThixo; enaningenzelwanga nceba, ke ngoku nenzelwe inceba.

“Zintanda, ndiyanivuselela njengabaphambukeli nabasemzini, ukuba nikhumke ezinkanukweni ezizezenyama, zona ziwuphumele umkhosi umphefumlo. Ihambo yenu mayibe ntle phakathi kweentlanga; ukuze kuloo nto bathetha okubi ngani, ngathi ningabenzi bokubi, bathi ngokubona imisebenzi yenu emihle, bamzukise uThixo ngomhla wokuvelelwa.”

Umpostile wayandlala ngokucacileyo ingqondo amakholwa amele ukuba abe nayo kwakumagunya asekuhlaleni: “Wuthobeleni ngoko wonke ummiso ongowomntu, ngenxa yayo iNkosi; nokuba ngabalawuli, njengabathunyiweyo nguye, ukuze baphindezele okunene kubenzi bokubi, badumise abenzi bokulungileyo. Ngokuba ukuthanda kukaThixo kukuba nithi, ngokwenza okulungileyo, nibethe ithi cwaka intswela-kwazi yabantu abaziintsweli-kuqonda; nithi ningabakhululekileyo nje, ningabi ngabayenza inkululeko ibe sisigqubuthelo sobubi; nibe ngabakhonzi bakaThixo. Bekani abantu bonke. Thandani isizalwana. UThixo moyikeni. Ukumkani mbekeni.”

Abo babe zizicaka bacetyiswa ukuba bahlale bezithobele iinkosi zabo, esithi, “ninako konke ukoyika abanikhonzisayo, ingabi ngabalungileyo nabathantamisayo bodwa, ibe kwanabagwenxa. Kuba oku kuyabuleleka,” waya wachaza umpostile, “ukuba umntu

uthwala iintsizi, ngenxa yokumazi uThixo, eve ubunzima esoniwa. Kuba kuya kuba ludumo luni na, ukuba ninyamezele nakuntlithwa nisona? Ke ukuba nithi, nisenza okulungeleyo nive ubunzima, nize ninyamezele, oko kuyabukeleka kuThixo. Kuba nabizelwa oko; ngokuba noKristu weva ubunzima ngenxa yethuesishiyanomzekelo,ukuze silandele emkhondweni wakhe; obesithi, etshabhiswa, angaphindezeli atshabhise, athi esiva ubunzima, angaphindezeli asongele; ke ubeyekele kulowo ugwebayo ngokobulungisa; owathi ngokwakhe, izono zethu wazithwala ngomzimba wakhe emthini, ukuze sithi, sifile ngakwizono, siphilele ebulungiseni; omivumbo yakhe naphiliswa ngayo. Kuba beninjengezimvu zilahlekile, koko nisuke ngoku nabuyela kuye uMalusi noMveleli wemiphefumlo yenu."

Umpostile wabayala abafazi enkolweni ukuba baziphathe kakuhle entethweni nasesidimeni, ekunxibeni nakwihambo yabo. "Ukuhomba kwenu," wacebisa, "makungabi kokwangaphandle, kokulukwa kwenwele, nokunxitywa kwegolide, nokwambathwa kweengubo; makube kokomntu ofihlakeleyo wentliziyo, ovethe ukungonakali, umoya onobulali, ozolileyo, oxabiso likhulu emehlweni kaThixo."

Isifundo siyasebenza kumakholwa azo zonke izizukulwana. "Ngoko ke nobaqonda ngeziqhamo zabo." Mateyu 7:20. Ihombo yangaphakathi yobulali nomoya ozolileyo zizinto ezixabiso lingenakufikeleleka. Ebomini bomKristu ihombo yomKristu wenene isoloko ihambelana noxolo nobungcwele bangaphakathi. "Ukuba kukho othanda ukundilandela," watsho uYesu, "makazincame ngokwakhe, andilandele." Mateyu 16:24. Ukuzilandula nokuzincama kuya kuphawula ubomi bomKristu. Ubungqina bokuba ilithe liguqukile buya kubonakala kwisinxibo sabo bonke abahamba kwindlela elungiselelwe abahlanguliweyo beNkosi.

Kulungile ukubuthanda ubuhle nokubunqwenela; kodwa uThixo ulangazelela ukuba sithande sifune obona buphezulu ubuhle, obo bungenakutshabalala. Abukho ubuhomba bangaphandle obungathi bulinganiswe ngexabiso okanyenokuthandekano"moya onobulali, ozolileyo," oyi"linen ecikizekileyo, eqaqambileyo, emhlophe" (IsiTyhilelo 19:14), eya kunxitywa ngabo bonke abangcwele emhlabeni. Esi sinxibo siya kubenza babe bahle bathandeke apha, sithi kwelizayo sibe ngumqondiso wokungena kwibhotwe likaKumkani. Idinga laKhe lithi, "Baya kuhamba nam benezimhlophe; ngokuba befanelekile." IsiTyhilelo 3:4.

Ekhangele phambili ngembono yomprofeti kumaxesha anomngcipheko elaliza kungena kuwo ibandla likaKristu, umpostile wawayala amakholwa ukuba aqine phambi kokulingwa nokuphatheka kakubi. "Zintanda," wabhala, "musani ukuwuthela nqa umlilo okhoyo phakathi kwenu wokunilinga."

Ukulingwa kuyinxalenye yemfundo enikwa esikolwenisikaKristu, ukuhlambulula uqweqwe lwehlabathi kubantwana bakaThixo. Kungokuba uThixo ebakhokela abantwana

baKhe, le nto befikelwa ngamava okubavavanya. Ukulingwa nezikhubekiso zizindlela ezikhethiweyo zaKhe zokuqeqesha, neemeko azimisileyo zempumelelo. Lowo ofunda iintliziyo zabantu uyabazi ubuthakathaka bazo kunokuba bezazi. Uyabona ukuba abanye banako ukufaneleka okunokuthi, ukuba bukhokelwe ngendlela eyiyo, bube nokusetyenziselwa ukuhambisela phambili umsebenzi waKhe. Ngokwenzelela kwaKhe, uyibeka le miphefumlo kwiindawo ezingafaniyo neemeko ezahlukeneyo, ukuze izibone iziphako ezifihlakeleyo kolwayo ulwazi. Uyinika ithuba lokoyisa ezi ziphako, nokuba izenze ilungele umsebenzi. Maxa wambi uvumela imililo yembandezelo ukuba ivuthe, ukuze ihlanjululwe (le miphefumlo).

Inkathalo kaThixo ngelifa laKheayipheli.Akayivumeli imbandezelo ukubaifikekubantwanabaKhe ingeyiyoefunekayoekulungelweni kwabo kwangoku nokwexesha elizayo. Uya kulihlambulula ibandla laKhe, njengokuba uKristu wahlambulula itempile ngexesha lokulungiselela kwaKhe emhlabeni. Konke akuzisayo kubantu baKhe ngovavanyo nokulingwa kuyeza ukuze bazuze ubungcwele obunzulu bamandla amakhulu ukuze bathwalele phambili uloyiso lomnqamlezo.

Lalikho ixesha, kumava kaPetros, awayengenantumekelelo yokubona umnqamlezo emsebenzini kaKristu. Ixesha awathi uMsindisi akubazisa abafundi baKhe ngokubulaleka nokufa okwakuphambi kwaKhe, wakhala uPetros wathi, “Wanga uThixo angakunceda, Nkosi; oku kungaze kwenzeke kuwe.” Mateyu 16:22, IBHAYIBHILE. Ukuzisizela, okwaphela ngenxa yokudlelana noKristu ekuphathekeni kakubi, kuko okwakumenza ukuba uPetros akhalime ngolo hlobo. Kwaba sisifundo esibuhlungu kumfundi, nawaya esifunda kancinane, esokuba indlela kaKristu emhlabeni inqumla phakathi kwentlungu nokuthotyelwa phantsi. Noko kunjalo, naye wayeza kusifunda isifundo kubushushu beziko lomlilo. Wathi, ke ngoko, wakuba umzimba wakhe ugobilephantsi komthwalo weminyaka kunye nokusebenza nzima, wakwazi ukubhala athi, “Zintanda, musani ukuwuthela nqa umlilo okhoyo wokunilinga, ngathi nihlelwa yinto yokuthelwa nqa. Yithini, njengoko ningamadlelane ngeentlungu zikaKristu, nivuye; ukuze, nasekutyhilekeni kobuqaqawuli bakhe, nivuye nigcoba.”

Xa wayebhalela amadoda amakhulu ebandla ngoxanduvalwawo njengabalusi bomhlambi kaKristu, umpostile wabhala wathi, “Waluseni umhlambi kaThixo ophakathi kwenu, niwuvelela, kungengakunyanzelwa, makube ngokokuzithandela; kungengenxa yenzuzo embi, makube kuthumekelela;kungabi njengabazigagamelayoizahlulo zawo,yibani yimizekelo kumhlambi. Nothi, akubonakala uMalusi oyintloko, nisifumane isithsaba salo uzuko esingabuniyo.”

Abo basezikhundleni zokuba ngabelusi emhlabeni kufuneka bakukhuthalele ukuwalusa umhlambi weNkosi. Oku asikuko ukwalusa ngokugonyamela, kodwa ngendlela ekhuthazayo, yomeleze, iphakamise. Ukulungiselela kuyinto engaphezu kokushumayela;

kuthetha ukusebenza buqu ngokunyameka. Ibandla emhlabeni linamadoda nabafazi abonayo, abadinga umzamo onomonde nonyamekileyo ukuze baqeqeshwe balulekwe ukuba basebenze ngendlela eyamkelekileyo kobu bomi, baze kubomi obuzayo bathweswe ngobuqaqawuli nokungafi. Abafundisi bayafuneka—abelusi abathembekileyo—abangayi kubakhohlisa abantu bakaThixo, okanye babaphathe kalukhuni, kodwa abaya kubondla ngesonka sobomi—amadoda, ebomini bawo, aweva yonke imihla amandla aguqulayo kaMoya Oyingcwele nanothando oluqinileyo, nolungatsaleli kulo ngakwabo athi asebenzele bona nzima.

Umalusi wasemhlabeni unomsebenzi wobuchule ekufuneka ewenzile njengoko ebizelwe ukuhlangana nenkcaso, nentiyo, ukunqwena nomona ebandleni, kwaye kuza kufuneka esebenze ngomoya kaKristu ukumisa izinto ngendlela. Izilumkiso ezinyanisekileyo kufuneka zinikiwe, izono zikhalinyelwe, iimposiso zilungisiwe, kungekuphela ngomsebenzi womlungiselelieqongeni, kodwa nangokusebenza buqu. Intliziyo endwendwayo ingacatshukiswa sisigidimi, athi umkhonzi kaThixo athatyathwe ngenye indlela ade agxekwe. Makakhumbule ngoko ukuba “ubulumko baphezulu ukuqala bunyulu, buze bube boboxolo; buyancendezela, buthozame kakuhle, buzele yincebaneziqhamo ezilungileyo; abunankani, abunaluhanahaniso. Isiqhamo ke sobulungisa sihlwayelwa ngoxolo ngabo benza uxolo.” Yakobi 3:17, 18.

Umsebenzi womlungiseleli weendaba ezilungileyo kukwenza ukuba bonke abantu “bayibone into obuyiyo ubudlelane bemfihlelo ebifihliwe kwasemaphakadeni, ikuye uThixo.” Efese 3:9. Ukuba ubani, xa engena kulo msebenzi, ukhetha indawo enokona kuncinane ukuzibingelela, azanelise ngokushumayela, aze awuyekele komnye umsebenzi wokulungiselela yena ngokwakhe, imisebenzi yakhe ayisayi kwamkeleka kuThixo. Imiphefumlo ayifeleyo uKristu iyatshabalala kukuswelaumsebenzi ophethwe kakuhle sisiqu somntu [ongumlungiseleli]; abe uluphazamile ubizo lwakhe lowo ongena kumsebenzi wokulungiselela, engenayo intumekelelo yokwenza umsebenzi wobuqu ofunekayo ekukhathaleleni umhlambi.

Umoya womalusi wenene ngowokuzilibala. Ulahlekwa kukubona isiqu sakhe ukuze asebenze imisebenzi kaThixo. Ngokushumayela ilizwi nangokulungiselela ngobuqu emakhayeni abantu, ufunda iintswelo zabo, iintlungu zabo, izilingo zabo; athi, ngokusebenzisana noMthwali weMithwalo omkhulu abelane nokubandezeleka kwabo, akupholise ukuxinzeleka kwabo, akukhulule ukulamba komphefumlo wabo, aze azizuzele uThixo iintliziyo zabo. Kulo msebenzi, umlungiseleli ukhathalelwa zizithunywa zezulu, aze yena ngokwakhe afundiswe, akhanyiselwe kwinyaniso ekhokelela ebulumkweni obusa elusindisweni.

Ngokuhlangene nesiyalo sakhe kwabo basezikhundleni zokuthenjwa ebandleni, umpostile wandlala imithetho-siseko ethile ekwakufuneka ilandelwe ngabo bonke

abahlangene kubudlelane bebandla. Amalungu omhlambi aselula,akhuthazwaukubaalandele umzekelo wabadala ekuphileni ngokuzithoba okufana nobukaKristu: “Ngokunjalo, nina manci, wathobeleni amadoda amakhulu. Thobelanani nonke ke, ninxibe ukuthobeka kwentliziyo; ngokuba uThixo uyabachasa abanekratshi, abababale ke abazithobileyo. Zithobeni ngoko ngaphantsi kwesandla esinamandla sikaThixo, ukuze aniphakamise ngexesha elifanelekileyo. Lonke ixhala lenu liphoseni phezu kwakhe, ngokuba yena enikhathalele. Yibani nobungcathu, phaphani; ngokuba ummanganleli wenu, uMtyholi, uhamba njengengonyama egqumayo, efuna ubani engamginyayo; mchaseni lowo, nizimasekile elukholweni.”

Wawabhalela wenjenjalo uPetros amakholwa ngexesha elilodwa lokulingwa ebandleni. Baninzi ababesele benokudlelana noKristu ekuphathekeni kakubi, kwaye kungekudala ibandla laliza kuba phantsi kwentshutshiso embi kakhulu. Kwiminyaka nje embalwa, abaninzi kwabo babemi njengeetitshala neenkokeli ebandleni, babeza kububeka phantsi ubomi babo ngenxa yeendaba ezilungileyo. Kwakamsinyane, iingcuka eziqwengayo zaziza kungena, zingawusindisi umhlambi. Noko kunjalo, akukho kwezi zinto ekwakufuneka zizise ukutyhafa kwabo abamathemba abo amile kuKristu. Ngamazwi enkuthazo nokubonwabisa,uPetros wazikhokelela iingqondo zamakholwa ukuba zisuke ekulingweni kwangoku nasemibonweni yokuphatheka kakubi kwixesha elizayo ziye “[kwi]lifa elingenakonakala, elingenakudyobheka, elingenakuguga.” ‘UThixo walo lonke ubabalo,” wazingisa ukuthandaza, “owasibizelayo eluzukweni lwakhe olungunaphakade, sikuKristu Yesu, wanga angathi ngokwakhe, nakuba nive ubunzima umzuzwana, anilungise nigqibelele, anizimase, anomeleze, anisekele. Kuye makubekho uzuko namandla, kuse emaphakadeni asemaphakadeni. Amen.”

Isahluko 52—Ukuqina Kube Sekupheleni

[Esi sahluko sisekwe kwileta yesi-2 Petros]

Kwileta yesibini ebhalwe nguPetros eya kwabo babezuze “ukholo oluxabiso lunye” nolwakhe, umpostile wabeka icebo lezulu lokuphuhlisa isimilo somKristu. Ubhala athi:

“Makwandiswe kuni ubabalo noxolo, ngokumazi uThixo, noYesu, iNkosi yethu. Nibona nje, ukuba amandla akhe obuThixo asiphile zonke izinto ezisingise ebomini nasekuhloneleni uThixo, ngako ukumazi lowo wasibizayo ngozuko nesidima. Esithe ngezo zinto, saphiwa amadinga amakhulukazi, anqabileyo, ukuze ngawo nibe ngamadlelane ngemvelo yobuthixo, nisinde ekonakaleni okukhoyo ehlabathini ngenkanuko.

“Ewe, ngenxa yoko, nakuba niqokele ukukhuthala konke, yithini elukholweni lwenu nongezelele isidima, esidimeni ke, ukwazi, ekwazini ke, ukuzeyisa; ekuzeyiseni ke, umonde, emondeni ke, ukuhlonela uThixo; ekuhloneleni ke uThixo, ukuthanda abazalwana; ekuthandeni keabazalwana,ukuthanda abantu bonke. Kuba xazikhoyoezozinto, zisanda, zinenza ukuba ninganqeni, ningabi ngabaswele isiqhamo ekuyazini iNkosi yethu uYesu Kristu.”

La mazwi azele yimfudiso, kwaye achukumisa kanye undoqo woloyiso. Umpostile ubeka phambi kwamakholwa ileli yenkqubela yobuKristu, inyathelo ngalinye limele ukuhambela phambili ekwazini uThixo. Ukholo, ukulunga, ulwazi, ubungcathu, umonde, ubungcwele, uthando lobuzalwana, ububele, konke oku kungamanqwanqwa eleli. Sisindiswa ngokunyuka inqwanqwa nenqwanqwa, sinyuka inyathelo ngenyathelo, sisinga ekuphakameni okungumgangatho asibekele wona uKristu. Uthi, ke ngoko, enziwe kuthi [uKristu] abe bubulumko, nobulungisa, nokungcwaliswa, kunye nokuhlangulwa.

UThixo ubabizele eluzukweni nasekulungeni, kwaye ezi zinto zibonakala ebomini babo bonke abaqhagamshelene naYe. Njengababelana ngesipho sezulu, bafanele ukuhambela phambili ekugqibeleleni; balondolozwe ngamandla kaThixo ngokholo (1 Petros 1:5). Kukuzukisa kukaThixo ukupha abantwana baKhe ukulunga. Ulangazelela ukubona amadoda nabafazi befikelela kowona mgangatho uphezulu; xa becela amadinga aKhe angeke asilele, bewabanga njengawabo, kuthi ukuba, ngokuncekelela okungenakwaliwa, bafuna amandla kaMoya Oyingcwele, benziwe baphelele kuYe.

Lakuba ikholwa lamkele inkolo yeendaba ezilungileyo, umsebenzi walo olandelayo, kukongeza esimilweni salo ukulunga, lize liyihlambulule intliziyo, liyilungise ingqondo ukuba yamkele ukumazi uThixo. Olu lwazi lusisiseko sayo yonke imfundo yenene nako konke ukukhonza okunyanisekileyo. Kuphela kwesikhuselo ngakwisilingo; kwaye koku kuphela okunokumenza umntu afane nesimilo sikaThixo. Ngokwazi uThixo noNyana uYesu Kristu, ikholwa linikwa izinto “ezisingise ebomini nasekuhloneleni uThixo.”

Asikho isipho esilungileyo angasinikwayo lowo olangazelela ngokunyanisekileyo ukufumana ubulungisa bukaThixo.

“Bubo ke obu ubomi obungunaphakade,” watsho uYesu, “ukuba mabakwazi, wena ukuphela koThixo oyinyaniso, naye uYesu Kristu omthumileyo.” Yohane 17:3. Umprofeti uYeremiya wavakalisa esithi: “Isilumko masingaqhayisi ngobulumko baso, igorha malingaqhayisi ngobugorha balo, isityebi masingaqhayisi ngobutyebi baso. Oqhayisayo makaqhayise ngale nto yokuba endiqiqa, endazi mna ukuba ndinguYehova, owenza inceba, nesiko, nobulungisa, ehlabathini; ngokuba ndinanze ezo zinto; utsho uYehova.” Yeremiya 9:23, 24. Kunqabile ukuba ingqondo yomntu ibuqonde ububanzi nobunzulu nokuphakama apho anokufikelela khona lowo uluzuzayo olu lwazi.

Akakho ekufuneka angafikeleli, kuloo ndawo akuyo, ekugqibeleleni kwesimilo sobuKristu. Ngombingelelo kaKristu, umsindleko uwenzele okholwayo ukuba akuzuze konke okunento yokwenza nobomi kunye nobungcwele. UThixo usibizela ukuba sifikelele kumgangatho wokufezeka, kwaye ubeke phambi kwethu umzekelo wesimilo sikaKristu. Kwimo yaKhe yobuntu, enziwe wafezeka kukuzingisa ekumelaneni nobubi, uMsindisi wasibonisa ukuba, ngokusebenzisana nobuThixo, abantu bangafikelela ekufezekeni kwesimilo kobu bomi. Le yingqinisekiso kaThixo kuthi, ukuba nathi singafikelela kuloyiso olupheleleyo.

Phambi kwekholwa, kumiswe imo enokwenzeka, ekukufana noKristu, ukuthobela yonke imithetho-siseko yomthetho. Yena umntu ngokwakhe akangeke afikelele kule meko. Ubungcwele athi uThixo kufuneka abe nabo phambi kokuba asindiswe busisiphumo sokusebenza kobabalo olungcwele, xa ethoba elulamela ukuqeqeshwa neempembelelo ezimthibazayo zikaMoya wenyaniso. Ukuthobela komntu kungenziwa isenzo sokuthobela ngevumba elingcwaele. Inxaxheba yomKristu kukuzingisa ekoyiseni sonke isiphoso. Lonke ixesha kufuneka athandaze kuMsindisi ukuba aphelise zonke iziphene zomphefumlo wakhe ogula sisono. Akanawo amandla nobulumko bokoyisa; ezi zizezeNkosi, kwaye izinika abo bathi ngokuzithoba nokutyumka bafune kuYo uncedo.

Umsebenzi wokwenziwa ngokutsha, ukusuka kukungabi ngcwele kuse ebungcweleni, ngumsebenzi oqhubeka njalo. Imihla ngemihla uThixo usebenzela ukungcwalisa umntu, kufuneke ukuba umntu asebenzisane naYe, esenza amalinge anyamezelayo ekukhuliseni imikhwa elungileyo. Kufuneka ongeze ubabalo elubabalweni; athi ngokusebenza kwicebo lokudibanisa, uThixo amsebenzele icebo lokuphindaphinda. UMsindisi wethu uhleli ekulungele ukuva, aphendule umthandazo wentliziyo etyumkileyo, kuze kuphindaphindwe ubabalo noxolo kwabo baKhe bathembekileyo. Ngovuyo, ubanika iintsikelelo abazidingayo edabini labo nobubi obubarhangqileyo.

Bakho abo bazama ukunyuka ileli yenkqubela ebuKristwini; kodwa bathixabebheka phambili,basuke bathembeleemandleniomntu, bazekwakamsinyanebangamboniuYesu

iMbanginoMgqibelelisi wokholo. Isiphumo kukusilela—ukulahleka kwako konke ebekuzuziwe. Ilusizi ngokwenene imeko yabo, bathi bakudinwa endleleni, bavumele utshaba lwemiphefumlo ukuba lubahluthe izibabalo zobuKristu ezibe zihluma ezintliziyweni nasebomini babo. “Lowo zingekhoyo kuye ezo zinto,” utsho umpostile, “uyimfama; ubona luzizi, ekulibele ukuhlanjuluwa kwezono zakhe zakudala.”

Umpostile uPetros wayenamava ahamba indlela ende ngezinto zikaThixo. Ukukhokelelwa kumandla kaThixo okusindisa kwaya kuqina ngokuhamba kweminyaka, wada wakuqonda, ngokungathandabuzekiyo, ukuba, ayikho indlela yokusilela phambi kwalowo othi, ehambela phambili elukholweni, anyuke inqwanqwa ngenqwanqwa, athi rhoqo enyuka ebheka phambili, kuse kwelona liphezulu inqwanqwa kwileli efikelela kumasango ezulu.

Kwiminyaka emininzi, uPetros wayesoloko ewakhuthaza amakholwa ngokufuneka kokukhula ngamaxesha onke elubabalweni nasekuyazini inyaniso; waza wathi ngoku, esazi ukuba kuza kufuneka abizelwe kubufela-nkolo ngenxa yokholo lwakhe, waphinda wayitsalela ingqondo kumalungelo axabisekileyo anokufikelelwa likholwa. Ngengqiniseko epheleleyo yokholo lwakhe, ixhego lomfundi labavuselela abazalwana balo ukuba baqine kwinjongo yobomi bobuKristu. “Makube kukhona nikhuthalele,” wabacela, “ukulwenza luqine ubizo nonyulo lwenu; kuba, nakuzenza ezo zinto, anisayi kukha nikhubeke. Kuba ngokunjalo nophiwa ngokobutyebi ukungena ebukumkanini obungunaphakade beNkosi yethu, uMsindisi uYesu Kristu.” Ingqiniseko enexabiso! Linozuko ithemba eliphambi kwekholwa njengoko lihambela phambili ngokholo lisiya kwimimango ephezulu yemfezeko yobuKristu!

“Kungoko ndingakuyekiyo,” uyaqhubeka umpostile, “ukuhlala ndinikhumbuza ngezo zinto, noko nizaziyo, nizimasekileyo enyanisweni leyo ikhoyo kuni. Ndiba ke kubulungisa, ukuba ngalo gama ndikulo mnquba, ndinivuse ngokunikhumbuza; ndisazi nje ukuba kukufuphi ukubekwa nxamnye kwalo mnquba wam, njengokuba nayo iNkosi yethu uYesu Kristu yandazisayo. Kananjalo ndiya kukhuthalela ke ukuba nibe nako, amaxa onke emva kokumka kwam, ukuzikhunjuzwa ezo zinto.”

Umpostile wayekufanele ngokupheleleyo ukuthetha ngeenjongo zikaThixo ngokubhekisele kuhlanga loluntu; kuba, ngemihla yokuqala yokulungiselela kukaKristu, wayebone, weva kakhulu ngobukumkani bukaThixo. “Kuba sithe, singalandelanga zintsomi zabuqhinga,” wawakhumbuza amakholwa, “sanazisa amandla nokufika kweNkosi yethu uYesu Kristu; sithe saba ngababoneli bobungangamsha bakhe. Kuba wamkela kuThixo uYise imbeko nozuko, ekuzisweni kuye, bubuqaqawuli obubalaseleyo, izwi elinjengeli: Lo nguNyana wam oyintanda, endikholisiweyo mna nguye. Nelo zwi ke saliva thina, lisiza liphuma ezulwini, sinaye entabeni leyo ingcwele.”

Nangona babunamandla okoyisa ngolo hlobo ubungqina bethemba lamakholwa, babusekho obunye oboyisayo nabo, ubungqina besiprofeto, olwaluya kuqinisekiswa lumiliselwe ngaso ukholo. “Sinalo,” watsho uPetros, “nelona lizwi liqinisekileyo elilelobuprofeti, enityaphayo ukulinyamekela, linjengesibane esikhanyisa endaweni emnyama, kude kuse, liphume ikhwezi ezintliziyweni zenu; nisazi oku kuqala, ukuba sonke isiprofeto sesibhalo asibikho ngokuzicombululela. Kuba akukhanga kubekho siprofeto ngokuthanda komntu; bathi abantu abangcwele bakaThixo bathetha beqhutywa nguMoya Oyingcwele.”

Ngexesha ephakamisa “ilizwi eliqinisekileyo elilelobuprofeti” njengesikhokelo esikhuselekileyo ngamaxesha omngcipheko, ngesidima umpostile ulumkisa ibandla ngesibane sobuprofeti bobuxoki, esasiza kuphakanyiswa nga “baprofeti ababuxoki,” ababeza kungenisa bucala “amahlelo entshabalalo, bemkhanyela uMnini-nto-zonke (iNkosi).” Aba bafundisi bobuxoki, abaphuma ebandleni bathatyathwe njengabanyanisekileyo ngabazalwana abaninzi enkolweni, umpostile uthi, “bayimithombo engenamanzi, amafu aqhutywa luqhwithela, besigcinelwe bona isithokothoko sobumnyama ngonaphakade.” “Iziphelo zabo zabamandundu,” watsho,” kuneziqalo zabo. Kuba kubalungelekanye, ukuba babengayazanga indlela yobulungisa, kunokuba bathi beyazile, babuye umva, baphume kuwo umthetho ongcwele abawuwiselwayo.”

Ekhangele phambili ezizukulwaneni kuse ekupheleni kwexesha, uPetros waphefumlelwa ukuba andlale iimeko eziya kubakho kanye phambi kokubuya kwesibini kukaKristu. “Kuya kuza ngemihla yokugqibela abagxeki,” wabhala, “behamba ngokwezabo iinkanuko, besithi, Liphi na kaloku idinga lokufika kwakhe? Kuba kuseloko oobawo balalayo ukufa, izinto zonke zahlala zihleli zinjengokwasekuqalekeni kwendalo.” Noko kunjalo, “xenikweni baya kuthi, Luxolo nokunqaba, oko baya kufikelwa yintshabalalo ngebhaqo, kwanjengenimba komithiyo; baye bengayi kukha basinde.” 1 Tesalonika 5:3. Asingabo bonke abaya kubanjiswa sisabathasamacebootshaba.Njengoko siya kufika isiphelo sazo zonke izinto, bakho abaya kuthembeka abaya kuyiqonda imiqondiso yamaxesha. Lo gama iqela elikhulu elizibiza ngokuthi liyakholwa, liya kuthi, ngemisebenzi yalo, lilukhanyele ukholo, kuya kubakho amasalela aya kunyamezela kude kuse ekupheleni.

UPetros waligcina liphilile entliziyweni yakhe ithemba lokubuya kukaKristu, waza waliqinisekisa ibandla ngokuzaliseka okuqinisekileyo kwedinga loMsindisi, “Ukuba ke ndimkile ndaya kunilungisela indawo, ndiya kubuya ndize, ndinamkelele kum ngokwam.” Yohane 14:3. Kwabo bavavanyiweyo abathembekileyo, kungakhangeleka kulibele ukufika, kodwa umpostile uyabaqinisekisa: “INkosi ayilibali dinga, njengoko abathile baba iyalibala; isuka izeke kade umsindo kuthi, ingangi kungatshabalala nabani; inga bonke bangasinga enguqukweni. Iya kufika ke imini yeNkosi njengesela ebusuku, eliya kuthi

ngayo izulu lidlule liqhuqhumba, zithi iziqalelo zitshe, zichithakale, nomhlaba nayo imisebenzi ekuwo itshiswe kuthi tu.

“Ezo zinto zonke ngoku zichithakala nje, nimele ukuba ngabanjani na ngeehambo ezingcwele nokuhlonela uThixo; nikulindela, nikukhawulezela, ukufika kwayo imini kaThixo, eliya kuthi ngenxa yayo izulu lifakwe isikhuni, lichithakale zithi neziqalelo zitshe zinyibilike? Thina ke ngokwedinga lakhe silinde elitsha izulu, nomtsha umhlaba, apho kumi ubulungisa.

“Kungoko, zintanda, nilindele ezo zinto nje, khuthalelani ukuba nifunyanwe kuye niseluxolweni, ningenabala, ningenasiphako. Ukuzeka kadeumsindo kweNkosi yethu kubaleleni ekuthini lusindiso, njengoko wanibhalelayo. . . . Nina ngoko, zintanda, nizazi nje ngenxa engaphambili ezo zinto, zigcineni okwenu, ukuze ningathi, nikhukuliswe lulahlekiso lwabangenammiselo, niphalale kokukokwenu ukuqina. Khulani ke elubabalweni nasekuyazini iNkosi yethu, uMsindisi uYesu Kristu.”

Ngolwazelelo lukaThixo, uPetros wavunyelwa ukuba awuvalele eRoma umsebenzi wokulungiselela kwakhe, apho, ukuvalelwa kwakhe entolongweni kwayalelwa ngukumkani uNero, phantse ngexesha lokubanjwa okokugqibela kukaPawulos. Ngolo hlobo, isibini sabapostile abadala, ababehlukene ngokubanzi iminyaka emininzi ekusebenzeni kwabo, banika ubungqina babo bokugqibela ngoKristu kwisixekokazi sehlabathi, laza laphalala kumhlaba waso igazi labo njengembewu yesivuno esikhulu sabangcwele kunye namafela-nkolo.

Kususela ekubuyiselweni kwakhe emva kokukhanyela uKristu, uPetros wakhangelana ngokungagungqiyo nengozi, wabonisa isibindi esinesidima ekushumayeleni ngoMsindisi owabethelelwayo, wavuka, wabuya wanyuka. Ngexesha elele esiseleni, afika engqondweni yakhe amazwi awathethwa nguKristu kuye, athi: “Inene, inene, ndithi kuwe, Oko ubusemtsha ubuzibhinqisa ngokwakho, uhambe apho uthanda khona; kodwa xa uthe waluphala, uya kuzolula izandla zakho, ubhinqiswe ngomnye; akuse apho ungathandiyo.” Yohane 21:18. Ngolo hlobo uYesu wenza ukuba umfundi azi kwa-indlela yokufa kwakhe, wada waxela nangokwanekwa kwezandla zakhe emnqamlezweni.

UPetros, njengomYuda nowasemzini, wagwetyelwa ukuba atyabulwe ngokubethwa aze abethelelwe emnqamlezweni. Wathi ejongene nokufa kwakhe, umpostile wakhumbulaisonosakheesikhulusokukhanyela uYesu ngeyure yokulingwa kwaKhe. Lowo wayeke akakulungela ukuwuvuma umnqamlezo, ngoku wayekubalela ukuba kuluvuyo ukunikela ubomi bakhe ngenxa yeendaba ezilungileyo, esiva nje ukuba, ngenxa yalowo wayikhanyelayo iNkosi yakhe, ukufa ngokohlobo iNkosi yakhe eyafa ngalo kuluzuko olugqithisileyo kakhulu. UPetros wayeguquke ngokwenene kweso sono kwaye wayesixolelwe nguKristu, njengoko kwabonakaliswa kumyalelo omkhulu wokondliwa kwezimvu neemvana zomhlambi. Yena akazange akwazi ukuzixolela. Nengcamango

yeentlungu zemiboniso emibi yokugqibela azizange zibe nokubunciphisa ubukrakra bentlungu nokuguquka kwakhe. Kuye, okokugqibela okuhle awazenzela kona, kwaba kukucela abo babembulala ukuba abethelelwe emnqamlezweni intloko yakhe ijonge ezantsi. Kwenziwa ngokwesicelo sakhe, waba ufa ngaloo ndlela umpostile omkhulu.

Isahluko 53—Uyohane Oyintanda

UYohane ubalulwa ngaphezu kwabanye abapostile njengo“mfundi obethandwa nguYesu.” Yohane 21:20. Ingathi wayesonwabela ukuba kwiqondo eliphezulu kubuhlobo noKristu, ezuza imiqondiso eliqela yokuthenjwa nokuthandwa nguMsindisi. Wayengomnye wabathathu abavunyelwa ukuba babone uzuko lukaKristu phezu kwentaba yokwenziwa kumila kumbi kunye nentlungu yaKhe eGetsemane, kwaye kwakukuye awathi uYesu wanikela umama waKhe ukuba amkhathalele ngemizuzu yokugqibela yokubandezeleka kwaKhe emnqamlezweni.

Uthando loMsindisi kumfundi oyintanda lwabuyiswa ngokuzinikela ngamandla onke okuzinikela ngenzondelelo. UYohane wabambelela kuKristu ngokomdiliya obambelele entsikeni eyomeleleyo. Ngenxa yeNkosi yakhe, wamelana neengozi ezinkundleni zokugwetywa nokuba kufuphi emnqamlezweni, wakho ekuvakaleni kweendaba zokuvuka kukaKristu, wangxama ukuya engcwabeni, ngenzondelelo yakhe wasidlula nesingxami uPetros.

Uthando oluthembekileyo nokuzinikela okungafuni okukokwako okwabonakala ebomini nasesimilweni sikaYohanesinika izifundo zexabiso elingenambaliso kwibandla lobuKristu. UYohane wayengenako ngokwemveli ukuthandeka kwesimilo okwabonakalayo kamva kumava akhe. Ngendalo, wayeneziphoso ezibi. Wayenganelanga nje ukuba nekratshi, ukuzithemba, ukulambela udumo, kodwa kukho nokungabi namonde, kunye nentiyo, xa athe wakhathazwa. Yena nontwakwabo babebizwa ngokuba “ngoonyana bendudumo.” Umsindo ombi, ukufuna ukuziphindezela, umoya wokugxeka, zonke ezo zinto zazikulo mfundi uthandekayo. Noko kunjalo, ngaphantsi kwako konke oku, iTitshala yezulu yabona intliziyo enenzondelelo, enyanisekileyo, nenothando. UYesu wakukhalimela oku kuzifunela, wawadanisa amabhongo akhe, waluvavanya ukholo lwakhe. Waya wamtyhilela oko kulangazelelwa ngumphefumlo wakhe—ubuhle bobungcwele, namandla othando amguqulayo [umntu].

Iziphako esimilweni sikaYohane zabonakala kakhulu amaxesha amaninzi ngexesha wayehlangene noMsindisi. Ngaxa limbi uKristu wahambisa abathunywa ngaphambi kwaKhe ukuba baye emzini wamaSamariya, ukucela ukuba abantu balungiselele Yena nabafundi baKhe into etyiwayo. Wathi xa uMsindisi efika edolophini, wabonakala elangazelela ukudlulela eYerusalem. Oku kwavusa umona kumaSamariya, aza athi endaweni yokummema ukuba ahlale nawo, asuka azibamba zonke iimbeko awayenokuzinika nawuphi umntu odlulayo. UYesu akaze abunyanzele ubukho baKhe nakubani, aza amaSamariya alahlekana nentsikelelo angawayeyiphiwe ukuba ayemcelile ukuba abe lundwendwe lawo.

Abafundi babesazi ukuba yayiyinjongo kaKristu ukusikelela amaSamariya ngobukho baKhe; kwaza ukubanda, ikhwele, nokungabonakalisi ntlonipho

kwiNkosiyabo,kwabakhwankqisa kwabenza nomsindo. UYakobi noYohane baba novukelongendlela eyodwa. Into yokuba Lowo bamhloniphe kangako angaphathwa ngolo hlobo, kubo le nto yayimbi kakhulu ukuba ingayekwa nje ingohlwaywa kwangoko. Kwinzondelelo yabobathi, “Nkosi, uyafuna na ukuba sitsho, kuhle umlilo ezulwini, ubatshise kuphele, njengoko no-Eliya wenjenjalo?” bebhekisa kwintshabalalo yabaphathi bamaSamariya kunye namaqela ababewathumele ukuba athabathe umprofeti u-Eliya. Bamangaliswa kukubona uYesu ebuhlungu ngamazwi abo, baza bamangaliswa ngakumbi kukukhalima kwaKhe okwawa ezindlebeni zabo: “Anazi ukuba ningabomoya onjani na; kuba uNyana woMntu engaze kutshabalalisa miphefumlo yabantu, uze kusindisa.” Luka 9:54-56.

Asiyonxalenye yomsebenzi kaKristu ukunyanzela abantu ukuba bamamkele (uKristu). NguSathana, nabantu abaqhutywa ngumoya wakhe, abafuna ukusinyanzela isazela. Phantsi kokwenza ngathi kukho ulangazelelo lobulungisa, abantu bahlangana kunye neengelosi ezikhohlakeleyo ngamanye amaxesha kuziswe ukuphatheka kakubi phezu kwabantu babo ukuze baguqulelwe kwiimbono zabo zenkolo; kodwa Yena uKristu uhlala ebonisa inceba, efuna njalo ukoyisa ngokutyhila uthando lwaKhe. Akavumeli butshaba emphefumlweni, engamkeli nenkonzo engaphelelanga; kodwa ulangazelela kuphela inkonzo yokuzithandela, ukunikelwa kwentliziyo ngentumekelelo phantsi kokunyanzelwa luthando.

Kwesinye isiganeko, uYakobi noYohane basebenzisa umama wabo ukuzisa isicelo sokuba bavunyelwe babe kwezona zikhundla ziphakamileyo zembeko ebukumkanini bukaKristu. Nangona uKristu wayiphindaphinda imfundiso ngemo yobukumkani baKhe, aba bafundi baselula babesenethemba lokuba uMesiya uza kuthabatha itrone yaKhe negunya lokumkani ngokuhambelana nolangazelelo lwabantu. Umama, ebanqwenelela indawo yembeko oonyana bakhe kobu bukumkani, wacela, “Yitsho baze aba nyana bam bobabini bahlale, omnye ngasekhohlo, ebukumkanini bakho.”

UMsindisi waphendula, “Aniyazi into eniyicelayo. Ninako na ukuyisela indebe endiza kuyisela mna, nibhaptizwe ngobhatizo endibhaptizwa ngalo mna?” Bakhumbula amazwi aKhe ayimfihlelo awayesalatha kuvavanyo nokubulaleka, kodwa baphendula ngesibindi, “Sinako.” Babeya kukubalela ukuba yimbeko enkulu ukubonisa ukunyaniseka ngokuba nesabelo kuko konke okwakuza kuhlela iNkosi yabo.

“Okunene indebe niya kuyisela, nobhaptizo endibhaptizwa ngalo mna niya kubhaptizwa kwangalo;” wavakalisa watsho uKristu—phambi kwaKhe kukho umnqamlezo endaweni yetrone, izihange ezibini njengamaqabane aKhe ngasekunene nangasekhohlo. UYakobi noYohane babeza kwabelana neNkosi ekubulalekeni—omnye, ebekelwe ukufa okukhawulezileyo okuzayo ngekrele; omnye, ukuba nguyena uya kuba nelona xesha lide elandela iNkosi yakhe emsebenzini kunye nengcikivo nentshutshiso.

“Kodwa kona ukuhlala ngasekunene kum, nangasekhohlo kum, asikwam ukupha ngako; kophiwa abo kulungiselwe bona nguBawo.” Mateyu 20:21-23.

UYesu wayewuqonda umoya ovuselele isicelo othe wabonisa ikratshi namabhongo aba bafundi babini: “Niyazi ukuba abaphathi beentlanga bayazigagamela, nabo bazizikhulu benza ngegunya kuzo. Ze kungabi njalo ke phakathi kwenu nina; osukuba enga angaba mkhulu phakathi kwenu, makabe ngumlungiseleli wenu; nosukubaenga angabangowokuqala phakathi kwenu, makabe ngumkhonzi wenu; kwanjengokuba uNyana woMntu engezanga kulungiselelwa; weza kulungiselela, nokuncama ubomi bakhe, bube yintlawulelo yokukhulula abaninzi.” Mateyu 20:25-28.

Ebukumkanini bukaThixo, isikhundla asifunyanwa ngomkhethe. Asamkelwa [ngokomvuzo], saye singafunyanwa ngokunikwa ngamaqhinga. Sisisiphumo sesimilo. Isithsaba kunye netrone zizimbasa zomgangatho ofikelelweyo—iimbasa zokuzoyisa ngobabalo lweNkosi yethu uYesu Kristu.

Kuthe sekukudala emva koko, xa uYohane wazifumana enosizi ngoKristu ngenxa yokudlelana naye ekubulalekeni kwaKhe, iNkosi uYesu wamtyhilela ukuba iyintoni imeko yokusondela kobukumkani baKhe. “Lowo weyisayo,” watsho uKristu, “ndiya kumvumela ukuba ahlale nam etroneni yam, njengokuba nam ndeyisayo, ndaza ndahlala phantsi noBawo etroneni yakhe.” IsiTyhilelo 3:21. Lowo uma kufuphi kuKristu iya kuba ngulowo othe wasela kakhulu kuMoya waKhe wothando loluzincamayo, uthando [ekuthiwa] “alugwagwisi, alukhukhumali, . . . alufuni okukokwalo kodwa; alucaphuki, alunanzondo” (1 Korinte 13:4, 5), uthando olumqhuba umfundi, njengoko lwayiqhubayo iNkosi yethu, ukuba anikele konke, aphilele ukusebenzela nokuzincama kude kuse ekufeni, ukuze kusindiswe uluntu.

Ngelinye ixesha, ngethuba lokusebenza kwabo uvangelo ekuqalekeni, uYakobi noYohane bahlangana nomnye owathi, nangona engaziwa njengomlandeli kaKristu, waye ekhupha iidemon ngegama laKhe (uKristu). Abafundi bamalela loo mntu ukuba asebenze becinga ukuba bayalungisa ngokwenza oku. Bathi ke bakuwubeka phambi kukaKristu umcimbi, wabangxolisa, esithi, “Musani ukumalela; kuba akukho namnye Uya kusebenza umsebenzi wamandla egameni laM, aze ahle abe nako ukuthetha kakubi ngam.” Marko 9:39. Akakho owazibonisa enobuhlobo noKristu nangaluphi uhlobo owayenokugxothwa. Abafundi akufuneki babe nomoya obhityileyo nonekhethe, kodwa kufuneka babonakalalise uvelwano olufikelela kude olunje ngolo babelubone eNkosini yabo. UYakobi noYohane babecinga ukuba, ngokususa lo mntu, babese bezibona bezukisa iNkosi; kodwa baqala ukubona ukuba babenomona ngenxa yeziqu zabo. Bayivuma impazamo yabo bakwamkela ukuthethiswa.

Izifundo zikaKristu, ezibonisa ubulali, nokuthobeka nothando njengezinto ezifunekayo ekukhuleni elubabalweni nasekufaneleni umsebenzi waKhe, zaye zizezelona

xabiso likhulu kuYohane. Wasigcina njengegugu isifundo ngasinye, waza wazingisa ukwenza ukuba ubomi bakhe buhambelane nomfuziselo ongcwele. UYohane wayeqalisile ukuqonda ubuqaqawuli bukaKristu—ingebubo ubuyokoyoko behlabathi namandla awayefundiswe ukuba abuthembe, kodwa “ubuqaqawuli kanye bowokuphela kwamzeleyo uYise, ezele lubabalo nayinyaniso.” Yohane 1:14.

Ubunzulu nobushushu bothando lukaYohane kwiNkosi yakhe babungesiso isizathu sokuthandwa kwakhe nguKristu, kodwa busisiphumo solo thando (lukaKristu). UYohane wayelangazelela ukufana noYesu, waza wathi phantsi kwempembelelo eguqulayo yothando lukaKristu, waba nobulali wathobeka. U-mna wafihlwa kuYesu. Ngaphezu kwawo onke amaqabane akhe, uYohane wazinikela kumandla obo bomi bumangalisayo. Uthi, “Obu bomi ke babonakaliswa; sibubonile.” “Enzalisekweni yakhe thina sonke samkela kwa-ubabalo phezu kobabalo.” 1 Yohane 1:2;Yohane 1:16. UYohane wayemazi uMsindisi Ngolwazi olulingiweyo. Izifundo zeNkosi yakhe zazikrolwe emphefumlweni wakhe. Xa wayengqina ngobabalo loMsindisi, intetho yakhe elula yayicikoza ngothando olwalumzalise wonke.

Yayikukuthanda uYesu ngokunzulu okwenza ukuba uYohane alangazelele ukusoloko ehleli kufuphi ecaleni laKhe. UMsindisi wayelithanda lonke iShumi elinaMbini, kodwa uYohane wayengoyena unomoya owamkelayo. Wayemncinane kunabanye, wathi ngokuthemba komntwana okukhulu, wayivulela kuYesu intliziyo yakhe. Ngoko ke uYesu wasoloko enovelwano olukhulu ngakuye, waza wathi ngaye, uMsindisi wadlulisela ebantwini baKhe ezona mfundiso zikamoya zinzulu.

UYesu uyabathanda abo bamele uYise, kwaye uYohane ethetha ngothando lukaYise ngaphezu kwakhe nawuphi umfundi. Watyhilela abantu bakubo oko wayekuva emphefumlweni wakhe, okwakumele esimilweni sakhe iimpawu zikaThixo. Uzuko lukaThixo lwalubonakala ebusweni bakhe. Ubuhle bobungcwele obamguqulayo bakhanya ngokubengezela obukwimbonakalo yakhe. Ngokumnqula nothando, wamgqala uMsindisi kwada ukufana noKristu nokudlelana naYe kwayeyona nto ayilangazelelayo, saza isimilo seNkosi yakhe sabonakaliswa kwisimilo sakhe.

“Bonani,” watsho, “uthando olungaka asenzele lona uYise, olu lokuba sibizwe ngokuba singabantwana bakaThixo. . . . Zintanda, ngoku singabantwana bakaThixo, Akukabonakali ke into esiya kuba yiyo; ke siyazi ukuba, xa athe wabonakala, sofana naye; ngokuba siya kumbona njengoko anjalo.” 1 Yohane 3:1, 2.

Isahluko 54—Ingqina Elithembekileyo

[Esi sakhluko sisekwe kwiileta zikaYohane]

Emva kokunyuka kukaKristu, uYohane wema engumsebenzi weNkosi othembekileyo nonyanisekileyo. Ekunye nabanye abafundi, bonwabela ukuthululwa kukaMoya ngemini yePentekoste, waza wathi, ngenzondelelo namandla ahlaziyekileyo, waqhubeka nokuthetha nabantu amazwi obomi, ezama ukukhokelela iingcinga zabo kOngabonwayo. Wayengumshumayeli onamandla, oshushu, nonyaniseke kakhulu. Ngolwimi okuhle, nelizwi elimnandi ngokwengoma, wabalisa ngamazwi nemisebenzi kaKristu, ethetha ngendlela eyazichukumisayo iintliziyo zabo babemphulaphule. Ubulula bamazwi akhe, isidima samandla eenyaniso awayezithetha, nobushushu obabonakala kwiimfundiso zakhe, konke kwamenza wafikelela kuzo zonke iindidi zabantu.

Ubomi bukampostile babuhambelana neemfundiso zakhe. Ukuthanda uKristu okwakukhanya entliziywenni yakhe kwamkhokelela ekusebenzeleni ngenyameko, abantu bakubo engadinwa, ngakumbi abazalwana bakhe ebandleni lobuKristu.

UKristu wayebayalele abafundi bokuqala ukuba bathandane njengoko naYe wabathandayo. Ngaloo ndlela, babeya kuthwalela ubungqina ehlabathini bokuba uKristu ukho ngaphakathi kwabo, ithemba lozuko. “Ndiniwisela umthetho omtsha,” wayetshilo, “wokuba nithandane, njengoko ndinithandileyo nina, ukuze nani nithandane.” Yohane 13:34. Ngexesha kwakuthethwa la mazwi, abafundi babengawaqondi; kodwa emva kokuba bebone ukuphatheka kakubi kukaKristu, emva kokubethelelwa nokuvuka, nokunyukela ezulwini, nasemva kokuba uMoya Oyingcwele eye wahlala phezu kwabo ngePentekoste, baluqonda ngokucacileyo uthando lukaThixo kunye nendalo yolo thando bamelwe kukuba nalo omnye komnye. Wakwazi ke ngoko ukuthi kubafundi kunye naye:

“Ngale nto silwazile uthando [lukaThixo], kuba yena wasincamela ubomi bakhe; nathi ke sifanele ukubancamela abazalwana ubomi bethu.”

Emva kokuhla kukaMoya Oyingcwele, xa abafundi babehamba bevakalisa uMsindisi ophilayo, ulangazelelo lwabo olulodwa yayikukusindiswa kwemiphefumlo. Babuvuyela ubumnandi bobudlelwane nabangcwele. Babenobubele, becingelana, bezilandula, bekulungele ukuncama nantoni na ngenxa yenyaniso. Ekunxulumaneni kwabo omnye nomnye imihla ngemihla, balubonakalisa uthando uYesu awayebawisele umthetho ngalo. Ngamazwi nezenzo ezingenako ukuzithandela bazama ukuluvuselela olu thando nakwezinye iintliziyo.

Luthando olunjalo ekwakufuneka amakholwa ahlale elonwabele. Kwakufuneka abheke phambili ngentobelo enentumekelelo kumthetho omtsha. Babekufutshane kakhulu ekumanyaneni noKristu kangangokuba babanako ukukuzalisekisa konke awayekuyalele.

Ubomi babo bawenza makhulu amandla oMsindisi owayenako ukubagwebela ngobaKhe ubulungisa.

Kancinane, kancinane lwafika utshintsho. Amakholwa aqala ukukhangela iziphako elinye kwelinye. Ngokuhlala kwiimpazamo, benika ithuba izigxeko ezingenabubele, balahlekwa ngumbono woMsindisi kunye nothando lwaKhe. Aba nobungqongqo kakhulu ngokubhekisele kwiinkonzo zangaphandle zemibingelelo, banobuceducedu ngokuthethwayo ngaphezu kokwenziwayo ngenkolo. Ekuzondeleleni kwawo ukugweba abanye, asilela ukuzibona ezawo iimpazamo. Alahlekwa luthando lobuzalwana awayewanike umthetho ngalo uKristu, aza, okona kulusizi kuko konke, awakuqonda ukulahleka kwawo. Awazanga aqonde ukuba ulonwabo novuyo lwaluphuma ebomini bawo, nokuba, akuba ekuvalele ngaphandle kweentliziyo zawo ukuthanda uThixo, ayeza kuthi kwakamsinyane ahambe ebumnyameni.

UYohane, ngokubona ukuba uthando lobuzalwana luyaphela ebandleni, wawakhuthaza amakholwa isidingo esihleli sikho rhoqo solu thando. Iileta zakhe eziya ebandleni zizele yile ngcamango. “Zintanda, masithandane,” ubhala atsho; “ngokuba uthando lwaphuma kuThixo. Bonke abanothando bazelwe nguThixo, bayamazi uThixo. Lowo ungenaluthando akazanga amazi uThixo, ngokuba uThixo uluthando. Kwabonakaliswa ngale nto ukusithanda kukaThixo, ngokuthi uThixo amthume ehlabathini uNyana wakhe, ekuphela kwamzeleyo ukuze sidle ubomi ngaye. Uthando lulapha, ingekukuba samthandayo uThixo thina, ikukuba wasithandayo yena, wamthuma uNyana wakhe ukuba abe sisicamagushelo sezono zethu. Zintanda, ukuba wenjenjalo uThixo ukusithanda, nathi sifaneleukuthandana.”

Ngendlela eyodwa ekufanele olu thando lubonakaliswe ngamakholwa, umpostile uyabhala: “Ndinibhalele umthetho omtsha, okuyinene oko kuye nakuni; ngokuba ubumnyama buyadlula, kwaye ukukhanya okuyinyaniso sekubonakala. Lowo uthi usekukhanyeni, abe emthiyile umzalwana wakhe, usebumnyameni unangoku. Lowo umthandayo umzalwana wakhe uhleli ekukhanyeni, akanasikhubekiso. Ke lowo umthiyileyo umzalwana wakhe usebumnyameni, uhamba ebumnyameni. Akazi apho aya khona, ngokuba ubumnyama buwamfamekisile amehlo akhe.” “Le yintshumayelo enayivayo kwasekuqalekeni, ukuba sithandane.” “Lowo ungamthandiyo umzalwana wakhe uhleli ekufeni. Lowo umthiyileyo umzalwana wakhe usisibulala-mntu; niyazi ukuba akukho sibulala-mntu sinobomi obungunaphakade buhleliyo kuso. Ngale nto silwazile uthando, kuba yena wasincamela ubomi bakhe; nathi ke sifanele ukubancamela abazalwana ubomi bethu.”

Asiyonkcaso yehlabathi elimaza kakhulu ibandla likaKristu. Bububi obugcinwe ezintliziyweni zamakholwa obenza umonakalo omkhulu nothi, ngokuqinisekileyo, uyidodobalise inkqubela phambili yomsebenzi kaThixo. Ayikho indlela eqiniseke

ukudlulisa le, ukwenza buthakathaka ngokwasemoyeni, ukonwabela ukuba nomona, ukurhanelana, ukuzingela iziphoso, nokuceba inkohlakalo. Kwelinye icala, ubungqina obubobona bomeleleyo bokuba uThixo wamthuma uNyana waKhe ehlabathini, bungunobangela wobukho bolungelelwano nokumanyana phakathi kwabantu beemeko ezahlukeneyo elakhiwe ngabo ibandla laKhe. Lilungelo labalandeli bakaKristu ukuba babenabo obu bungqina. Ukuze babe nako ukwenza oku, kufuneka bazibeke phantsi kokulawulwa nguKristu. Izimilo zabo kufuneka zihambelane nesimilo saKhe, intando yabo kunye nentando yaKhe.

“Ndiniwisela umthetho omtsha,” watsho uKristu, “wokuba nithandane, njengoko ndinithandileyo nina, ukuze nani nithandane.” Yohane 13:34. Athi ukuba kuhle kwale ntetho;hayi, ukungenzeki kwayo! Ebandleni likaThixo, namhlanjeuthando lobuzalwana lunqongophele ngendlela elusizi. Abaninzi abathi bayamthanda uMsindisi ababathandi abanye. Abangakholwayo babukele ukuze babone ukuba ukholo lwabo bazibiza ngobuKristu lunayo na impembelelo engcwalisayo ebomini bawo [amakholwa]; kwaye bayakhawuleza ukubona iziphako esimilweni, nezenzo ezingahambi ngokuthe ngqo. AmaKristu makangenzi ukuba kube lula elutshabeni ukumalolathe kuwo lusithi, Bonani aba bantu bemi phantsi kwebhanile kaKristu, indlela abathiyene ngayo. AmaKristu onke angamalungu osapho olunye, onke angabantwana boBawo omnye wasezulwini, lilinye nethemba elinoyolo lokuba nokungafi. Limele ukuba libe linye iqhina eliwaqamangele kunye ngokusondeleleneyo kunye nobubele.

Uthando lwezulu lwenza imingeni echukumisa kakhulu entliziyweni xa lusibiza ukuba sibonise uvelwano lobubele obufana nobo uKristu wabubonisayo. Kuphela ngumntu othanda umzalwana wakhe ngokungasekeleze nzuzo othanda uThixo ngokwenene. UmKristu onyanisekileyo akasayi kuwuvumela ngokulula umphefumlo osengozini nodinga ukulunyukiswa ukuba uhambe nje ungakhathalelwanga. Akayi kuzisonga amele kude kwabo bonayo, ebayekela ekungeneni nzulu ekungonwabini nasekutyhafisweni okanye ukuba baweemhlabeni wedabi noSathana.

Abo bangazange baluva uthando olunobubele nolweyisayo lukaKristu, abanakoukukhokelela abanye kumthombo wobomi. Uthando lwaKhe entliziyweni lungamandla anyanzelayo, akhokelela umntu ekumtyhileni [uKristu] ngentetho, ngomoya onobubele nemfesane, ekuphakamiseni ubomi babo bantu bahlangana nabo. Abasebenzi bamaKristu abanempumelelo kumalinge abo kufuneka babe ngabantu abamaziyo uKristu; kwaye ukuze bamazi, kufuneka bazi uthando lwaKhe. Ezulwini, ukufaneleka kwabo njengabasebenzi, kulinganiswa ngokukwazi kwabo ukuthanda njengoko uKristu wathandayo nokusebenza njengoko wasebenzayo.

“Masingathandi ngamazwi,” watsho umpostile, “kodwa ngezenzo nangenyaniso.” Ukuphelela kwesimilo sobuKristu kufikelelwa xa ukuthanda ukunceda nokusikelela

abanye kuthe rhoqo ukuziphumela ngaphandle kuvela ngaphakathi entliziyweni. Ngumoya wolu thando ojikeleze umphefumlo wekholwa owenza ukuba libe sisongo sobomi esisa ebomini nowenza ukuba uThixo awusikelele umsebenzi walo.

Ukuthanda uThixo kakhulu nokuthanda abanye ngokungasekelezi nzuzo—sesona sipho sihle uBawo osezulwini alungele ukusinika. Olu thando alunto yokuziva ufuna ukuyenza, kodwa lungumthetho-siseko wezulu, amandla ahleli esisigxina. Intliziyo enganikelwanga ayikwazi ukuludala okanye ukuluveza. Lufumaneka kuphela entliziyweni apho uYesu alawula khona. “Thina siyamthanda, ngokuba yena wasithanda kuqala.” Kwintliziyo eyenziwe ngokutsha lubabalo olungcwele, uthando lungumthetho-siseko olawula izenzo. Luyasakha isimilo, lulawulle intshiseko, lufake umkhala kwiimvakalelo, lusinike isidima uthando. Olu thando, oluphila emphefumlweni, lunika incasa ubomi luhlwayele impembelelo ephuculayo kubo bonke abasingqongileyo.

UYohane wazama ukukhokelela amakholwa ekuqondeni amalungelo aphakamileyo aya kuzakuwo ngokusebenza komoyawothando. Amandla ahlangulayo, azaliseintliziyo, aya kulawula zonke iinjongo abanyusele abo banawo ngaphaya kweempembelelo ezonakalisayo zehlabathi. Luthi lwakuvunyelwa olu thando ukuba lulawule ngokupheleleyo lube ngamandla aqhuba injongo ebomini, ukuthemba nokuthembela kwabo kuThixo nokubaphatha kwaKhe, kuphelele. Baya kuza kuYe benokuthemba okupheleleyo kokholo, besazi ukuba baya kufumana kuYe konke okudingekayo okulunge kwixesha langoku nangonaphakade. “Lugqibelele ngale nto uthando olukuthi, ukuze sibe nokungafihlisi ngomhla womgwebo; ngokuba, njengoko anjalo yena, sinjalo nathi kweli hlabathi. Akukho loyiko eluthandweni; lusuka uthando olugqibeleleyo luluphose phandle uloyiko.” “Kuko oku ukungafihlisi esinakokuye: ukuba sithi sicele into ngokokuthanda kwakhe, uyasiva. Ukuba siyazi okokuba uyasiva, . . . siyazi ukuba sinazo izinto ezicelwayo, esizicelileyo kuye.”

“Ukuba kukho othe wona, sinoMthetheleli kuye uYise, uYesu Kristu ilungisa. Yena usisicamagushelo sezono zethu; engesazethu zodwa, usiso nesehlabathi liphela.” “Ukuba sithi sizivume izono zethu, uthembekile, ulilungisa ukuba asixolele izono zethu, asihlambulule kuko konke ukungalungisi.” Iimeko zokuzuza inceba kaThixo zilula kwaye zifanelekile. INkosi ayifuni senze into ebuhlungu ukuze sizuze ukuxolelwa. Asidingi ukuba sithabathe iihambo ezinde ezidinisayo, okanye senze inguquko ezibuhlungu, ukuze sithandise imiphefumlo yethu kuThixo wezulu okanye acamagushele izikreqo zethu. Lowo “usivumayo asishiye” isono sakhe “uya kufumana inceba.” Imizekeliso 28:13.

Kwiinkundlazaphezulu, uKristu uthethelela ibandla laKhe — ethethelela abo wabathenga ngokuhlawula ixabiso legazi laKhe. Iinkulungwane, izizukulwana, azingeke zikuthobe ukwanela kombingelelo waKhe ocamagushayo. Akukho bomi nakufa, kuphakama nabunzulu, bungasahlula eluthandweni lukaThixo olukuKristu Yesu;

kungengakuba simbambe samqinisa, kodwa kuba Yena usibambe wasiqinisa. Ukuba usindiso lwethu lwaluxhomekeke kumalinge ethu, ngesingazange sasindiswa; kodwa luxhomekeke kuLowo akuye onke amadinga. Ukubambelela kwethu kuYe kungabukeka kungenamandla, kodwa uthando lwaKhe lolo lomkhuluwa; ngalo lonke ixesha sibugcinile ubunye naYe, akukho unako ukusihlutha siphume esandleni saKhe.

Ngokuhamba kweminyaka nenani lamakholwa likhula, uYohane wabasebenzela ngenkoloseko nokunyaniseka okungaphezulu abazalwana bakhe. Ngokwasebandleni amaxesha ayenengozi eninzi. Ulahlekiso lukaSathana lwalukho kuyo yonke indawo. Ngokugqwetha nobuxoki izithunywa zikaSathana zazama ukuvusa inkcaso ngakwiimfundiso zikaKristu, kwaza oko kwazala iingxabano noqhekeko olwabeka ibandla emngciphekweni. Abanye ababezibiza ngoKristu babebanga ukuba uthando lwaKhe lwabakhulula ekuthobeleni umthetho kaThixo. Kwelinye icala, abaninzi bafundisa ukuba kwakufuneka ukuba kugcinwe amasiko nezithethe zamaYuda; nokuthi,ukugcina nje umthetho, ngaphandle kokukholwa kwigazi likaKristu, kwakukwanele ukusindiswa. Abanye bathi uKristu wayeyindoda elungileyo, kodwa bekwala ubuThixo baKhe.Abanye ababesenza ngathi banyanisekile emsebenzini kaThixo, babengabakhohlisi, ekwenzeni kwabo bemkhanyela uKristu neendaba ezilungileyo zaKhe. Njengoko bona babephila esonweni, bazisa iimfundiso ezigwenxa ebandleni. Ngaloo ndlela abaninzi bakhokelelwa kwiindlela ezininzi zentandabuzo nokulahlekiswa.

UYohane wazaliswa lusizi akubona iimpazamo eziyityhefu zirhubuluza ukungena ebandleni. Wazibona iingozi elalijongene nazo ibandla, waza waqubisana nalo mngeni ngokukhawuleza nangesibindi. Iileta zikaYohane ziphefumla umoya wothando. Kubonakala ngokungathi wayebhala ngosiba oluthiwe nkxu eluthandweni. Sekunjalo, wathi akuhlangana nabo babesaphula umthetho kaThixo, nangona babesithi baphila ubomi obungenasono, akazange alibazise ukubakhuza ngenkohliso yabo eyoyikekayo.

Ebhalela umncedi wakhe kumsebenzi weendaba ezilungileyo, umfazi owayesaziwa ngokuziphatha kakuhle nonempembelelo enkulu, wathi: “Ngokuba kungene abalahlekisi abaninzi ehlabathini, abangamvumiyo uYesu Kristu esiza esenyameni. Lowo ngumkhohlisi nomchasi-Kristu. Zilumkeleni, ukuba singalahlekani nezinto esizisebenzileyo; masamkele umvuzo ozalisekileyo. Bonke abagqithayo, abangahlaliyo emfundisweni kaKristu, abanaThixo; ohleliyo emfundisweni kaKristu, lowo unaye uYise noNyana. Ukuba umntu uza kuni, engazisi yona le mfundiso, musani ukumamkela endlwini yenu, ningambulisi nokumbulisa; kuba lowo umbulisayo unobudlelane naye ngemisebenzi yakhe engendawo.”

Sinikwe igunya lokuba, njengoko wenzayo umfundi othandekayo, sibaxabise ngokufanayo abo bathi bahleli kuKristu nangona bephila bewaphula umthetho kaThixo. Kuya kubakho kule mihla yokugqibela ububi obufana nobo babuphazamisa impumelelo

yebandla lokuqala; kwaye iimfundiso zikampostile uYohane ngale miba kufuneka ziqatshelwe kakhulu.“Yibaninothando,” leyo yintsholo ephuma kuyo yonke indawo, ngakumbi kwabo bathi bangcwalisiwe. Uthando lwenene lunyulu kakhulu ukuba lungaze lugqume isono esingavunywanga. Nangona kufuneka siyithandile imiphefumlo awayifelayo uKristu, akufuneki sisiyekelele isono. Akufuneki sizimanye nabavukeli size sikubize oko ngokuthi luthando. UThixo ufuna ukuba abantu baKhe, kanye ngeli xesha emhlabeni, ukuba bamele okulungileyo bangagungqi, njengoko wenzayo uYohane ukuchasa iziphoso ezazitshabalalisa umphefumlo.

Umpostile ufundisa ukuba, nangona kufuneka sibonakalise imbeko yobuKristu, sinikwe igunya lokuba sikusebenze ngokuphandle ukulwa nesono kunye naboni; kuba oku akulwisani nothando lwenene. “Bonke abasenzayo isono benza okuchasene nomthetho;” uyabhala, “sona isono sikukuchasana nomthetho. Niyazi ke ukuba yena wabonakaliswa, ukuze azithwale azisuse izono zethu; kananjalo akukho sono kuye. Bonke abahlala kuye aboni; bonke abonayo abambonanga, abamazanga nokumazi.”

Njengengqina likaKristu, uYohane akazange angene kwmimpikiswano, nakwimbambano edinisayo. Wathetha kuphela oko akwaziyo, awakubonayo nawakuvayo. Wayesondele kakhulu kunxulumano lwakhe noKristu, waziphulaphula iimfundiso zaKhe, wayibona imimangaliso yaKhe enamandla. Bambalwa ababenokububona ubuhle besimilo sikaKristu njengoko wabubonayo uYohane. Kuye, babudlule ubumnyama; kuye kwakubengezela ukukhanya kwenene. Ubungqina bakhe ngobomi nokufa koMsindisi babucacile bukwanamandla. Kubuninzi obusentliziyweni kwakuphuphuma ukuthanda uMsindisi awayekuthetha; kwaye kungekho gunya linokuwanqanda amazwi akhe.

“Oko kwakukhokwasekuqalekeni,“watsho,“okosikuvileyo, oko sikubonileyo ngawethu amehlo,” oko sakukhangelayo, zakuphatha izandla zethu, okwelizwi lobomi: . . . oko ke sikubonileyo, sikuvileyo, siyakuxela kuni, ukuze nani nibe nobudlelane nathi. Baye ke ubudlelane bethu bunaye uYise, wakhe uYesu Kristu.”

Ngoko ke, bekunga lonke ikholwa belingabanako ukuthi, ngawalo amava, libeke elalo itywina ukuthi, “uThixo uyinyaniso.” Yohane 3:33. Lingangqina ngelikubonileyo, lakuva, namandla kaKristu eliwavileyo.

Isahluko 55—Ukuguqulwa Ngobabalo

Ebomini bomfundi uYohane kwakubonakala umzekelo wokungcwaliswa kwenene. Ngeminyaka yokunxulumana kwakhe kakhulu noYesu, wayesoloko ecetyiswa, elunyukiswa nguMsindisi; waye ekwamkela ukuthethiswa. Njengoko sasityhiliwe kuye isimilo sOyingcwele, uYohane wazibona apho anentswelo khona yaza yamthoba intyilelo leyo. Yonke imihla, ngokungafaniyo nomoya wakhe wobubhovubhovu, wayebona ububele nokunyamezela kukaYesu, esiva izifundo zaKhe ngokuzithoba nomonde. Yonke imihla intliziyo yakhe yayitsalekela kuKristu, wada walahlekwa kukuzibona yena ngenxa yokuthanda iNkosi yakhe. Amandla nobubele, ubukhosi nokuthobeka, ukomelela nomonde, awazibona kubomi bamihla yonke kuNyana kaThixo, bawuzalisa umphefumlo wakhe ngothando. Umoya wokuziphatha kwakhe othiyekileyo nothanda udumo wawuyekela kumandla adalayo kaKristu, lwaza uthando olungcwele lwazisa inguquko esimilweni sakhe.

Ngokuchasene kakhulu nokungcwaliswaokwenzeka ebomini bukaYohane, kwenzeka komnye umfundi kunye naye, uYudas. Njengeqabane lakhe, uJudas wayesithi ungumfundi kaKristu, kodwa wayenemo nje yobuthixo. Wayengengomntu ungavakalelwayo bubuhle besimilo sikaKristu; ade athi, rhoqo xa ephulaphule amazwi oMsindisi, oyiseke, kodwa angayithobi intliziyo yakhe okanye azivume izono zakhe. Ngokuxhathisa kwimpembelelo, wayengayizukisi iNkosi yakhe awayesithi uyayithanda. UYohane waziswa ngokwenene iimpazamo zakhe; kodwa yena uJudas wagqitha kuso isazela sakhe waziyekela esilingweni, eziqamangela ngakumbi ngemikhwa yobubi. Ukwenza iinyaniso ezazifundiswa nguKristu kwakuchasene neminqweno nenjongo yakhe, waye engakwazi ukuzinikela iingcamango zakhe ukuba zamkele ubulumko obuphuma ezulwini. Endaweni yokuhamba ekukhanyeni, wakhetha ukuhamba ebumnyameni. Iminqweno emibi, ukubawa, imizwa yempindezelo, iingcinga ezimnyama nezifihlakeleyo, wazithanda, wada uSathana wamlawula ngokupheleleyo.

UYohane noYudas bamele abo bazibiza ngokuba bangabalandeli bakaKristu. Bobabini aba bafundi babenamathuba afanayo okufunda nokulandela umBoniso womfuziselo ongcwele. Bobabini babesondelelene kakhulu noYesu benelungelo lokumamela ukufundisa kwaKhe. Elowo wayeneziphako ezibi esimilweni; elowo ekwazi ukufikelela kubabalo lwezulu olusiguqulayo isimilo. Sekunjalo, ngexesha omnye, ngokuzithoba, efunda kuYesu, omnye wabonisa ukuba akanguye umenziwelizwi, kodwa ungumphulaphuli kuphela. Omnye, esifa yonke imihla kumna, asoyise isono, wangcwaliswa ngayo inyaniso; omnye, exhathisa kumandla aguqulayo obabalo eziyekela kwiminqweno yesono, wenziwa ikhoboka nguSathana.

Inguquko enjalo esimilweni, eyabonwa ebomini bukaYohane, lonke ixesha isisiphumo sokuxhumana noKristu. Zinokubakho iimpawu ezibalaseleyo esimilweni

somntu, kanti uthi akuba ngumfundi onyanisekileyo kaKristu, amandla obabalo olungcwele ayamguqula amngcwalise. Elubona ngokwaseglasini uzuko lweNkosi, usuka ahambele phambili eluzukweni, ade afane naLowo amthandayo.

UYohane wayeyititshala yobungcwele, abe kwiincwadi zakhe ebeka imigaqo engaphosisiyo yokuziphatha komKristu. “Bonke abanalo eli themba kuye,” wabhala watsho, “bazenza nyulu, njengokuba yena enyulu.” “Lowo uthi uhleli kuye, ufanele ukuthi, njengoko wahambayo yena, enjenjalo ukuhamba naye.” 1 Yohane 3:3; 2:6. Wafundisa ukuba umKristu kufuneka ahlambuluke intliziyo nobomi. Akufuneki aneliswe kukuzibiza nje [ngoKristu] okungaphethe nto. Njengoko uThixo engcwele kwindawo yaKhe, ngokunjalo nomntu ewile nje, ngokukholwa kuKristu, naye makabe ngcwele endaweni yakhe.

“Kuba oku kukuthanda kukaThixo,” wabhala watsho uPawulos, “ukungcwaliswa kwenene.” 1 Tesalonika 4:3. Ukungcwaliswa kwebandla yinjongo kaThixo kuko konke ukuphathana kwaKhe nabantu baKhe. Wabanyula ukususela kunaphakade, ukuze babe ngcwele. Wanikela ngoNyana waKhe ukuze abafele, ukuze bangcwaliseke ngokuthobela inyaniso, behlutywe nokona kuncinane ku-mna. Kubo ulindele umsebenzi womntu, nokuzinikela komntu ngamnye. UThixo unokuzukiswa ngabo bathi bayakholwa kuYe, kuphela xa bemilisa okomfanekiselo waKhe belawulwa nguMoya Oyingcwele. Ngoko ke, njengamangqina oMsindisi, benokwazisa oko ubabalo lwezulu lubenzele kona.

Ukungcwaliswa kwenene kuza ngokusebenza komthetho-siseko wothando. “UThixo uluthando; lowo uhleli eluthandweni uhleli kuye uThixo, noThixo uhleli kuye.” 1 Yohane 4:16. Ubomi balowo uKristu ahleli kuye, buya kutyhila ubuthixo obuphathekayo. Isimilo siya kwenziwa nyulu, sinyuswe, siphakanyiswe, sizukiswe. Imfundiso enyulu iya kuhambelana nemisebenzi yobulungisa; imithetho yezulu ixubane nezenzo ezingcwele.

Abo banga bangazuza intsikelelo yokungcwaliswa, kufuneka baqale bafunde intsingiselo yokuzincama. Umnqamlezo kaKristu uyintsika esesazulwini ekujinga kuyo “ubuqaqawuli obukhulukazi obungunaphakade.” “Ukuba kukho othanda ukundilandela,” uthi uYesu, “makazincame ngokwakhe, awuthwale umnqamlezo wakhe, andilandele.” 2 Korinte 4:17; Mateyu 16:24. Livumba lothando lwethu kubantu bethu elityhila ukumthanda kwethu uThixo. Lunyamezelo emsebenzini oluzisa uphumlo emphefumlweni. Kungokuzithoba, ukukhuthala, ukusebenza ngokunyaniseka ekuthi ukuhlala kakuhle kukaIsrayeli kukhuthazeke. UThixo uyamphakamisa amomeleze lowo unentumekelelo ukulandela indlela kaYesu.

Ukungcwaliswa asingomsebenzi womzuzu, iyure, usuku, kodwa ngowobomi bonke. Akuzuzwa ngokuziva okunolonwabo olubalekayo, kodwa kusisiphumo sokufa rhoqo esonweni, nokuphilela uKristu rhoqo. Iziphozo azingeke zilungiswe okanye uhlaziyo lubekho esimilweni ngemizamo ebuthakathaka nefika izinqam. Kungomzamo omde

nozingileyo kuphela, ingqeqesho ebuhlungu, nokulwa kakhulu, esinokuthi soyise. Asazi ukuba idabi lethu elilandelayo liya kuqina kangakanani ngenye imini. Lonke ixesha uSathana esalawula, siya kuba nomna ekufuneka simcinezele phantsi, izono eziphazamisayo ekufuneka sizoyisile, lonke ixesha ubomi busekho, akuyi kubakho ndawo yakuma, akukho ndawo sinokufika kuyo sithi, ndifumene konke. Ukungcwaliswa sisiphumo sokuthobela bonke ubomi bokuphila.

Akukho kubapostile nabaprofeti abakha babanga ukuthi abanaso isono. Abantu ababesondele kakhulu kuThixo, abantu ababebuncama ubomi babo endaweni yokwenza okungalungileyo besazi, abantu uThixo abahloniphe ngokukhanya namandla ezulu, bayivumile indalo yabo enokuba nesono. Abathembelanga enyameni, bengabanganga bulungisa babo, kodwa bathembela ngokupheleleyo kubulungisa bukaKristu.

Kuya kubanjalo kubo bonke abambonayo uKristu. Okona sisondela kuYesu, nokukona sibuqonda ngokupheleleyo ubunyulu besimilo saKhe, kokona siya kububona ngokucace kakhulu ububi besono, siwe nganeno ekuziveni sifuna ukuziphakamisa. Kuya kubakho ukuzama komphefumlo ukufikelela kuThixo okungayi kunqamka, ukuvuma isono okuzingileyo, okunyanisekileyo, nokwaphula intliziyo nokuthobeka kwentliziyo phambi kwaKhe [uThixo]. Kulo lonke inyathelo elibheka phambili ebomini bethu bobuKristu, iya kuba nzulu inguquko yethu. Siya kwazi ukuba ukufaneleka kwethu kukuKristu kuphela, size senze ukubaisivumo sikampostile sibe sesethu: “Kuba ndiyazi ukuba ngaphakathi kwam, oko kuthi enyameni yam, akumi okulungileyo.” Mna ke mandingakhe ndiqhayise nganto, ingenguwo umnqamlezo weNkosi yethu uYesu Kristu, ekuthe ngaye ihlabathi kum labethelelwa emnqamlezweni, ndathi nam kwihlabathi ndabethelelwa emnqamlezweni,” Roma 7:18; Galati 6:14.

Iingelosi ezibhala ingxelo mazibhale imbhali yamadabi angcwele neembambano zabantu bakaThixo; mazibhale imithandazo yabo neenyembezi zabo; kodwauThixo makangahlaziswa ngokuphuma emilebeni yabantu, [besithi], “Andinasono; ndingcwele.” Imilebe engcwalisiweyo ayinako ukuphuma amazwi anobuganga obunjalo.

Umpostile uPawulos wayexhwilelwe kwelesithathu izulu wazibona waziva izinto ezazithethwa, ukanti intetho yakhe elulamileyo ithi: “Kungekuko ukuthi sendamkele, nokuthi sendigqibelele; ke ndiphuthuma . . . oko.” Filipi 3:12. Iingelosi zezulu mazibhale ngoloyiso lukaPawulos ekulweni okulungileyo kokholo. Malivuye izulu ngokuqina kokuya kwakhe ezulwini, nokuba, ukuhlala ekhangele emvuzweni, uyibala yonke enye into njengenkunkuma. Iingelosi ziyakuvuyela ukuxela ngoloyiso lwakhe, kodwa uPawulos akaqhayisi ngoko akwenzileyo.Ingqondo kaPawulos yingqondo emelwe kukuba kuye wonke umlandeli kaKristu xa ezamana nendlela yakhe ebheka phambili edabini lesithsaba esingenakonakala.

Abo baziva bekekelele ekwenzeni uvumo oluphezulu lobungcwele mabakhangele kwisipili esingumthetho kaThixo. Xa bebona amabango awo afikelela kude, bawazi umsebenzi wawo njengofunda iingcinga nezicamango zentliziyo, abasayi kuqhayisa ngokungabi nasono. “Ukuba sithi,” utsho uYohane, engazahluli naye kubazalwana bakhe, “asinasono, siyazikhohlisa, inyaniso ayikho kuthi.” “Ukuba sithi asonanga, simenza ixoki; ilizwi lakhe alikho kuthi.” “Ukuba sithi sizivume izono zethu, uthembekile, ulilungisa, ukuba asixolele kuko konke ukungalungisi.”1 Yohane 1:8, 10, 9.

Bakho abo bathi bangcwele, abavakalisa ukuba ngokupheleleyo ngabeNkosi, ababanga ukubanelungelo kumadinga kaThixo, babe bengafuni ukuyithobela imithetho yaKhe. Aba baphuli bomthetho bayayibanga yonke into ethenjiswe abantwana bakaThixo; kodwa oku kukuzenzisa kubo, kuba uYohane uyasixelela ukuba, uthando lwenene kuThixo luya kutyhilwa kukuyithobela yonke imithetho yaKhe. Akwanelanga ukukholwa yingcamango yenyaniso, ukuzibiza ngokuthi uyakholelwa kuKristu, ukukholwa ukuba uKristu akalobhedengu, nokuba inkolo yeBhayibhile ayibubo ubuqhopholo bentsomi obucetyiweyo. “Lowo uthi ndimazile, abe engayigcini imithetho yakhe,” uthi uYohane, “ulixoki, kulowo ayikho inyaniso. Ke othi aligcine ilizwi lakhe, okwenyaniso uthando lukaThixo lugqibelele kulowo; sazi ngaloo nto ukuba sikuye.” “Lowo uyigcinayo imithetho yakhe uhleli kuye, naye uhleli kulowo.” 1 Yohane 2:4, 5; 3:24.

UYohane akazange afundise ukuba usindiso kufuneka lwamkelwe ngokuthobela; kodwa ukuthobela kwakusisiphumo sokholo nothando. “Niyazi ke ukuba yena wabonakaliswa, ukuze azithwale azisuse izono zethu,” utsho [uYohane], “kananjalo akukho sono kuye. Bonke abahlala kuye aboni;bonke abonayo abambonanga, abamazanga nokumazi.” 1 Yohane 3:5, 6. Ukuba sihleli kuKristu, ukuba uthando lukaThixo luhleli entliziyweni, izimvo zethu, iingcinga zethu, izenzo zethu, ziya kuhambelana nentando kaThixo. Intliziyo engcwalisiweyo iyahambelana nemimiselo yomthetho kaThixo.

Baninzi abathi, naxa bezama ukuthobela imithetho kaThixo, babe noxolo okanye uvuyo oluncinane. Le ntswelo kumavaabo isisiphumo sokusilela ekusebenziseni ukholo. Bahamba ngokungathi basemhlabeni onetyuwa, intlango ebharhileyo. Babangakancinane, nangona bebenokubangakakhulu; kuba akukho mda kumadinga kaThixo. Abanjalo abakumeli ngokufanelekileyo ukungcwaliswa okubakho ngokuthobela inyaniso. INkosi inga bonke oonyana bayo neentombi zayo, zinganolonwabo, uxolo nokuthobela. Ngokusebenzisa ukholo, okholwayo ubanazo ezi ntsikelelo. Ngokholo, konke okusilelayo esimilweni kuyafunyanwa, konke okungcolileyo kuyahlanjwa, sonke isiphoso siyalungiswa, konke okuhle kuyaphuhliswa. [564]

Umthandazo yindlela yempumelelo ebekelwe bucala yangcwaliswa lizulu kwidabi nesono nasekuphuhlisweni kwesimilo sobuKristu. Impembelelo yezulu ethi ifike iyimpendulo kumthandazo wokholo, iya kukufeza emphefumlweni walowo ubongozayo

konke akucelayo. Ukuxolelwa isono, uMoya Oyingcwele, ubume nengqondo obufanele umKristu, ubulumko namandla olwenza umsebenzi waKhe, naso nasiphina isipho asithembisileyo, zizinto esinokuzicela; kwaye isithembiso sithi, “Niya kuzuza.”

Kwakusentabeni noThixo apho uMoses wabona umzekelo weso sakhiwo sihle kakhulu esasiza kuba yindawo ehleliyo yozuko lwaKhe. Kusentabeni noThixo—kwindawo esemfihlakalweni yothethwano—esithi kuyo sicamngce ngemfezeko ezukileyo yaKhe ngoluntu. Kuzo zonke izizukulwana, ngendlela yoqhagamshelano nezulu, uThixo uyicwangcisile injongo yaKhe ngabantwana baKhe ngokutyhila kancinane kancinane ezingqondweni zabo iimfundiso zobabalo lwaKhe. Indlela yokudlulisa inyaniso iboniswe kumazwi athi, “Ukuphuma kwakhe kuqinisekile njengokuphuma kwesifingo.” Hoseya 6:3. Lowo uzibeke apho uThixo anokumkhanyisela khona, ubheka phambili, njalo, esuka kwimfihlakalo engaqibelelanga yokusa ase ekukhanyeni okuqaqambileyo kwemini enkulu.

Ukungcwaliswa kwenene kuthetha uthando olugqibeleleyo, ukuthobela okugqibeleleyo, ukuhambelana nentando kaThixo ngokugqibeleleyo. Kufuneka singcwaliswe ngokuthobela inyaniso. Isazela sethu kufuneka sihlanjwe kwimisebenzi efileyo ukuze sikhonze uThixo ophilileyo. Asikagqibeleli; kodwa kulilungelo lethu ukuqhawula iimbophelelo zika-mna nesono, sibheke phambili ekugqibeleleni. Izinto ezinkulu ezinokwenzeka, ukufikelela kokuphezulu nokungcwele, zizinto ezibekwe ukuze zibe nokufikeleleka kumntu wonke.

Isizathu sokuba abaninzi kule mihla ehlabathini bangahambeli phambili kakhulu ebomini obungcwele kungokuba bayithabatha intando kaThixo ukuba iyinto nje abangathanda ukuyenza. Bathi belandela iinkanuko zabo, bazikhohlise ngokuba bahambelana nentando kaThixo. Aba abalwi no-mna. Bakho nabanye abakhe banayo, ixesha elithile, impumelelo kwidabi leminqweno yokuzithandela iziyolo nokonwaba. Banyanisekile bathembekile, kodwa bayadinwa lidabi elitsalayo, lokufa yonke imihla, nengxushungxushu engapheliyo. Ukunqena kukhangeleka kunomtsalane, ukufa kumna kuyeyisa; baze bawavale amehlo abo azele bubuthongo bawe phantsi kwegunya lesihendo endaweni yokumelana naso.

Imiyalelo ebekiweyo elizwini likaThixo ayishiyi gumbi lakuvumelana nobubi. UNyana kaThixo wabonakaliswa ukuba abatsalele kuYe abantu. Akazange eze ukuba alimbambazelele ebuthongweni ihlabathi, kodwa ukuze abonise indlela emxinwa ekufuneka bahambe kuyo bonke abanga, ekugqibeleni, bangafika kumasango esiXeko sikaThixo. Abantwana baKhe kufuneka balandele apho athe wayikhokelela khona ndlela; nokuba kubengakanani ukuncama ukonwaba okanye ukuzithandela kokuziyekelela, nokuba libe ngakanani ixabiso lokusebenza nzima okanye ukubulaleka, mabahlale behleli bethe rhoqo edabini nomna.

Okona kubonga kukhulu ngaphezu kwako konke okunokuziswa ngabantu kuThixo kukuba ngamajelo anokuthi asebenze ngawo. Ixesha lidlula ngokukhawuleza ukuya kunaphakade. Masingakubambi ngakuThixo oko kukokwaKhe. Masingali ukumnika oko, esingenakunikela ngaphandle komvuzo, kodwa singenako ukukugcina kungonakali. Ufuna intliziyo yonke; mnikeni; yeyaKhe, ngeendlela ezimbini, ukudala nokuhlangula. Ufuna ingqondo yenu; mnikeni; yeyaKhe. Ufuna imali yenu; mnikeni; yeyaKhe. “Aningabenu, kuba nathengwa ngexabiso.” 1 Korinte 6:19, 20. UThixo ufuna intlonipho yomphefumlo ongcwalisiweyo, ozilungisileyo, ngokusebenzisa ukholo olusebenza ngothando, ukuba umsebenzele. Usibekele owona mgangatho uphezulu, ukugqibelela. Uthi masibe ngabaKhe ngokupheleleyo nangokugqibeleleyo njengokuba naYe enjalo endaweni yethu phambi koThixo.

“Oku kukuthanda kukaThixo” ngani, “ukungcwaliswa kwenu.” 1 Tesalonika 4:3. Ingaba ikwayintando yenu nani? Nokuba izono zenu zinganje ngentaba phambi kwenu; ukuba niyayithoba intliziyo yenu, nizivume izono zenu, nithembele kukulunga koMsindisi owabethelelwayo wabuya wavuka, uya kunixolela anihlambulule kuko konke ukungalungisi. UThixo ubanga intobelo epheleleyo kumthetho waKhe. Lo mthetho ukukuvakala kwelizwi laKhe lisithi kuni, uNgcwele kakhulu, ewe, usengcwele. Langazelelani ukuphelela kobabalo lukaKristu. Intliziyo yenu mayizaliswe kukulambela okukhulu kobulungisa baKhe, umsebenzi ilizwi likaThixo elivakalisa ukuba luxolo,nempembelelo yalo, ukukuzola nengqiniseko kanaphakade.

Xa umphefumlo wenu unxanelwe uThixo, niya kufumana okungaphezulu kakhulu kubutyebi obungenakuphela bobabalo lwaKhe. Xa nicinga ngobu butyebi, niya kubufumana, buze bunityhilele ukulunga kombingelelo woMsindisi, ukukhusela kobulungisa baKhe, ukuphelela kobulumko baKhe, namandla aKhe okunimisa phambi kukaBawo“ningenabala, ningenasiphako.” 2 Petros 3:14.

Isahluko 56—Epatimo

Kwakuse kudlule ngaphezu kwesiqingatha senkulungwane kususela ukuba kwamiselwa ibandla lobuKristu. Ngelo xesha isigidimi seendaba ezilungileyo sasithe rhoqo ukuchaswa. Iintshaba zaso azizange zawayekelela amalinge azo, zada ekugqibeleni zaphumelela ukufaka igunya likakumkani waseRoma ukuchasa amaKristu.

Kwintshutshiso eyayimbi eyalandelayo, umpostile uYohane wenza okukhulu ukuqinisa nokomeleza ukholo lwamakholwa. Wayenobungqina abachasi bakhe ababenganako ukubuphikisa, nokubanceda abazalwana bakhe ukuba bamelane ngesibindi nokunyaniseka nezilingo ezazibafikela. Lwalusithi xa luhexaukholo lwamaKristu phantsi kwenkcaso enkulu, anyanzelekeukuba ahlangane nengwevu, umkhonzi ovavanyiweyo kaYesu, aphinde ngamandla nobuciko ibali loMsindisi owabethelelwayo nowavukayo. Walugcina luzinzile ukholo lwakhe kwaye kwimilebe yakhe kuphuma isigidimi sovuyo esinye nesidala: “Oko kwakukhokwasekuqaleni,oko sikuvileyo, okosikubonileyongawethuamehlo, oko sakukhangelayo, zakuphatha izandla zethu, okwelizwi labo ubomi; . . . oko ke sikubonileyo, sikuvileyo, siyakuxela kuni.” 1 Yohane 1:1-3.

UYohane waphila wada wamdala. Wakubona ukutshatyalaliswa kweYerusalem, nokuba ziindonga kwetempile eyayinesidima. Engowokugqibela ukuphila kubafundi ababenonxulumano olusondele kakhulu kuMsindisi, isigidimi sakhe saba nempembelelo ekwaziseni ukuba uYesu wayenguMesiya, uMhlanguli wehlabathi. Akakho owayenako ukuthandabuza ukunyaniseka kwakhe, kwathi ngemfundiso yakhe babaninzi ababuyayo ekungakholweni.

Abalawuli bamaYuda bazaliswa yintiyo ekrakra ngakuYohane ngenxa yokuthembeka okungagungqiyo emsebenzini kaKristu. Bavakalisa ukuba amalinge abo okuchasa amaKristu aya kuba lilize lo gama ubungqina bukaYohane busa nkenteza ezindlebeni zabantu. Ukuze ummangaliso neemfundiso zikaYesu zilityalwe, ilizwi lengqina elinesibindi kufuneka lithulisiwe.

Kwakuba njalo, uYohane wabizelwa eRoma ukuba avavanywe khona ukholo lwakhe. Apha phambi kwamagunya, iimfundiso zompostile zagqwethwa. Amangqina obuxoki amtyhola ngokufundisa iimfundiso zoqhekelo olulahlekisayo. Ngezi zityholo, iintshaba zakhe zazithembe ukuzisa ukufa kumpostile.

UYohane waziphendulela ngendlela ecacileyo neyoyisayo, kwathi ngobulula nokuphola kwelizwi lakhe, amazwi akhe abanempumelelo enamandla. Abamphulaphuleyo bamangaliswa bubulumko nobuciko bakhe. Eyona nto, okona busoyisa ubungqina bakhe, kwaba kukona ibanzulu intiyoyabachasi bakhe.UkumkaniuDomitianwazaliswa yingqumbo. Akakwazanga ukukuphika ukuzathuza kommeli othembekileyo kaKristu,

okanye afikelele kumandla awayenawo ekuthetheni kwakhe inyaniso; ukanti wazimisela ukuba uya kulithulisa ilizwi lakhe.

UYohane waphoswa embizeni yamafutha abilayo; kodwa iNkosi yabugcina ubomi bomkhonzi waYo othembekileyo, kwanjengoko yagcina amaHebhere amathathu ezikweni lomlilo. Athi xa amazwi ayethethwa, Batshabalala ngolo hlobo bonke abakholelwa kuloo mkhohlisi, uYesu Kristu waseNazarete, uYohane wathii, INkosi yam yaziyekela ngomonde kuko konke uSathana nezithunywa zakhe babekuceba ukuba bamhlazisa bamngcikive. Wabunikela ubomi baKhe ukuba asindise ihlabathi. Ndiyazukiswa ngokuvunyelwa ukuba ndiphatheke kakubi ngenxa yaKhe. Ndingumntu obuthakathaka, ongumoni. UKristu wayengcwele, engenabungozi, engangcoliswanga. Akazange enze sono, kungazange kufunyanwe nkohliso emlonyeni waKhe.

La mazwi aba nempembelelo yawo, waza uYohane wakhutshwa embizeni kwangala madoda abemfakile.

Kwakhona isandla sentshutshiso saya ngamandla phezu kompostile. Ngomthetho kakumkani, uYohane wayakulahlelwa esiqithini sePatimo, egwetywe “ngenxa yelizwi nangenxa yobungqina bukaYesu Kristu.” IsiTyhilelo 1:9. Apha iintshaba zakhe zacinga ukuba impembelelo yakhe ayisayi kuphinda iviwe, kwaye kufuneka ekugqibeleni afe bubunzima naluxinzeleko.

IPatimo, isiqithi esingumqwebedu nesinamawa kulwandle iAegean, sakhethwa ngurhulumente waseRoma njengendawo yokulahlela abaphuli bomthetho; kodwa kumkhonzi kaThixo, le ndawo “ilikhaya” losizi, yaba lisango lezulu. Kule ndawo, ingekhoyo kwimibono exakekileyo yobomi, nasekusebenzeninzimakweminyakayangaphambili,waba kubudlelwane bukaThixo noKristu kunye nezithunywa zezulu, waza kubo wamkela imfundiso yebandla yalo lonke ixesha elizayo. Iziganeko eziya kubakho kwimibono yokugqibela yembhali yehlabathi zandlalwa phambi kwakhe; waza apho wabhala imibono awayifumana kuThixo. Ngexesha ilizwi lakhe lalingasenako ukungqina kuLowo wayemthanda emkhonza, izigidimi awamnika zona kolo nxweme luze, zaziya kuhamba njengesibane esivuthayo, sivakalisa injongo eqinisekileyo yeNkosi ngazo zonke izizwe zomhlaba.

Phakathi kweengxondorha namawa, uYohane waba nonxulumano noMenzi wakhe. Wakhangela ngokutsha ubomi bakhe obadlulayo, wathi akucinga ngeentsikelelo awazizuzayo, umphefumlo wakhe wazaliswa luxolo. Waphila ubomi bomKristu, wanako ukuthi, “Thina siyazi ukuba sidlule ekufeni, sangena ebomini.” 1 Yohane 3:14. Kwakungenjalo kukumkani owaya kumlahla. Yena [ukumkani] wayenokukhangela emva kuphela kumathafa emfazwe nembubhiso, kumakhaya awashiywayo, kubahlolokazi neenkedama ezikhalayo, isiqhamo solangazelelo lwakhe olunekratshi ukuba ngobalaseleyo.

Kwikhaya lakhe lokubekwa yedwa, uYohane wayekwazi ukufunda ngakumbi kunakuqala izibonakaliso zamandla ezulu njengoko zibhalwe encwadini yendalo nasemaphepheni empefumlelo. Kuye, kwakuluvuyo ukucamngca ngomsebenzi wendalo nokunqula uMzobi wezulu. Kwiminyaka yangaphambili, amehlo akhe ayebuliswa ngumbono weenduli ezigqunywe ngamahlathi, iintlambo eziluhlaza, amathafa azele ziziqhamo; kwaye kokuhle kwendalo, kwakumvuyisa ukulanda ubulumko nobuchule boMdali. Ngoku wayerhangqwe yimibono eyayiya kubonakala Ilusizi kwabaninzi inganiki mdla; kodwa kuye uYohane yayiyenye into. Ngeli xesha okumngqongileyo kunokubayinkangala ebharhileyo, amazulu aluhlaza phezu kwakhe ayenjengokubengezela nobuhle bezibhakabhaka phezu kweYerusalem ayithandayo. Kumawa amabi aqhekekileyo, kwiimfihlelo zolwandle, kubumbetshembetshe besibhakabhaka, wafunda izifundo ezibalulekileyo. Zonke zaziphethe isigidimi samandla kaThixo nozuko lwaKhe.

Kuko konke okumngqongileyo, umpostile wabona ubungqina bukaNogumbe owagubungela umhlaba kuba aboni bengenela ukwaphula umthetho kaThixo. Iimbokotho zamatye ezakhutshwa yinzulu yolwandle nasemhlabeni kukugqabhuka kwamanzi — amanzi anzongonzongo ebiza amanzi anzongonzongo — umprofeti weva ilizwi loMdali. Ulwandle luvunjululelwa emsindweni yimimoya engenanceba, lwamnika umfanekiso wengqumbo kaThixo owoniweyo. Amaza amakhulu, ekwintshukumo embi, ebanjwe kwimida eyamiswa sisandla esingabonwayo, ayethetha ngolawulo lwaMandla angenasiphelo. Kwelinye icala, wabuqonda ubuthakathaka nobudenge babantu, abathi, nangona beyimibungu yothuli, bazigwagwise ngokucinga ukuba banobulumko namandla, ngokungathi uThixo ungomnye wabo ngokupheleleyo. Amawa amkhumbuza ngoKristu, iLiwa lamandla, anokuzimela kumthunzi walo engenakoyika. Kumpostile owayelahlwe kwiPatimo eyinkqantosi, kwabakho inzondelelo enkulu emphefumlweni wakhe yokufuna uThixo; eyona mithandazo ishushu.

Imbali kaYohane inika umboniso onomtsalane wendlela uThixo anokumsebenzisa ngayo umsebenzi omdala.Xa uYohane wayegxothelwa esiqithini sePatimo, babebaninzi abo bacinga ukuba udlule ekusebenzeni, uyingcongolo endala evikivekileyo, elindele ukuwa nanini. Noko kunjalo, iNkosi yabona kusafanelekile ukumsebenzisa. Nangona elahliwe engasekho kwindawo ezibonwayo zomsebenzi wakhe wangaphambili, akazange ayeke ukuthwala ubungqina ngenyaniso. NasePatimo wenza abahlobo nabaguqukileyo. Wayesisigidimi sovuyo, evakalisa uMsindisi ovukileyo owayephezulu emele abantu baKhe, ade abuye azokubathabathela kuYe. Kwakusemva kokuba uYohane wayekhule wamdala emsebenzini weNkosi yakhe, apho wazuza khona unxibelelwano olungaphezulu oluphuma ezulwini kunokuba kwakunjalo kwiminyaka yangaphambili yobomi bakhe.

Okona kuphathwa ngobubele kufuneka kufunyanwe ngabo uthando lobomi babo beluqanyangelwe nomsebenzi kaThixo. Aba basebenzi badala bema benyanisekile phakathi kweenkqwithela nezilingo. Basenokuba neenkathazo zokuguga, kodwa basenazo

iitalente ezenza bakufanele ukuma endaweni yabo emsebenzini kaThixo. Nangona sebephelile, bengakwazi ukuthwala imisebenzi ethe kratya ubunzima kunokuba amadodana esenako kwaye kufuneka eyithwele, icebiso anokulinika linexabiso eliphezulu kakhulu.

Basenokuba bazenza iimpazamo, kodwa ekusileleni kwabo bafunda ukuziphepha iziphoso neengozi, ingaba ke abakufanelanga na ukunika icebiso lobulumko? Banyamezele uvavanyo nesilingo, bathi, nangona belahlekwe ngamanye amandla abo, iNkosi ayibabeki ecaleni. Ibanika ubabalo nobulumko ngendlela eyodwa.

Abo bayisebenzele iNkosi usahamba nzima umsebenzi, banyamezela ubuhlwempu, bahlalabethembekilesebembalwaabamelainyaniso, kumele bahlonitshwe banikwe imbeko. INkosi ilangazelela ukuba abasebenzi abaselula bazuze ubulumko, amandla, nokuvuthwa ngokuzihlanganisa nala madoda athembekileyo. Amadodana mawaqonde oku, ukuba anabasebenzi abanje phakathi kwawo, enzelwe inceba kakhulu. Mawabanike indawo ehloniphekileyo kumaqumrhu awo.

Njengokuba abo bachithe ubomi babo emsebenzini kaKristu besondela ekupheleni kokulungiselela kwabo emhlabeni, baya kutyhilelwa nguMoya Oyingcwele ukuba babalise amava ababe nawo ahlangene nomsebenzi kaThixo. Ingxelo yaKhe emangalisayo yokusebenza nabantu baKhe, ukulunga kwaKhe okukhulu ekubahlanguleni ekulingweni, kufuneka iphindwe kwabo bafika enkolweni. UThixo ulangazelela ukuba abadala babavavanyiweyo beme endaweni yabo, besenza eyabo inxaxheba ekusindiseni amadoda nabafazi ekutshayelweni behle ngomsinga wobubi. Ulangazelela ukuba basigcine isikrweqe ade abayalele ukuba basibeke phantsi.

Kumava kampostile uYohane phantsi kwentshutshiso, sikho isifundo samandla amangalisayo nentuthuzelo yomKristu. UThixo akakuthinteli ukuceba abakhohlakeleyo, kodwa wenza ukuba amaqhinga abo asebenze okulungileyo kwabo bathi, kwisilingo nembambano, balugcine ukholo nokunyaniseka. Umsebenzi weendaba ezilungileyo uyakholisa ukuqhubeka nomsebenzi wakhe phakathi kweenkqwithela zentshutshiso, inkcaso embi, nokugculelwa ngokungafanelekanga. Ngamaxesha anjalo, makakhumbule ukuba amava awazuzileyo, kwiziko lezilingo nokungcungcuthekiswa, ayifanele intlungu elixabiso lawo. Ngaloo ndlela uThixo ubasondeza kuYe abantwana baKhe, ukuze ababoniseubuthakathakababokunyeamandlaaKhe. Ubafundisa ukuba bayamekuYe. Ngolo hlobo ubalungiselela ukubabahlangane neemeko eziqubulisayo, bathabathe izikhundla zokuthenjwa baze bafeze injongo enkulu abawanikelwe yona amandla abo.

Kuzo zonke izizukulwana, amangqina anyulwe nguThixo azinikele kwingcikivo nentshutshiso ngenxa yenyaniso. UYosefu wanyeliseka washutshiswa kuba wayegcine ukulunga nokuhlonipheka kwakhe. UDavide, umthunywa ongumnyulwa kaThixo, wazingelwa njengesilwanyana esilixhoba ziintshaba zakhe. UDaniyeli waphoswa

emhadini weengonyama kuba wayenyanisekile ekuthobeleni kwakhe izulu. UYobhi wahluthwa konke anako kwasemhlabeni, wabandezelwa kakhulu emzimbeni kangangokuba wacekiswa zizizalwana zakhe, nabahlobo, ukanti wasigcina isidima sakhe. UYeremiya akazange akwazi ukuphepha ukuthetha amazwi uThixo awayemnike ukuba awathethe; ubungqina bakhe bamvuthisa ngengqumbo ukumkanineenkosana kangangokuba waphoswa kumhadi othiyekileyo. UStefano waxulutywa ngamatye kuba washumayela uKristu, naYe ebethelelwe emnqamlezweni. UPawulos wavalelwa entolongweni, wabethwa ngeentswazi, waxulutywa ngamatye, ekugqibeleni wabulawa, kuba wayengumthunywa othembekileyo kaThixo kwiiNtlanga. UYohane wayakulahlwa kwisiqithi sePatimo “ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu.”

Le mizekelo yokuma nkqi kwabantu inika ubungqina bamadinga kaThixo—uhlala ekho kwanobabalo oluxhasayo. Ingqina ngamandla okholo lokumelana namagunya ehlabathi. Ngumsebenzi wokholo ukuyekela kuThixo ngelona xesha limnyama, ukuva ukuba uBawo nguYe obambe ivili, nokubaulingwekabuhlunguwabhudlwaziinkqwithela kangakanani. Iliso lokholo linako ukukhangela ngaphaya kwezi zinto zexesha lixabise ngokufanelekileyo ubutyebi obungunaphakade.

UYesu akabeki phambi kwabalandeli baKhe ithemba lokuzukiswa kunye nobutyebi behlabathi, kwanokuphila ubomi obungenazo izilingo. Endaweni yoko ubabiza ukuba bamlandele kwindlela yokuzincama nokugculelwa. Lowo weza kuhlangula ihlabathi, wachaswa yimikhosi emanyeneyo yobubi. Kumanyano olungenaluvelwano, abantu abakhohlakeleyo nezithunya ezingendawo zazimisa ukuba zichase iTshawe loXolo. Lonke ilizwi laKhe naso sonke isenzo sakhe zazityhila uvelwano lwezulu, kwaza ukungafani kwaKhe nehlabathi kwaxhokonxa obona butshaba bukhulu.

Kuya kuba njalo kubo bonke abaphila ubomi obungcwele kuKristu Yesu. Intshutshiso nokugculelwa kubalindele bonke abazaliswe nguMoya kaKristu. Imo yentshutshiso iguquka nokuhamba kwamaxesha, kodwa wona umthetho-siseko—umoya osisiseko sayo—ukwangulowo wabulala abanyulwa bakaYehova kususela kwimihla ka-Abheli.

Kuzo zonke izizukulwana uSathana wabatshutshisa abantu bakaThixo. Ubathuthumbisile ebabulala, kodwa ekufeni kwabo, baba ngaboyisi. Baba nobungqina kumandla aLowo unamandla kunoSathana. Amadoda akhohlakeleyo angawuthuthumbisa awubulale umzimba, kodwa akanako ukubuchukumisa ubomi obufihlwe noKristu kuThixo. Bangawavalela amadoda nabafazi eziseleni, kodwa abanako ukuwubopha umoya.

Ngesilingo nentshutshiso, uzuko, olusisimilo sikaThixo, luyabonakaliswa kwabo banyuliweyo. Abakholwayo kuKristu, bethiyiwe, betshutshiswa lihlabathi, bafunda baqeqeshwe esikolweni sikaKristu. Emhlabenibahamba kwiindlela ezimxinwa; bahlanjululwa kwiziko lokubandezeleka. Bamlandela uKristu kumadabi amabi;

banyamezela ukuzilandula nokudaniswa okukhulu; kodwa kungaloo ndlela abathi bafunde ubutyala nobubi besono, baze basikhangele nokusicekisa. Njengababelana ngokubulaleka kukaKristu, bakhangela ngaphaya kosizi kubuqaqawuli, besithi, “Ndigqiba kwelithi, iintlungu zeli xesha lakalokunje azinakulinganiswa nobuqaqawuli obu buza kutyhilwa kuthi.” Romans 8:18.

Isahluko 57—Isityhilelo

Ngemihla yabapostile, amakholwa amaKristu ayezaliswe kukunyaniseka nokutshiseka. Ayeyisebenzela angadinwa iNkosi kangangokuba kwathi ngexeshana nje elifutshane, nangona kwakukho inkcaso engamandla, iindaba ezilungileyo zobukumkani zavakaliswa kuzo zonke iindawo ezimiweyo zehlabathi. Inzondelelo eyabonakaliswa ngabalandeli bakaYesu ngeli xesha, ibhalwe ngosiba lwempefumlelo ukuze ikhuthaze amakholwa kuzozonke izizukulwana. Ngebandla lase-Efese, eyathi iNkosi yalisebenzisa njengomfuziselo walo lonke ibandla lobuKristu lexesha labapostile, iNgqina elithembekileyo nelinyanisileyo lathi:

“Ndiyayazi imisebenzi yakho, nokubulaleka kwakho, nomonde wakho, nokuba ungenako ukubathwala abanobubi; nokuba wabalinga abathi bangabapostile, bengengabo, wabafumana bengamaxoki. Uthwele, unomonde; uthe ngenxa yegama lam wabulaleka, akwadinwa.” IsiTyhilelo 2:2, 3.

Ekuqaleni, ibandla lase-Efeselalinobukhaphukhaphukunye nenzondelelo efana neyomntwana. Amakholwa ayefuna ngokunyanisekileyo ukuthobela lonke ilizwi likaThixo, baye ubomi bawo butyhila ukuthanda kwawo uKristu okunyanisekileyo nokungenakumbi. Ayekuvuyela ukwenza intando kaThixo kuba uMsindisi wayehlala ehleli ezintliziyweni zawo. Athi kuba ayezaliswe luthando loMkhululi wawo ezintliziyweni, eyona njongo ephambili kakhulu kuwo yakukuzuzela imiphefumlo kuYe. Awazange acinge ukuzigcinela kuwo ubutyebi bukaKristu obunexabiso nobabalo. Ayekuva ukubaluleka kokubizwa kwawo; athi, enomthwalo wesigidimi, “Uxolo emhlabeni, inkolelo ebantwini,” avutha lulangazelelo lokusa iindaba zovuyo zosindiso kwezona ndawo zikude emhlabeni. Lawazi ihlabathi ukuba ayenoYesu. Amadoda angaboni, aguqukileyo, axolelweyo, ahlanjiweyo, nangcwalisiweyo, aziswa kubudlelwane noThixo ngoNyana waKhe.

Amalungu ebandla ayemanyene kwizimvo nakwizenzo. Ukuthanda uKristu kwakulityathanga legolide elalibahlanganisile. Aqhubeka ekwazini iNkosi ngakumbi nangokugqibelele ngakumbi, aza ebomini bawo abonisa uvuyo noxolo lukaKristu. Atyelela iinkedama nabahlolokazi ekubandezelekeni kwabo, azigcina engenabala ehlabathini, esazi ukuba, ukusilela kwawo ukwenza oku kuya kuba kukuphikisana nendlela abazibiza ngayo kunye nokumkhanyela uMhlanguli.

Kuzo zonke izixeko umsebenzi wahambela phambili. Imiphefumlo yaguquka, eyathi nayo ngexesha layo yaziva kunyanzelekile ukuba ithethe ngendyebo engenamlinganiselo eyayiyifumene. Ayikwazanga kuphumla kude ukukhanya okwabengezela kwezabo iingqondokwakhanyanakwabanye.

Inkitha yabangakholwayo yaqhelaniswa nezizathu zethemba lamaKristu. Izibheno ezishushu neziphefumlelweyo eziphuma ebantwini zenziwa kwabo bonayo, balahliweyo, nakwabo bathi, naxa besithi bayayazi inyaniso, babe bengabathandi beziyolo kunokuba ngabathandi bakaThixo.

Emva kwexesha, inzondelelo yamakholwa yaqala ukudamba, kwaya kuncipha ukuthanda uThixo nokuthandana. Kwangena ukubanda ebandleni. Abanye bayilibala indlela emangalisayo abayifumana ngayo inyaniso. Ngabanye ngabanye abasebenzi abadala bawa besemsebenzini wabo. Abanye babasebenzi abaselula, ababenokwabelana ngemithwalo yaba vulindlela, babe bakulungele ukukhokela ngobulumko, basuka badinwa zezi nyaniso ziphinda-phindwayo. Kulangazelelo lwabo lwento entsha neyothusayo, bazama ukuveza izigaba ezitsha zemfundiso, ezanelisa kakhulu ezingqondweni ezininzi, kodwa zingahambelani nemithetho-siseko eyayisisiseko seendaba ezilungileyo. Ekuzithembeni kwabo nasebumfameni basemoyeni, basilela ukuqonda ukuba ezi ngxoxo zinobugwenxa ziya kubanga ukuba abaninzi babe nengxaki ngamava adlulileyo, kuze kukhokelelwe esiphithiphithini nasekungakholweni.

Zathi xa zinyanzeliswa ezi mfundiso zobuxoki, yakhula iyantlukwano, aza amehlo abaninzi asuswa ekuboneni uYesu njengeMbangi noMgqibelelisi wokholo lwabo. Ingxoxo yeengongoma ezingabalulekanga zemfundiso, nokucamngca ngeentsomi ezixolisayo ezenziwa ngabantu, kwathabatha ixesha elalimele ukuchithwa kuvakaliswa iindaba ezilungileyo. Izihlwele engezazoyiselwe, zaguqulwa kukubekwa kwenyaniso ngokuthembekileyo, zashiywa zingalunyukiswanga. Ubungcwele babuphela ngokukhawuleza, abe uSathana ebonakala esiya enyukela phezu kwabo babebanga ukuba bangabalandeli bakaKristu.

Kwakungeli xesha kanye libalulekileyo embalini yebandla, awathi uYohane wagwetyelwa ukugxothwa esizweni. Alizange laka lafuneka njengangoku ebandleni ilizwi lakhe. Phantse onke amaqabane akhe kumsebenzi wokulungiselela ayefile njengamafela-nkolo. Isisalela samakholwa sasijongene nenkcaso eyoyikekayo. Ngokwembonakalo yangaphandle, yayingekude imini ekwakuya kuthi ngayo iintshaba zebandla likaKristu zoyise.

Noko kunjalo, isandla seNkosi sasisebenza ebumnyameni, singabonakali. Ekwenzeleleni kukaThixo, uYohane wabekwa apho uKristu wayenokumnika isityhilelo esimangalisayo esingaYe nenyaniso yezulu yokukhanyisela amabandla. Ekumenzeni imbacu uYohane, iintshaba zenyaniso zazithembe ukuba ziya kulithulisa ngonaphakade ilizwi lengqina elithembekileyo likaThixo; kodwa ePatimo, umfundi wazuza isigidimi, esimpembelelo yaso yayiya komeleza ibandla kude kuse ekupheleni kwexesha. Nangona bengakhululwanga kuxanduva lwesenzo sabo esingalunganga, abo bamgxothayo uYohane

babazizixhobo ezandleni zikaThixo ukufeza injongo yezulu; nesenzo kanye sokucima ukukhanya kwayibeka inyaniso endaweni egqamileyo.

KwakungeSabatha, mhla iNkosi yozuko yavela kumpostile owagxothwayo. ISabatha yagcinwa ngcwele nguYohane ePatimo kwanjengokuba wayesenza xa wayeshumayeza abantu kwiidolophu nezixeko zakwaJuda. Wawabanga njengawakhe amadinga awayenikwe ngokubhekisele kuloomini.“NdayendikuMoyangemini eyeyeNkosi; ndeva emva kwam izwi elikhulu, ngathi lelexilongo, lisithi, Mna ndingu-Alfa no-Omega, owokuqala nowokugqibela. . . . ndaza ndee guququ, ukuba ndilibone ilizwi elo belithetha nam. Ndithe guququ ke, ndabona iziphatho zezibane zegolide zisixhenxe; naphakathi kweziphatho zosixhenxe ezo, ofana noNyana woMntu.” IsiTyhileleo 1:10-13.

Wayethandwa kakhulu lo mfundi uthandekayo. Wayeyibonile iNkosi yakhe eGetsemane, ubuso baYo buneempawu zamathontsi egazi leentlungu, imbonakalo yaYo, “ibinje ukonakala . . . ukuda ingabi yeyomntu, nesithomo sakhe ukuda singabi sesoonyana baka-Adam.” Isaya 52:14. Wayeyibonile isezandleni zamasoldati amaRoma, yambethe ingubo emfusa endala, ethwele isithsaba sameva. Wayeyibonile ijinga emnqamlezweni eKalvari, isisigculelo, iphethwe kakubi. Ngoku uYohane uvunyelwa ukuba ayibone kwakhona iNkosi yakhe. Ngoku, itshintshile imbonakalo! Ngoku akaseyiyo iNdoda yeeNtlungu, edeliweyo nehlazisiweyo ngabantu. Yambethe ingubo yokubengezela kwezulu. “Intloko yakhe ke neenwele zimhlophe, njengoboya . . . njengekhephu; amehlo akhe anjengelangatye lomlilo; iinyawo zakhe zifana nobhedu olubengezelayo, zingathi zivuthiswe eziko.” IsiTyhilelo 1:14, 15. ILizwi layo lalinjengomculo wamanzi amaninzi. Imbonakalo yayibengezela njengelanga. Esandleni ziinkwenkwezi ezisixhenxe, emlonyeni kuphuma ikrele elintlangothi-mbini, imbasa yamandla ekrele laYo. I-Patimo izaliswe bubuqaqawuli beNkosi evukileyo. (Indima 16).

“Ndithe ndakumbona, ndasuka ndawa ezinyaweni zakhe, ndaba njengofileyo. Waza wabeka isandla sakhe sokunene phezu kwam, esithi kum, Musa ukoyika. (Indima 17).

UYohane womelezwa kukuphila kubukho beNkosi yakhe eyayizukisiwe. Kwathi phambi kombono wakhe omangalisayo kwavulwa ubuqaqawuli bezulu. Wavunyelwa ukuba abone itrone kaThixo, athi, ekhangele ngaphaya kwemfazwe zomhlaba, abone isihlwele sabasindisiweyo sambethe iingubo ezimhlophe. Weva umculo weengelosi zasezulwini neengoma zoloyiso zabo boyisayo ngegazi leMvana nangelizwi lobungqina babo. Kwisityhilelo asinikiweyo, kwaconjululwa umboniso emva komboniso womdla ovuyisa kakhulu kumava abantu bakaThixo, nembali yebandla labo eyaxelwa kwangaphambili efikelela ekupheleni kwexesha. Ngemifanekiso nemifuziselo, izinto ezibaluleke kakhulu zamiswa phambi kukaYohane, ekwafuneka azibhale, ukuze abantu bakaThixo abaphila kwixesha lakhe nakumaxesha ezayo bafumane ulwazi lokuqonda iingozi neemfazwe eziphambi kwabo.

Esi sityhilelo sanikelwa ukukhokela nokuthuthuzela ibandla kulo lonke uhambo lwexesha lobuKristu. Noko kunjalo, iititshala zenkolo zithi siyincwadi etywiniweyo emfihlelo zayo zingenakuchazwa. Ngenxa yaloo nto, abaninzi bayishiyile ingxelo yesiprofeto besala ukunikela ixesha labo nokufunda kwabo kwiimfihlelo zayo. UThixo akanqweneli ukuba abantu baKhe bayithabathe ngolo hlobo le ncwadi. "[Isi]sityhilelo sikaYesu Kristu, awamnika sona uThixo, ukuba ababonise abakhonzi bakhe izinto ezimele ukubakho kamsinyane." "Unoyolo lowo uwalesayo, kwanabo bawevayo amazwi aso isiprofeto esi, bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi." Iindima 1, 3. "Ndiyangqina kubantu bonke abawevayoamazwiesiprofetosalencwadi,ukuba, xa atheumntu wongeza kwezo zinto, uThixo uyakongeza kuye izibetho ezibhaliweyo kule ncwadi; ukuba ke uthe umntu wasusa kuwo amazwi encwadi yesi siprofeto, uThixo uya kusisusa isabelo sakhe encwadini yobomi, nakuwo umzi ongcwele, nakuzo izinto ezibhaliweyo kule ncwadi. Uthi lowo uzingqinayo ezi zinto, Ewe, ndiyeza kamsinya." IsiTyhilelo 22:18-20.

KwisiTyhilelo kuchazwe ngamazwi izinto ezinzulu zikaThixo. Kwa igama eli linikwe amaphepha ayo aphefumlelweyo, "isiTyhilelo," liphikisa intetho ethi yincwadi etywiniweyo. Isityhilelo yinto etyhiliweyo. INkosi ngokwaYo yamtyhilela umkhonzi waYo iimfihlelo ezikule ncwadi, kwaye ilungiselela ukuba ziya kuvulelwa ukuba zifundwe ngabo bonke. Iinyaniso zayo zijoliswe kwabo baphila ngemihla yokugqibela yembali yehlabathi, kwakunye nabo babephila ngemihla kaYohane, eminye imiboniso echazwe kwesi siprofeto ikwixesha eladlulayo, eminye yenzeka ngoku, eminye ibonisa ukuvalwa kwembambano enkulu phakathi kwamagunya obumnyama neTshawe lezulu, kanti eminye ityhila uloyiso novuyo lwabahlangulweyo bekumhlaba owenziwe mtsha.

Mabangabikho abacinga ukuba, kuba bengakwazi ukuchaza intsingiselo yomfuziselo ngamnye kwisiTyhilelo, akubancedi nto bona ukuyiphendla le ncwadi ngenzame yokwazi into ethethwa yinyaniso eyiqulathileyo. Lowo wazityhilayo ezi mfihlelo kuYohane, uya kumnika lowo uyiphendla ngokukhuthala inyaniso, ukungcamla izinto zasezulwini. Abo bantliziyo zivulekileyoukubabamkele inyaniso,bayakuba nakoukuziqonda iimfundisozayo, bazebanikweintsikeleloethenjisweabo "bawevayo amazwi aso isiprofeto esi."

KwisiTyhilelo, kulapho zonke iincwadi zihlangana khona, ziphele khona. Apha kugqityezelwa incwadi kaDaniyeli. Enye sisiprofeto; enye yintyilelo. Incwadi eyatywinwayo ayisiso isiTyhilelo, kodwa iyinxalenye yesiprofeto sikaDaniyeli ebhekisele kwimihla yokugqibela. Ingelosi yayalela, isithi, "Wena, Daniyeli, wavalele amazwi la, uyitywine incwadi, kude kube lixesha lokuphela." Daniyeli 12:4.

YayinguKristu owathi kumpostile makabhale oko kwakuza kutyhilwa phambi kwakhe. "Okubonayo kubhale encwadini," wayalela, "ukuthumele kuwo amabandla

asixhenxe ase-Asiya: e-Efese, eSmirna, ePergamo, eTiyatira, eSardesi, eFiladelfi, eLawodike." "Ndinguye odla ubomi; ndaye ndifile; yabona, ndingobudlayo ubomi kuse emaphakadeni asemaphakadeni. . . . Zibhale izinto ozibonileyo, nezikhoyo, kwaneziya kubakho emva kwezo. Imfihlakalo yeenkwenkwezi ezisixhenxe ozibonileyo esandleni sam sokunene, neziphatho zezibane zosixhenxe zegolide, yile: Iinkwenkwezi ezo zisixhenxe zizithunywa zawo amabandla asixhenxe; neziphatho ezo zisixhenxe uzibonileyo ngamabandla osixhenxe." IsiTyhilelo 1:11, 18-20.

Amagama amabandla asixhenxe angumfuziselo webandla ngamaxesha awahlukeneyo eXesha lobuKristu. Inani usi-7 libonisa ukuphelela, laye lingumfuziselo wento yokuba izigidimi zihamba ziyokufikelela ekupheleni kwexesha, lo gama imifuziselo ityhila imeko yebandla ngamaxesha awahlukeneyo embali yehlabathi.

Kuthethwa ngoKristu njengohamba phakathi kweziphatho zezibane zegolide ezisixhenxe. Kufuziselwa ngolo hlobo ukwalamana kwaKhe namabandla. Uhleli ethe rhoqo ukuxhumana nabantu baKhe. Uyayazi eyona meko yabo eyiyo. Uyayigqala indlela abenza ngayo izinto, ubungcwele babo, nokuzinikela kwabo. Nangona engumbingeleli omkhulu nomthetheleli engcweleni yaphezulu, ukanti uboniswa esihla enyuka phakathi kwamabandla aKhe emhlabeni. Ngokuhlala eqaphele nokuphaphama okungapheliyo, uyakhangela ukuba abone ukuba ukukhanya kwabalindi baKhe kuyavutha na okanye kuyacima. Ukuba iziphatho zezibane beziyekelwe ekukhathalelweni ngabantu nje, ilangatye elilozizayo beliya kuhamba licime; kodwa ungumlindi wenene endlwini yeNkosi, igosa elinyanisekileyo leenkudla zetempile. Inkathalo yaKhe ehleli ikho, nobabalo oluxhasayo ngamathende obomi nokukhanya.

UKristu uboniswa ephethe iinkwenkwezi ezisixhenxe esandleni saKhe sokunene. Oku kusiqinisekisa ukuba alikho ibandla elithembekileyo koko likuphathisiweyo elimele ukoyika ukuba lingangabi lutho, kuba akukho nkwenkwezi ikhuselwe ngOnamandla onke inokuxuthwa esandleni sikaKristu.

"Utsho lowo uzibambileyo iinkwenkwezi ezisixhenxe ngesokunene sakhe." IsiTyhilelo 2:1. La mazwi athethwa kwiititshala zebandla—abo bathwaliswe umsebenzi onzima nguThixo. Iimpembelelo ezinencasa ezifanele ukuba zininzi ebandleni ziqanyangelwe kubalungiseleli bakaThixo, ekufuneka batyhile uthando lukaKristu. Iinkwenkwezi zezulu ziphantsi kolawulo lwaKhe. Uzizalisa ngokukhanya. Uyakukhokela akulawule ukuhamba kwazo. Ukuba ebengakwenzi oku, beziya kuba ziinkwenkwezi eziwileyo. Kunjalo nakubalungiseleli baKhe. Bazizixhobokuphela ezandleni zaKhe, kwaye konke okuhle abakwenzayo kwenziwa ngamandla aKhe. Ngabo, kufuneka kubonakale ukukhanya kwaKhe. UMsindisi ufanele abe yimpumelelo yabo. Ukuba bakhangela kuYe njengoko Yena wakhangela kuYise, baya kunikwa isakhono somsebenzi

waKhe. Xa bezinikela ekuxhomekekeni kuThixo, uya kubanika ukukhanya kwaKhe ukuba bakubonakalise ehlabathini.

Ekuqaleni kwimbali yebandla, imfihlelo yokuchasana nomthetho eyaxelwa kwangaphambili ngumpostile uPawulos, yawuqala umsebenzi wayo okhohlakeleyo; zathi xa ezi titshala zobuxoki, awawalumkisa ngazo amakholwa, zinyanzelisa ulahlekiso lwazo, baba baninzi ababanjwa ziimfundiso zobuxoki. Abanye bakhubeka phantsi kolulingwa baza bahendwa ukuba balulahle ukholo. Ngexesha uYohane wayenikwa esi sityhilelo, abaninzi babelulahlile uthando lwabo lokuqala lwenyaniso yeendaba ezilungileyo. Noko ke, ngenceba yaKhe uThixo akazange alishiye ibandla lwikwimo yokuhlehla. Ngobubele obungenamda, walutyhila uthando lwaKhe kubo, nolangazelelo lwaKhe lokuba baqiniseke ukusebenzela unaphakade. “Khumbula ngoko,” wacenga, “apho uwe usuka khona, uguquke, wenze imisebenzi yokuqala.” Indima 5.

Ibandla lalineziphako likudinga ukuthethiswa kalukhuni nokohlwaywa qatha, waza uYohane waphefumlelwa ukuba abhale izigidimi zokulumkisa nokungxolisa nokucenga abo bathi, belahlekwe ngumbono wemithetho-siseko eyayisisiseko seendaba ezilungileyo, babeka ithemba labo lokusindiswa engozini. Kuye kuthi ngamaxesha onke, amazwi okukhalima abone kufanelekile uThixo ukuba awathumele, athethwe ngothando olunobubele kunye nesithembiso soxolo kulo lonke ikholwa eliguqukayo. “Yabona, ndimi emnyango ndinkqonkqoza,” itsho iNkosi, “ukuba uthe umntu waliva izwi lam, waluvula ucango, ndongena kuye, ndidle naye, naye adle nam.” IsiTyhilelo 3:20.

Kwabo bathe, besesazulwini semfazwe bakugcina ukukholwa kwabo kuThixo, umprofeti wanikwa amazwi okubancoma kunye nedinga: “Ndiyayazi imisebenzi yakho. Yabona ndimise phambi kwakho ucango oluvulekileyo, akukho namnye unako ukuluvala; kuba uthe, unamandla amancinane, waligcina ilizwi lam, akwalikhanyela igama lam.” “Ngokuba waligcina ilizwi lomonde wam, nam ndiya kukugcina, ndikusindise kwilixa lokulingwa, eliza kuza phezu kwelimiweyo liphela, ukulinga abo bemiyo phezu kwehlabathi.” Amakholwa alunyukiswa: “Phapha, uzizimase izinto eziseleyo eziza kufa.” “Yabona, ndiza kamsinya; kubambe ukuqinise onako, ukuze kungabikho namnye usithabathayo isithsaba sakho.” Iindima 8, 10, 2, 11.

Kwakungalowo owathi ngaye“[u]ngumzalwana, . . . nedlelane. . . ngayo imbandezelo” (IsiTyhilelo 1:9), awaya uKristu watyhila ebandleni laKhe izinto abamelwe kukuzixhamla ngenxa yaKhe. Ekhangele phambili kwiinkulungwane zobumnyama neenkolo, ingwevu eselubhacweni yabona izihlwele zamakholwa zisifa njengamafela-nkolo ngenxa yokuthanda kwazo inyaniso. Wakwabona ukuba Lowo wayewaxhasile amangqina asekuqaleni, akasayi kubashiya abalandeli abathembekileyo ngeenkulungwane zentshutshiso ekufuneka bedlule kuyo phambi kokuba kuphele ixesha. “Musa ukoyika nabunye ubunzima oza kubuva,” yatsho iNkosi; “Yabona, uMtyholi uza kuyiphosa inxenye

entolongweni, ukuze nilingwe; niya kuba nembandezelo: . . . Thembeka kude kube sekufeni, ndokunika isithsaba sobomi.” IsiTyhilelo 2:10.

Kubo bonke abathembekileyo ababesilwa nenkohlakalo, uYohane weva kusenziwa amadinga: “Lowo weyisayo ndiya kumnika ukuthi adle kumthi wobomi, ophakathi kweParadisi kaThixo.” “Lowo weyisayo uya kuthiwa wambu ngeengubo ezimhlophe. Andisayi kulicima igama lakhe encwadini yobomi; ndiya kulivuma igama lakhe emehlweni kaBawo, naphambi kwezithunywa zakhe zasemazulwini.” “Lowo weyisayo, ndiya kumvumela ukuba ahlale nam etroneni yam, njengokuba nam ndeyisayo, ndaza ndahlala phantsi noBawo etroneni yakhe.” Iindima 7; 3:5, 21.

UYohane wabona inceba, ububele, nothando lukaThixo lihlangana nobungcwele baKhe, ubulungisa, kunye namandla. Wabona aboni befumana uBawo kuLowo ozono zabo zabenza bamoyike. Wathi ekhangele ngaphaya kwesiphelo semfazwe enkulu, wabona phezu kweZiyon abo baboyisile “bemi ngaselwandle lweglasi beneehadi zikaThixo,” bevuma “ingoma kaMoses neyeMvana.” IsiTyhilelo 15:2, 3.

UMsindisi umiswa phambi kukaYohane ngemifuziselo, owe“ngonyama yesizwe sakwaYuda” nowe“Mvana engathi ixheliwe.” IsiTyhilelo 5:5, 6. Le mifuziselo imele ukumanyana kwamandla wOnamandla onke kunye nothando lokuzincama. INgonyama kaYuda, eyoyikeka kakhulu kwabo balwalayo ubabalo lwaKhe, ibe yiMvana kaThixo kwabo bathobelayo, bathembekileyo. Intsika yomlilo ethetha uloyiko nengqumbo kumgqithi womthetho kaThixo iluphawu lokukhanya nenceba nokuhlangulwa kwabo bayigcinileyo imithetho yaKhe. Ingalo enamandla yokuxabela abavukeli iya kuba namandla ukusindisa abanyanisekileyo. Wonke othembekileyo uya kusindiswa. “Wozithuma izithunywa zakhe zasemazulwini, zinexilongo elisandi sikhulu, zihlanganisele ndawonye abanyulwa bakhe, baphume kumacala omane omoya, kuthabathela esiphelweni sezulu, kude kuse kwesinye isiphelo salo.” Mateyu 24:31.

Xa kuthelekiswa nezigidi zehlabathi, abantu bakaThixo baya kuba ngumhlambi omncinane, kuba bebenjalo kakade; kodwa ukuba bayayimela inyaniso njengoko ityhiliwe elizwini laKhe, uThixo uya kuba sisiphephelo sabo. Bema phantsi kwekhaka elibanzi lOnamandla onke. Ngalo lonke ixesha uThixo usisininzi. Xa isandi sexilongo lokugqibela siya kungena eziseleni zabafileyo, aze aphume amalungisa enoloyiso, ekhwaza, “Luphina na, kufa, ulwamvila lwakho? Luphi na, Hadesi uloyiso lwakho?” (1 Korinte 15:55)—baya kuthi ngoko, bemi noThixo, noKristu, neengelosi, kunye nabanyanisekileyo, nabathembekileyo bazo zonke izizukulwana, abantwana bakaThixo babe sisininzi esikhulu kakhulu.

Abafundi bakaKristu benene, bamlandela benqumla phakathi kwamadabi amabi, benyamezela ukuzilandula nokudaniswa okubi; kodwa oku kubafundise ubutyala nobubi besono, bakhokelelwe ekusikhangeleni ngokusicekisa. Bathi bengamadlelana

ngokubulaleka kukaKristu, bamiselwe ukuba ngamadlelana ngozuko lwaKhe. Ngombono ongcwele umprofeti wabona uloyiso lokugqibela lwebandla likaThixo lesisalela. Ubhala athi:

“Ndabona ngathi lulwandle lwegilasi, luphithikezene nomlilo; nabo . . . bemi ngaselwandle lwegilasi, beneehadi zikaThixo. Bayivuma ingoma kaMoses, umkhonzi kaThixo, nengoma yeMvana, besithi, Mikhulu, ingummangaliso imisebenzi yakho, Nkosi, Thixo Somandla; Zinobulungisa, ziyinyaniso iindlela zakho, kumkani weentlanga.” IsiTyhilelo 15:2, 3.

“Ndabona, nantso iMvana imi phezu kwentaba yeZiyon, kumi nayo ikhulu elinamanci mane anesine lamawaka, benalo igama loYise libhalwe emabunzini abo.” IsiTyhilelo 14:1. Kweli hlabathi iingqondo zabo zazinikelwe kuThixo; bamkhonza ngengqondo nangentliziyo; ngoku angalibeka igama laKhe “emabunzini abo.” “Baya kuba ngookumkani, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 22:5. Abangeni bephuma nayo ikhulu elinamanci mane anesine lamawaka, benalo igama loyise emabunzini abo.” IsiTyhilelo 14:1. Kweli hlabathi iingqondo zabo zazinikelwe kuThixo; bamkhonza ngengqondo nangentliziyo; ngokuangalibeka igama laKhe “emabunzini abo.” “Baya kuba ngookumkani, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 22:5. Abangeni bephuma ngokwabacenga indawo. Bangabelonani athi kulo uKristu, “Yizani, nina nisikelelweyo nguBawo, nibudle ilifa ubukumkani obalungiselwa nina kwasekusekweni kwehlabathi.” Uyabamkela njengabantwana baKhe, esithi,“Ngena eluvuyweni lweNkosi yakho.” Mateyu 25:34, 21.

“Aba ngabo bayilandelayo iMvana apho isukuba isiya khona.Aba bathengwa bephuma ebantwini, baziintlahlela kuye uThixo nakuyo iMvana.” IsiTyhilelo 14:4. Umbono womprofeti ubabonisa bemi kwiNtaba yeZiyon, bebhinqele umsebenzi ongcwele, bembethe ingubo emhlophe, eyiyimisebenzi yobulungisa yabangcwele. Bonke abasukuba beyilandela iMvana ezulwini, kufuneka babe bebeyilandele emhlabeni kuqala, bengenakukhalaza okanye bengaguquguquki, kodwa bethembele, benothando, benentumekelelo ukuthobela, njengomhlambi ulandela umalusi. “Ndeva nezwi lababethi beehadi, bebethaiihadi zabo; bevuma ingoma engathi intsha, phambi kwetrone, . . . kwaye kungekho namnye unako ukuyifunda ingoma leyo, lingelilo ikhulu elinamanci mane anesine lamawaka, ababethengwe emhlabeni. . . . Emlonyeni wabo akufunyanwanga nkohliso, kuba bengenakubekwa bala.” Iindima 2-5.

“Ndaza mna, Yohane, ndawubona umzi ongcwele, iYerusalem entsha, usihla uvela kuThixo, uphuma emazulwini, ulungisiwe njengomtshakazi ehonjiselwe indoda yakhe.” “isikhanyiso sawo sifana nelitye elinqabileyo kakhulu, langa lilitye leyaspisi ebengezela njengekristale. Kananjalo unodonga olukhulu oluphakamileyo. Unamasango alishumi elinamabini, phezu kwamasango unezithunywa zezulu ezilishumi elinazibini kubhalwe

kuwo amagama angawezizwe ezilushumi elinazibini zoonyana bakaIsrayeli.” “Namasango lawo alishumi elinamabini aziiperile, lalelo isango ngalinye lenziwe ngaperile-nye; nesitrato somzi yigolide engcwengekileyo, njengegilasi ebonakalelayo. Andibonanga tempile kuwo, kuba iNkosi uThixo usomandla nayo iMvana yitempile yawo.” IsiTyhilelo 21:2, 11, 12, 21, 22.

“Akusayi kuba sabakho nasinye isiqalekiso; yaye itrone kaThixo neyeMvana iya kubakho kuwo; abakhonzi bakhe bamkhonze, babubone ubuso bakhe, negama lakhe libe semabunzini abo. Akuyi kubakho busuku khona; abafuni sibane, nakukhanya kwelanga, ngokuba iNkosi uThixo ibakhanyisela.” IsiTyhilelo 22:3-5.

“Saza sandibonisa umlambo wamanzi obomi, uqaqambile, ngathi ngumkhenkce, uphuma etroneni kaThixo neyeMvana. Phakathi kwesitrato sawo ngapha nangapha komlambo, ngumthi wobomi, ovelisa iintlobo zeziqhamo ezilishumi elinambini, unika iinyanga ngeenyanga zonke isiqhamo sawo; aye amagqabi omthi lowo engawokuphilisa iintlanga.” “Banoyolo abo bayenzayo imithetho yakhe, ukuze igunya labo libe semthini wobomi, bangene ngamasango kuwo umzi.” Iindima 1, 2, 14.

“Ndeva izwi elikhulu liphuma emazulwini lisithi:

“Yabona umnquba lo kaThixo unabantu;

Uya kuhlala nabo emnqubeni,

Bona babe ngabantu bakhe,

Yena uThixo abe nabo,

EnguThixo wabo’”

IsiTyhilelo 21:3.

Isahluko 58—Ibandla Eloyisileyo

Kungaphezu kweshumi elinesibhozo leenkulungwane eliselidlulile kususela ukuba abapostile baphumla ekusebenzeni nzima kwabo, kodwa imbali yokubulaleka nokuzincama kwabo ngenxa kaKristu, isahleli kumagugu axabisekileyo ebandla. Imbali, ebhalwe phantsi kokukhokela kukaMoya Oyingcwele, yabhalelwa ukuba ngayo, bathi abalandeli bakaKristu kuzo zonke izizukulwana batyhalelwe kwinzondelelo enkulu nenyanisekileyo emsebenzini woMsindisi.

Umsebenzi uYesu awawuthuma abafundi ukuba bawenze, wazaliseka. Ngokuhamba kwaba bathunywa bomnqamlezo bevakalisa iindaba ezilungileyo, kwabakho ukutyhileka kozuko lukaThixo ngendlela engazange yabonwa ngumntu onokufa ngaphambili. Ngokusebenzisana noMoya wezulu, abapostile benza umsebenzi owalishukumisayo ihlabathi. Iindaba ezilungileyo zathwalelwa kuzo zonke izizwe ngexesha lesizukulwana esinye.

Zaqaqamba iziphumo ezabakho kulungiselelo lwabapostile abanyuliweyo bakaKristu.Ekuqalekeni kokulungiselela kwabo, abanye babo babe ngabantu abangafundanga, kodwa ukuzinekela kwabo emsebenzini weNkosi yabo kwakuzibhokoxile, baza, phantsi kokufundiswa nguYe, balungiselelwa umsebenzi omkhulu owanikelwa kubo. Kwalawula ezintliziyweni zabo ubabalo nenyaniso, kwaza kwakhuthazeka umoya wabo kwalawuleka nezenzo zabo. Ubomi babo babufihlwe noKristu kuThixo, umna akabonwa ndawo, entywiliselwe kwiinzulu zothando olungenasiphelo.

Abafundi babengabantu abakwaziyo ukuthetha nokuthandaza ngokunyanisekileyo, abantu abakwazi ukubamba isandla saMandla kaIsrayeli. Athi, indlela abema beyame kwicala likaThixo, bakuqamangela ukuhlonitshwa kwabo kwitrone kaThixo! UYehova wayenguThixo wabo. Uzuko lwaKhe lwalulolwabo. Inyaniso yaKhe yayiyeyabo. Lonke uhlaselo olwalusenziwa kwiindaba ezilungileyo lwalunje ngolwenziwa emiphefumlweni yabo, baze bawulwele umsebenzi kaKristu ngawo onke amandla abo. Babanakho ukuliphakamisa iLizwi lobomi kuba babefumene intambiso yasezulwini. Babelindele okukhulu, ngenxa yoko, bazama okukhulu. UKristu wazityhila kubo, baza bona bakhangela inkokhelo kuYe. Ukuqonda kwabo inyaniso namandla abo okumelana nenkcaso, kwakulingana nokuvumelana kwabo nentando kaThixo. UYesu Kristu, ubulumko namandla kaThixo, wayengumongo wayo yonke intetho. Igama laKhe — ekuphela kwalo phantsi kwezulu abanokusindiswa ngalo abantu — baliphakamisa. Xa babevakalisa ukuphelela kukaKristu, uMsindisi owavukayo, amazwi abo azichukumisa iintliziyo, amadoda nabafazi bazuzelwa iindaba ezilungileyo. Inkitha eyaligculelayo igama loMsindisi, yawadela amandla aKhe, ngoku yavumaukubaingabafundi baLowo wabethelelwayo.

Kwakungengamandla abo abathi abapostile bawufeza umsebenzi abawuthunyiweyo, kodwa kwakungamandla kaThixo ophilayo. Wawungelula umsebenzi wabo. Imisebenzi yokuqala yebandla lobuKristu yayinobunzima nentlungu ekrakra. Emsebenzini wabo abafundi babengqubana nendlala, ingozi, nentshutshiso; kodwa abazange babuxabisele bona ubomi babo, koko bakuvuyela ukubizwa ukuze babulaleke ngenxa kaKristu. Ukungemi ntweni, ukungabi nazigqibo, injongo ephuthileyo, zazingenandawo kwimizamo yabo. Babenentumekelelo ukusebenza, nabo basetyenziswe. Ukuqaphela umthwalo owawuphezu kwabo, kwawuhlambulula, kwawondla amava abo, lwaza ubabalo lwezulu lwabonakaliswa kumadabi abawaphumelelayo ngenxa kaKristu. Ngobukroti bOnamandla onke, uThixo wasebenza ngabo ukwenza ukuba iindaba ezilungileyo zoyise.

Phezu kwesiseko esabekwa nguKristu ngokwaKhe, abapostile bakha ibandla likaThixo. EziBhalweni umfanekiso wokwakhiwa kwetempile ukholisa ukusetyenziswa ukubonisa ukwakhiwa kwebandla. UZekariya ubhekisa kuKristu njengeHlumelo elaliza kwakha itempile kaYehova. Uthetha ngeeNtlanga njengezincedayo emsebenzini: “Baya kuza abakude bakhe etempileni kaYehova;” athi yena u-Isaya, “Oonyana bolunye uhlanga baya kuzakha iindonga zakho.” Zekariya 6:12, 15; Isaya 60:10.

Ethetha ngokwakhiwa kwale tempile, uPetros uthi, “Nisiza nje kuyo, ililitye eliphilileyo, licekisiwe okunene ngabantu, kodwa linyuliwe nguThixo, linqabile; nani ngokwenu, njengamatye aphilileyo, yakhekani nibe yindlu eyiyeyomoya, isibingeleli esingcwele sokunyusa imibingelelo eyiyeyomoya, eyamkelwa kakuhle kuye uThixo ngoYesu Kristu.”1 Petros 2:4, 5.

Kumgodi ekombiwa kuwo amatye angamaYuda nabeeNtlanga, abapostile basebenza nzima bekhupha amatye okubekwa phezu kwesiseko. Kwileta yakhe eya kwabase-Efese, uPawulos uthi, “ngoko ke anisengabasemzini nabaphambukeli; ningamakhaya kubo abangcwele, ningabendlu kaThixo, nakhelwe phezu kwelitye lesiseko sabapostile nabaprofeti, inguYesu Kristu ngokwakhe ilitye lembombo; esithi kuye sonke isakhiwo, sihlangene kakuhle, sikhule, sibe yitempile engcwele eNkosini; enithi nani nakhelwe ndawonye kuye, ukuze nibe yindawo yokuhlala kaThixo ngaye uMoya.” Efese 2:19-22.

Wawabhalela amaKorinte wathi: “Ngokobabalo lukaThixo endababalwa ngalo, ndithi, ngokomakhi osisilumko, ndibeke ilitye lesiseko, athi ke omnye akhe phezu kwalo; ke elowo makakhangele ukuba uthini na ukwakha kwakhe phezu kwalo. Kuba akukho namnye unako ukubeka litye limbi lesiseko, nxamnye nelo libekwe kade, linguYesu onguKristu. Ukuba ke umntu ukhe wakha phezu kweli litye lesiseko igolide, isilivere, amatye anqabileyo, imithi, ingca, iindiza umsebenzi walowo nalowo wobonakalaliswa; kuba loo mini iya kuwazisa, ngokuba iya kuvela inomlilo; nomsebenzi walowo nalowo, umlilo uya kuwucikida ubunjani bawo.” 1 Korinte 3:10-13.

Abapostile bakha phezu kwesiseko esiqinileyo, iLiwa lamaPhakade. Kwesi siseko, bazisa amatye ababewombakumgodi wehlabathi. Abakhi basebenza ngaphandle kwesithintelo. Umsebenzi wabo wawunzima kakhulu ngenxa yenkcaso yeentshaba zikaKristu. Kwakufuneka bamelane neenkani,umonakalo(ukugwetywakungaxoxwanga), nentiyo yabobabesakhaphezukwesisekosobuxoki.Abaninzi ababesenza umsebenzi wokwakha ibandla, babenokufaniswa nabakhi bodonga ngemihla kaNehemiya, ekwabhalwa kwathiwa ngabo: “Ke aba babesakha eludongeni, nabathwala imithwalo, babethwala ngesinye isandla esibe sisebenza emsebenzini, baphathe izikhali ngesinye.” Nehemiya 4:17.

Ookumkani neerhuluneli, ababingeleli nabalawuli, babefuna ukuyichitha itempile kaThixo. Noko kunjalo, athi ejongene nokuvalelwa entolongweni, ukungcungcuthekiswa, nokufa, amadoda anyanisekileyo awuqhubela phambili umsebenzi; sakhula isakhiwo, sisihle sinomfaneleko. Ngamanye amaxesha abasebenzi babephantsa ukumfanyekiswa ziinkungu zenkolo eyayibagubungela. Maxa wambi babephantsa ukoyiswa bubundlobongela beentshaba zabo. Noko ke, ngokholo kunye nesibindi esingagungqiyo batyhalela phambili nomsebenzi.

Omnye emva komnye, abakhi abaphambili bawa esandleni sotshaba. UStefano waxulutywa ngamatye; uYakobi wasarhwa ngekrele; uPawulos wanqunyulwa intloko; uPetros wabethelelwa emnqamlezweni; uYohane wasiwa ekubhaceni. Noko kunjalo, ibandla lakhula. Abasebenzi abatsha bathabatha indawo yabo bawayo, kongezwa ilitye phezu kwelitye esakhiweni. Ngolo hlobo, yanyuka kancinane kancinane itempile yebandla likaThixo.

Iinkulungwane zentshutshiso eyoyikekayo zalandela ukusekwa kwebandla lobuKristu, kodwa abazange bangabikho abantu abawubalela umsebenzi wokwakha itempile kaThixo ukuba ubaluleke ngaphezu kobomi ngokwabo. Ngabanjalo kubhalwe kwathiwa: “bambi ke benziwa intlekisa, batyakatywa; phezu koko ke baviswa imixokelelwane nentolongo; baxulutywa ngamatye; basarhwa; bahendwa; bafa kukubulawa ngekrele; bahamba ngeengubo zeegusha nangeengaga zeebhokhwe, beswele, bebandezelwe, bephathwa kakubi (elalingabafanele ihlabathi), bedinga koozintlango, noozintaba, noomiqolomba, nakwimingxuma yomhlaba.” Hebhere 11:36-38.

Utshaba lobulungisa aluzange lushiye nto lungayenzanga ukumisa umsebenzi onikelwe kubakhi yiNkosi. Sekunjalo, uThixo “akayekanga ukuzingqinela.” Zenzo 14:17. Kwabakho abasebenzi abayikhusela ngempumelelo inkolo eyanikelwa kwabangcwele. Imbhali iyangqina ngokuqina nobugorha bala madoda. Njengabapostile, abaninzi bawo bawa besemsebenzini, kodwa ukwakhiwa kwetempile kwabheka phambili kancinane kancinane. Abasebenzi babulawa, kodwa umsebenzi waqhubeka. AmaWaldenses, uJohn Wycliffe, uHuss noJerome, uMartin Luther noZwingli, uCranmer, uLatimer, noKnox,

iiHuguenots, uJohn noCharles Wesley, nemfumba yabanye bazisa izixhobo zesiseko eziya kuma ngonaphakade. Kwiminyaka eyandelayo, abo babezame ukukhuthaza ukuhanjiswa jikelele kwelizwi likaThixo, kunye nabo bathi ngokusebenza kwabo kumazwe obuhedeni, bayilungisa indlela yokuvakaliswa kwesigidimi esikhulu sokugqibela—naba banceda ekukhuliseni isakhiwo.

Kwiinkulungwane ezadlulayo kususela kwimihla yabapostile, ukwakhiwa kwetempile kaThixo akuzange kuyekwe. Singakhangela ngasemva kwiinkulungwane sibone amatye aphilileyo eyakhiwe ngawo ebengezela njengemitha yokukhanya ebumnyameni bemposisonenkolo. Kunaphakade wonke, lamagugu axabisekileyo aya kukhanya ngokubengezela okuya kukhula, engqina kumandla enyaniso kaThixo. Ukudanyaza kokukhanya kwala matye agudisiweyo kutyhila umahluko omkhulu phakathi kokukhanya nobumnyama, phakathi kwegolide yenyaniso nentlenga yemposiso.

UPawulos nabanye abapostile, nabo bonke abangamalungisa abaphila ukususela ngoko, bayenza indawo yabo ekwakheni itempile. Asikagqitywa ke noko isakhiwo. Thina abaphila ngeli xesha, sinomsebenzi wokwenza, indawo esimele ukuyidlala. Kufuneka sizise phezu kwesiseko izixhobo zokwakha eziya kumelana nokuvavanywa ngomlilo—igolide, isilivere, namatye anqabileyo, “ezivathisiweyo ngeemfakamfele ngokokwakhiwa kwebhotwe.” Indumiso 144:12. Kwabo bakhela uThixo ngolo hlobo, uPawulos uthetha amazwi enkuthazo nesilumkiso: “Ukuba umsebenzi awawakhayo umntu phezu kwalo, uthe wahlala uhleli, wowamkela umvuzo. Ukuba umsebenzi womntu uthe watshiswa, wolahlekelwa ngumvuzo wakhe; ke yena okwakhe wosindiswa, kodwa ke ange ucande emlilweni.” 1 Korinte 3:14, 15. UmKristu othi ngokuthembeka alihambise ilizwi lobomi, ekhokelela amadoda nabafazi kwindlela yobungcwele noxolo, uzisa esisekweni izixhobo zokwakha eziya kunyamezela, aze ebukumkanini azukiswe njengomakhi osisilumko.

Kubhalwe kwathiwa ngabapostile, “Ke bona baphuma, bavakalisa ezindaweni zonke, iNkosi esebenza nabo, iliqinisela ilizwi ngayo imiqondiso ephelekana nalo.” Marko 16:20. Njengoko uKristu wabathumayo abafundi baKhe, nanamhla uthuma amalungu ebandla laKhe. Amandla lawo babenawo abafundi, ngawabo nabo. Ukuba angamenza amandla awo uThixo, uya kusebenza ngawo, kwaye awayi kusebenzangelize.Mawaqondeukuba,umsebenziakuwo ngulowo iNkosi ebeke kuwo itywina laYo. UThixo wathi kuYeremiya, “Musa ukuthi, Ndingumntwana: ke uya kuya kubo bonke endikuthuma kubo; konke endikuwisela umthetho ngakho, uze ukuthethe. Uze ungaboyiki, ngokuba ndinawe ukuba ndikuhlangule.” Waza uYehova wasolula isandla saKhe wachukumisa umlomo womkhonzi waKhe, wathi, “Yabona, ndibeke amazwi am emlonyeni wakho.” Yeremiya 1:7-9. Nathi uyasithuma ukuba sihambe sithethe amazwi asinika wona, sikuve ukuchukumisa kwaKhe okungcwele imilebe yethu.

UKristu unike ibandla uhlaselo olungcwele. Lonke ilungu lifanele ukuba libelijelo athi ngalo uThixo agqithisele ubutyebi bobabalo lwaKhe, ubutyebi obungenakuphandwa bukaKristu. Ayikho into uMsindisi ayilangazelela kakhulu njengabathunywa bokumela ehlabathini uMoya waKhe kunye nesimilo saKhe. Ayikho into edingwa kakhulu lihlabathi njengokubonakalisa eluntwini kothando loMsindisi. Izulu lonke lilindele amadoda nabafazi anokuthi uThixo ngabo atyhile amandla obuKristu.

Ibandla likaThixo lisisenzeleli sokuvakalisa inyaniso, linikwa amandla nguYe lokuwenza umsebenzi owodwa, okhethekileyo; kuthi ukuba lithembekile kuYe, lithobela yonke imithetho yaKhe, kuhlale ngaphakathi kulo ukugqibelela kobungcwele bobabalo. Ukuba linokunyaniseka ekumthobeleni, ukuba liyamhlonela uYehova uThixo kaIsrayeli, alikho igunya elinokumelana nalo.

Inzondelelo ngoThixo nomsebenzi waKhe yabenza abafundi ukuba bathwale ubungqina beendaba ezilungileyo ngamandla amakhulu. Akumele ibenjalo na inzondelelo ukuvuthisa iintliziyo zethu ngokuzimisela ukuxela ngebali lothando lukaKristu oluhlangulayo, naYe ebethelelwe emnqamlezweni? Lilungelo lomKristu ngamnye, hayiukulindela kuphela, kodwa nokukhawulezisa ukubuya koMsindisi nokukhawulezisa ukubuya koMsindisi.

Ukuba ibandla lingambatha ingubo yobulungisa bukaKristu, lisuke kuko konke ukwayama ehlabathini, libekelwe phambi kwalo imini eqaqambileyo enozuko. Idinga likaThixo kulo liya kuhlala lihleli ngonaphakade. Uya kulenza libe nokugqibelela kukanaphakade, novuyo kwizizukulwana ezininzi. Inyaniso, edlula kwabo bayidelayo bayale, iya koyisa. Nangona ngamanye amaxesha ibukeka ibetha ngolonwabu, inkqubela yayo ayizange yamiswa. Xa isigidimi sikaThixo sihlangana nenkcaso, usinika amandla awongeziweyo, ukuze sibe nempembelelo enkulu. Sithi xa sinikwe la mandla, sinqumle nakwezona zithintelo ziqinileyo, soyise nawuphina umqobo.

Yintoni eyaxhasa uNyana kaThixo ngexesha lobomi bokusebenza nzima kwanombingelelo waKhe? Wabona iziphumo zokubulaleka komphefumlo waKhe waneliseka. Ekhangele kunaphakade, wakubona ukonwaba kwabo bathi ngokuthotywa kwaKhe bazuza uxolelo nobomi obungunaphakade. Indlebe yaKhe yeva ukukhwaza kwabahlangulweyo. Wabeva abasindisiweyo becula ingoma kaMoses neyeMvana.

Singanawo umbono wexesha elizayo, intsikelelo yezulu. EBhayibhileni kutyhilwe imibono yobuqaqawuli bexesha elizayo, imibono eyenziwe sisandla sikaThixo, kwaye le mibono nguBawo," bazilahla ezinyaweni zoMhlawuleli izithsaba iyathandeka ebandleni. Ngokholo sinako ukuma bekubalela ekuthini luzuko ukubulaleka ngenxa yaKhe. Xa kuthethwa amazwi athi, "Yizani, nina nisikelelweyo zabo, bekhwaza besithi, "Kuyifanele iMvana eyaxhelwayo ukwamkela amandla, nobutyebi, nobulumko, nokomelela, nembeko,

nozuko, nokubongwa. . . . Imbeko, nozuko, namandla, kulowo uhleli etroneni, nakuyo iMvana, kuse emaphakadeni asemaphakadeni.” Mateyu 25:34; IsiTyhilelo 5:12, 13.

Apho, abahlangulweyo babulisana nabo babakhokelela kuMsindisi, baze bonke bahlangane ekumdumiseni Lowo wafayo ukuze abantu bazuze ubomi obunokulinganiswa nobomi bukaThixo. Iphelile imfazwe. Intshutshiso nembambano ziphelile. Iingoma zoloyiso zizalise izulu njengoko abasindisiweyo behlabela ingoma yovuyo, Ifanele, ifanele iMvana eyaxhelwayo, iyaphila kwakhona, umnqobi ongumoyisi.

“Ndabona, naso isihlwele esikhulu, ebekungekho namnye unako ukusibala, siphuma kuzo zonke iintlanga, nezizwe, nabantu, neelwimi, simi phambi kwetrone naphambi kweMvana, bethiwe wambu ngeengubo ezinde ezimhlophe, benamasundu ezandleni zabo, bedanduluka ngezwi elikhulu besithi: Usindiso kuye uThixo wethu, Lowo uhleli phezu kwetrone, nakuyo iMvana!” IsiTyhilelo 7:9, 10.

“Aba ngabaphumayo embandezelweni enkulu, bazihlamba iingubo zabo ezinde, bazenza mhlophe egazini leMvana. Ngenxa yoko baphambi kwetrone kaThixo, bemkhonza imini nobusuku etempileni yakhe; nalowo uhleli phezu kwetrone uya kuba ngumnquba phezu kwabo. Abayi kuba salamba, abayi kuba sanxanwa; aliyi kubawela nelanga, nabunye ubushushu; ngokuba iMvana esesazulwini setrone iya kubalusa, ibakhokelele emithonjeni ephilayo yamanzi; waye uThixo eya kuzisula iinyembezi emehlweni abo.” “Kungabisabakho kufa, kungabi sabakho nasijwili, nakukhala,nazintlungu; ngokuba izinto zokuqala zigqithile.” IsiTyhilelo 7:14-17; 21:4.

Elinde ukuphela kwezinto zonke